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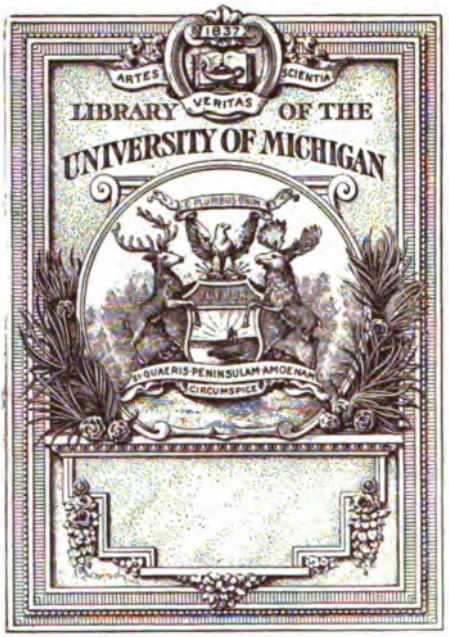
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Thomas B. Sargent

THE

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FOR

THE YEAR OF OUR LORD

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THE

METHODIST MAGAZINE,

FOR JANUARY, 1821.

Divinity.

From the London Methodist Magazine.

A SERMON FOR NEW YEAR'S DAY;

Translated from the French of the Rev. Charles Bertheau, Pastor of the French Church in London. Published in 1712.

2 Cor. iv. 18. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

NOTHING can be more absurd and contradictory to itself, than man, in his conduct with regard to a future state. At one time he yields to fear, as if he were only mortal; at another, his boundless ambition and aspiring hope, lead him to act as if he were wholly immortal. Is he threatened by temporal calamities? His thoughts are absorbed in the present life; he despairs of futurity: the smallest circumstance which presages the dissolution of his body, disconcerts and alarms him; he has recourse to the meanest expedients to ward off the stroke, and seems as if he considered himself only like the beast, which, when it yields up its breath, is annihilated. But the same person, who under the influence of fear thinks himself only mortal, when actuated by his aspiring hopes and boundless ambition, seems to think himself only immortal. He extends his plans as if they were for eternity; he builds as though he and his houses were to endure from age to age; he makes provision for an illimitable duration, and wishes to establish an unfading name, as if he himself should always taste its pleasures. Behold, my brethren, a mystery in the human heart, which appears incomprehensible, which the ancient philosophers could never explain, and on which they have run into the same contradictions that are found in the heart of man itself. Some have asserted that man is merely like the beast; that he ought to confine his views within the

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circle of visible creatures; and that to go beyond these is ridiculous presumption. Others have maintained that he ought to trample upon and despise all earthly things, and consider himself as a God eternal and immutable. Whilst others, uniting these two considerations, and unable to conceive the same nature capable of sentiments and feelings so opposite, attributed unto man two souls, the one mortal, the other immortal. This mystery would still be impenetrable, and render us a paradox to ourselves, if this contradiction of our passions and desires, of our fear and ambition, did not lead us into the truth; in shewing us that, as both are founded in our nature, man is both *mortal* and *immortal;* that he is like the beast which perishes, by sin which subjects him to the same passions, and makes him liable to the same end; but like unto God who endures for ever, being created in his image, and designed for the enjoyment of him. Fear proves man's mortality and wretchedness, presumption his immortality; and the fear which teaches him that he himself and every thing around him must perish, warns him not to set his affections on things of earth; whilst the presumption which inspires him with immoderate desires and boundless ambition, places him above this lower world, and teaches him that God alone can satisfy him. Thus I reconcile man with himself, and from hence I take the two heads of my discourse on the words of the Apostle, where, assigning the reason why the good and evil of the present life makes so slight an impression on the Christian, he teaches us his true character: on the one hand he feels a holy indifference towards that which is mortal and perishing, and on the other is strongly attached to the things which are eternal and unchangeable, and ardently pursues them: "*Looking not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*" This text divides itself into two parts: what we are not to look at, and what we are; we are not to look at the things which are seen, because *they are temporal:* we must look at the things which are not seen, because *they are eternal.*

Part 1. By the things which are seen, the Apostle means those objects of sense or appetite, which give rise to that threefold desire which reigns in the world, *the desire of the flesh, the desire of the eyes,* and *the pride of life:* not merely that which strikes the sight, but whatever pleases the imagination, or appears desirable throughout the vast range of terrestial creatures. We need not long insist on the proposition which the Apostle lays down: viz. that these things are temporal. It is sufficient to observe, that in every respect they are but of short duration. If we consider them in their own nature, their lead-

ing feature is instability. Divine Providence has appointed that they should be perpetuated by a continual revolution of rise and fall, production and decay; so that they are ever varying. If we consider them with regard to the change produced in them by the sin of the first man, we shall see, that in consequence of the rebellion of the head of nature against the Sovereign of the universe, the whole creation is doomed to ruin and destruction. In heinous offences vengeance is sometimes inflicted on the families and possessions of the offender; as in the case of Korah, Dathan, and Abiram, who for their rebellion against Moses were swallowed up, together with their servants and possessions. So the revolt of the first man has not only entailed death on his own posterity, but has also sown the seeds of corruption and death amongst all those inferior creatures which depend on him. Hence originate wars which desolate the earth, the perpetual opposition of elements, and conflict of jarring principles, which tend to dissolve the fabric of nature, and which will finally prove its total overthrow. And hence arise that vanity and changeableness. which the Apostle regards as the natural result of our first parents' sin: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

If you consider the things that are seen with regard to particular sins, which pervert them from their proper use, you find them temporal, rendered so by a peculiar curse which withers them and hastens their end. Fruit, naturally corruptible, is sometimes prematurely destroyed by a secret worm: the human frame, which, according to the common course of nature, might endure a season longer, is sometimes, by an unexpected malady, cut off at a stroke. Just so with the things which are seen; though perishable in themselves, yet they disappear much more quickly, because the vices of men infect them with a destructive leprosy. Thus worldly splendour vanishes almost as soon as it is seen: "The glory of Ephraim shall fly away like a bird from the birth, and from the womb, and from the conception." Riches corrupt whilst the coveteous man accumulates them: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, your garments are moth-eaten, your gold and silver is cankered." Houses built of the substance of the orphan and widow, shall be overthrown: "And I will smite the winter-house, and the summer-house, and the house of ivory shall perish, and the great houses shall have an end, saith the Lord."

If you consider the things which are seen with regard to man's attachment unto them, were these things even durable in themseves, yet they would be but temporary to us. The human

heart cannot long be confined to the same enjoyment, we must have variety; one pleasure no sooner appears than it gives place to another; we weary ourselves in pursuit of vanity, and even when we feel ourselves inclined to rest in any object, a superior power separates us from it; in a little time it dies to us, or we die to it. Therefore the Sacred Writings, in describing the short duration of earthly enjoyments, represent them by objects the most fleeting and momentary. They are, say they, fading flowers, withering grass, ebbing torrents, passing shadows, and dreams that vanish; they tell us they are fleeter than the wind, swifter than a post, and more light and unsubstantial than vanity itself: were they weighed in the balance together they would be lighter than vanity, Psa. 62. But, as I have already said, this instability is felt and seen, mankind acknowledge it in general terms; but here lies the evil, whilst they acknowledge their instability in general terms, they act as if they thought them eternal: this practical illusion we must combat by the conclusion of St. Paul, "Looking not at the things which are seen."

To look at the things which are seen is, 1. To consider them with too much attention and assiduity. 2. To value them more highly than they deserve. 3. To admit them to an improper place in our affections. And, 4. To bound our views and wishes by them, resting in them as our end. And from these four particulars I take four arguments in support of the Apostle's proposition.

1. Looking not at the things which are seen so as to consider them with too much attention and assiduity, because they are temporal, and we want leisure for this purpose. The fugitive and uncertain state of the things which are seen does not admit of that careful and assiduous investigation which is required to understand them thoroughly. Properly to comprehend their nature it would be necessary to contemplate them in a fixed state, and to have leisure and opportunity to examine them on every side; yet, as they are but for a time, they elude our observation, and leave us only their shadow and external image. An ancient philosopher observed, that it is impossible to bring natural science to perfection, because the objects of the sciences should be permanent; but nature is in perpetual fluctuation, like the waters of a flowing stream, which glide away while we gaze upon them. And for this reason he thought it folly to attempt to penetrate the secrets of nature. With a little allowance we may say the same, we cannot contemplate the things of this world in a fixed point of view, because we never find them twice in the same situation, and the perpetual flux which carries them away perplexes and bewilders our ideas. In vain does the curious attempt to find out

the secret causes of the different phenomena which the world presents; the labour is long, the task is difficult, the subjects in a state of perpetual mutation, and death takes him off just at the dawn of his discoveries. In vain does the politician wish to form sound maxims from the conduct and opinions of those with whom he converses; what can he learn from man, who by the levity of his humour, the change of his passions, and diversity of his interests, is incessantly changing, and who disappears before he has time to be acquainted with him. In vain does the man of the world labour to acquire a knowledge of mankind; the world is in perpetual motion, the preceding race has succeeded to the former, and we who ocupy their places. must soon give way to those who follow us; "One generation passeth away, and another cometh." Every where we see only visionary phantoms, which glide before us; fleeting and unsubstantial personages, who after having acted their part on the theatre of the world, give place to others as airy and uncertain as themselves. Now I ask, what profit, what solid instruction, can we derive from these things, unless to learn that they are a fading inheritance. And this is what God intends to teach us, by placing us in this unsubstantial world. He designs that we should look at the things which are seen, not so as to penetrate and understand the secrets of their nature, but to feel their nothingness and vanity; he hath shewn us only the surface of his works, that we seeing their unsubstantial nature, might despise their false splendour, be raised above the power of temptation, and acknowledge that the pleasures which temporal things promise are flattering and delusive.

2. From whence I proceed to the second proof. *Looking not at the things* which are seen, that is, not esteeming them too highly, because they are temporal, and on this account of little value. The shortness of their duration, without any other argument, is sufficient to convince us that they are unworthy of our esteem; for had they possessed real worth, God, who has made every thing by number, weight, and measure, and who justly appreciates his own works, would have given them a duration equal to their value. It is wisdom which has proportioned the continuance of visible things, to their worth; and it would have been goodness to us to have lengthened out their existence, had they been truly great and worthy of esteem. Seeing then, that God assigns them a duration so limited, judge of the worth by the rule which Sovereign Wisdom gives; judge of them, if you please, by your own conduct. Is it not true that we esteem things according to their stability and permanence, and reckon as nothing what is only lent us for a moment? The most elevated situations are not valued unless we consider them permanent; even a crown loses much of its

worth when it is soon to be laid aside. Hence in the kingdom of Sparta, where a new king was elected every year, there existed as great an indifferency towards royalty as there does eagerness after it in other States, where the crown is for life. Sensible people hardly considered sovereign power an elevation, where they were so soon to return to the situation of private individuals. Ah! did we use the same good sense in estimating all terrestrial things, instead of saying, "This fortune shall pass away in a year," we should say, All will totally vanish at farthest in thirty or forty years. We should see that greater or lesser durations, not altering the nature of these things so as to make the one less changeable than the other, they are in their whole amount but as nothing. Were we to carry our thoughts forward into futurity, and represent to ourselves this body devoured by worms, and these titles obliterated for ever, we should feel ashamed at having valued them so much; our pride would be brought low, our lofty imaginations would vanish, and we should see things in their proper colours, viz. as unworthy of consideration or regard. Moses made use of the following scheme to cure the Israelites of idolatry: he ordered the golden calf to be thrown into the fire and reduced to ashes; he then took the ashes and mixed them with water, with a view that the people might reflect, the making of this idol cost us much; our wives brought their jewels, we offered our gold and our silver, but of all the wealth there remains only ashes, it is therefore for a little dust that we have exhausted our treasures. It was by this, says Philo, that he cured their attachment to idols; "What," said they, three days ago we feasted and sung around the image, rendering it worship and adoration, but all to terminate in dust! and is this the object of our reverence, and the great divinity to which we consecrated our persons and possessions." This thought filled them with shame and confusion, and eradicated their idolatry. Ah! you who feast around that idol, who make it the object of your worship and adoration, were I permitted to open its tomb, what shame and confusion should I not give you. Is this the creature thou madest thy divinity? Is it this which thou thoughtest worthy of so much respect and honour? which made thy bad or good fortune? It cannot save itself either from corruption or worms. To expose it, such as it shall one day be, is sufficient to remove the vail which covers you, dissipate your blindness, and convince you that whatever is fading and perishable is but of little worth, "Looking not at the things which are seen."

3. *Looking not at the things which are seen*, through the medium of our affections, with covetous and eager eyes, *because they are temporal*, and we cannot long either possess or enjoy

them. Admitting they were excellent and worthy of esteem, something more would be required to fix our hearts upon them; for whatever excellency any thing may possess, we only value it as related unto us, or connected with us, either by right or actual enjoyment; if it is not our property we cannot turn it to our advantage; and, though considerable in itself, it is nothing with regard to us. Now whatever is but temporal, cannot properly be considered ours, because the enjoyment of it must ever be uncertain, and there is little difference between possessing only for a little space and not possessing at all. What folly must it be to place our affections on that which we can never obtain; or which if obtained, we must soon part with, in deep regret for having loved it too much, and in despair for having lost it for ever? If we love the things which are seen, it ought to be with a love proportioned to their nature; as they are but transitory, so ought our affection for them to be also. In one word, we should look upon them as servants, and use them for our conveniency, and not give them a place in our hearts, or seek our happiness in them. Both the righteous and the wicked are agreed that the things which are seen are temporal; but the conclusion drawn from this principle by the one, is widely different from that which is drawn from it by the other. This is the language of the wicked—Our life is short and insipid, we cannot avoid death, and no one ever returned from the grave; we came into the world by chance, and shortly we shall be as if we had never been; the breath of our nostrils is but smoke, and our spirit is a spark produced by the motion of the heart. Come then, let us rejoice in the present, and hasten to enjoy what we have; let us drink precious wines, anoint ourselves with odoriferous ointments, and suffer not the flowers of the spring to pass away. Let us deck ourselves with garlands of roses before they wither, for this is our portion and lot.—Since then, say they, our portion in this life is so limited, it behoves us attentively to improve the present moment; seeing our pleasures pass so quickly, we ought to give up ourselves unto them, that we may enjoy all they are capable of yielding, and anticipate whatever can be anticipated. St. Paul reverses the conclusion, as it regards the righteous, "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and those that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world as not abusing it; for the fashion of this world passeth away." This world is an exhibition, a play, representation, or public spectacle. This exhibition or spectacle is passing away, earthly things are leaving us; let us therefore, by a prudent foresight,

detach ourselves from them, and close our eyes betimes on those deceitful objects which are about to disappear. "Looking not at the things which are seen."

Finally. We ought not to *look at the things which are seen*, so as to bound our views and wishes by them, and rest in them as the end which terminates our pursuits, because *they are temporal*. Their transitory nature teaches us that we are destined for something higher; and the shorter their duration, the more ought we to be weaned from them. Yes, my brethren, the consideration that these things are temporal, sufficiently convinces me that man is created for nobler enjoyments; for how can we conceive that he who is endowed with powers so capacious, and gifts so eminent, shall in a few

What, shall man, whose vast mind grasps forms immortal projects, runs through the and the future, and reaches into eternity? trates and unfolds the mysteries of Providen nature, and the greatness of divinity itself; inferior creation, by his conception penetrat world;—Man, who after having passed the cy, and with so much labour at length be rational creature, that is, to love God and to he view all his vast projects, bounded by the ment, his illimitable schemes suddenly disap es and meditations serve only to abridge hi virtues sink into eternal oblivion? God fo that we should attribute to the Deity a co of his wisdom! for on this supposition the a greater share of felicity than man. Ther and temporal things we ought to raise our th more perfect, a state beyond the bounds of just projects shall be accomplished, our light be and our virtues take a character more noble and sublime. The more the things of earth are transitory, the more ought we to fix our thoughts on the felicity which shall succeed them, as the shorter our time is, the nearer is eternity. In this state, penetrated by the view of the infinite blessings which we discover before us, we forget the things that are behind; far from considering the present world as our final state, we regard it merely as an inferior and subordinate means to acquire that good which our hopes place before us. What do I say? we look upon it as an obscuring cloud, which darkens and hides from our view our future felicity. We are only strangers here, far from our own country; we have here no continuing city or permanent habitation. The men of the world build; we only have tabernacles: in short, we are men who, losing sight of visible and sensible objects, turn our attention and care solely

to the things that are invisible: "Looking not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things which are not seen are eternal."

(To be continued.)

Biography.

FROM THE LONDON METHODIST MAGAZINE.

An Account of the Life and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, *late a Budhist Priest in the Island of Ceylon.*

(Concluded from Vol. III. page 453.)

GEORGE NADORIS DE SILVA is another proof of the power of the gospel to change the heathen. Since his baptism he has chiefly resided at Colombo, and regularly attended the Mission House, as one of the native translators of the Holy Scriptures; an office for which he is well qualified by his profound and critical knowledge of the primitive languages of the East. He is always extremely willing to render us any assistance, and I believe takes an interest in our prosperity.

Even before his baptism it has been seen that he was the subject of strong religious feelings; and those feelings have been frequently visible in him since that time, and to the present. There is a decided seriousness and thoughtfulness in his whole deportment. There can be no doubt that, under the Divine influence, his mind, piercing through the externals of religion, has a distinct perception of the spiritual nature and sanctifying tendency thereof. And, in a conversation with Mrs. Harvard, upon Divine things, some time before we left the island of Ceylon, he wept much, and was observed to be very greatly affected. He has certainly not inclined the least to heathenism since his baptism; he is, however, in critical circumstances; is much exposed from various quarters, and needs an interest in the prayers of those who prevail at a throne of grace. James v. 16—20.

He has regularly met in class with us for some time past, and retains his desire to be not only a nominal, but a true and spiritual Christian. On these occasions I have often met and conversed with him myself, and have had every reason to be satisfied with his very apparent sincerity and simplicity. He has, since then, been for a considerable time absent in the interior pro-

vinces of the island, where, as I have already observed, during the late disturbances, he has rendered the British Government several important services. May his life be long preserved for the service of the gospel! And may his heart ever esteem it his greatest happiness to become in any way, subservient to the glory of God in the salvation of his heathen countrymen! Amen.

A letter, which he himself wrote, a few days before his departure from Colombo, to our Missionary Committee in London, (See Missionary Intelligence in our October Number, page 785,) gives a plain unvarnished representation of him. To this I beg to make reference; and shall only add the following translation* of an essay or sermon, which he wrote shortly after his baptism on the subject of Christianity. It is addressed to his heathen countrymen, and to the heathen in general, and is entitled, "*The Demonstration of the Truth of the Christian Religion, and the Creation explained.*"

TRANSLATION, &c.

It is reasonable to believe that there must be one God, who created the world, and all the creatures, and all other things which are therein. Should a person, on his entrance into a wilderness, destitute of human beings, behold an artificial edifice there, he would think within himself, "This edifice, which is extremely artificial, and which bears evident marks of harmony and design in its construction, must have been the work of some most skilful person." He would not attribute it to *chance*. Thus, in like manner, the heavens and the earth, the sun and the moon, the stars, and all that in them is, as they form one harmonious and glorious system, and exhibit the utmost contrivance and skill in their formation, must have been the workmanship of some great and elevated Divine Being. It is unreasonable to attribute them to chance; as it would be also to suppose that they had been made by men, or devils, or inferior deities, as it is in the books of the Budhist religion. Allowing these beings to have had an existence, of which we have no proof at all, still how could they have formed works so superior to themselves?

Therefore it is becoming a reasonable man to believe what is said on this point in the book of the Christian religion, that all these things were created by a true, eternal Supreme Being,

* For this translation we are indebted to the kindness of Mr. Philipsz, the third Maha Modelier, and Principal Interpreter to the Honourable the Supreme Court of Judicature in Ceylon, a much respected native Chief, of sterling Christian principles; from whom, and from his colleague, Mr. Dias, another much respected native Chief, we have received many kind attentions, which I am happy to have this opportunity of acknowledging.

Lord of all the worlds; and believing this, it is obvious that there is one most true God.

It is, on the contrary, quite unreasonable to believe, according to the Budhist religion, that the existence of all these things is by chance; and besides, in this respect neither is the Budhist faith any more consistent with itself than it is with right reason. For if it be true that the existence of all things is by chance, as it affirms, how then can it be that some things have been created, by the deities, which it also maintains; therefore, that is not to be believed which is stated in the book *Dharrmadda Jataka*, and several other books of the Budhist religion, that palaces, places of bliss, celestial worlds, &c. &c. have been created by the deities, and by Budhu. If it be true, on the one hand, that these things have been created by the deities, and by Budhu, it cannot be true, on the other hand, that the existence of all things is by chance. So that one part of the Budhist system contradicts another part of the same. It is easy, therefore, for men of understanding to perceive, that this representation is not a true one.

Some, who have no understanding, will say, that if all these things have been created by God, has any one ever seen him? Is it possible to believe in a being that was never seen? In answer to this, we say, and let our sober judgment decide on the propriety of the reasoning, a man does not see his own soul: but is he, *on that account*, to believe that he has NO SOUL? It is plain and obvious that there is in man a living soul, or spirit, which is distinct from the body, which is invisible, and not to be perceived, and which exists within us wonderfully and mysteriously. And, if it is by our spirits, which thus so mysteriously exist within us, that all the actions of our bodies are caused to be done; consequently, it is perfectly reasonable and proper to believe that there is a mysterious SACRED SPIRIT, the actuating Soul of universal nature, the invisible but Divine source of every good motion, of every good thing—OUR GOD!

Who is this SACRED MYSTERIOUS SPIRIT, who hath created all things? It is obvious to men of understanding that he is the SUPREME BEING, all powerful most merciful, high, and gracious. It appears, from the creation of all things, that he is high and all-powerful; and that he is most merciful unto all, may be seen in that he has appointed his only-begotten Son, Jesus Christ, to suffer many miseries and death, for our redemption, who cheerfully laid down his life to raise us to his kingdom. Let all men adore THIS GOD—THIS SAVIOUR.

There is but one God, who created all this. It is unreasonable to believe, as is taught in the Budhist religion, that there are many deities or Gods. For if it be not the case that there

is one Supreme Divine Being only, who governs all things, and controls all events, how could the world and all things be made to remain in the same harmonious state; all the various parts of the creation contributing as much to the general comfort as to the general glory and beauty of the whole. If there were many deities presiding over the world, would there not be a frequent danger of interruption to the general course of events, from their differing opinions and jarring interests? Supposing the God of the sun were to refuse to let the sun shine by day; or the God of the moon cover that luminary with darkness by night, what would be the condition of mankind? Therefore, there are not many Gods, but one, who is the Supreme Governor and God of the whole world.

As the Supreme Being is one, so ought his doctrine, and worship, and service to be one and the same, among all his rational creatures. This is reasonable. So that the people who avoid the Christian religion, which is revealed by that GREAT BEING for the salvation of the whole human race, and who believe in different other religions, by the misleadings of the devil, will surely suffer great miseries if they do not obtain the mercy of God. Let us consider, if a man is subject in this world to various punishments, who does not obey the law of the sovereign of his country, notwithstanding he may be at the same time obedient to subordinate authorities, how is it possible to express the guilt, and condemnation, and punishment that will be in both this world and the next, upon those who adhere to religions that are merely of human invention, and neglect and transgress the authorised laws of that Supreme God, who is the only Sovereign of both worlds! The soul of a superior is of the same substance as that of the inferior. The place they obtain in heaven is the same. So that the same religion may be suitable alike to all men, whatever their nation, or language, or character may be. Likewise all the principal objects in the world are in their nature simple, single, and uncompounded. We have one sun and one moon; God is one, and the soul of man is one. Therefore, it is consistent with reason, that there should be one sacred religion for the salvation of the world, which is *the most sacred Christianity*.

Besides, the Christian Scriptures, even the law which was given to Moses, by God, and which Moses himself wrote and promulgated in the world, very many ages since, from that time until this day continues invariably and unchangeably the same; without change, without alteration, without corruption, without uncertain mixtures of superstitious tradition. The sacred books of the other religions are not so. On the contrary, the books of some of those religions were written some centuries after the death of the several authors of such religions. Can we won-

der, then, at finding in those books so much error and so many fables? many of them so unsuitable to the purity of a Divine Being, and the dignity of a religion such as would become an immortal creature, not to say a rational creature. It is plain that men of understanding will not believe that those books are Holy Scriptures.

Therefore, those who do not profess the Holy Christianity, in which there is no doubt and uncertainty, and do profess the other uncertain and fruitless religions, which will never bring them eternal salvation, are like unto those who, leaving the highway through which one enters into a city, are wandering about in the suburbs thereof, having no certain resting place; and like those foolish and misguided children who call their nurse their mother, leaving their mother who brought them into the world; and like those who distribute the fruit of a goodly tree among the people passing along in the road, and who give none to him who planted the kernal, and had taken care of the tree till it bare fruit; and even as those who do not regard the orders of their own lawful king, and submit themselves zealously to those of hostile kings. Such persons, therefore, notwithstanding they may be acquainted with all sciences, and may be practically perfect in all things charitable, and extremely liberal, will surely hereafter undergo unspeakable miseries, and shall be doomed to inherit the curse of the foolish, the ungrateful, and the rebellious.

And, moreover, if any person, though he may be rich to the extent of all his desires, and adorned with every greatness of family dignity, yet if he disobey the law of the king of the country, he will be subject to all the punishment due to his disobedient and rebellious conduct, and will never be promoted to any station of honour under his Sovereign, whom he has offended and contemned; so, in like manner, he who professes religion merely from temporal motives will never be promoted to the favour of God, nor be raised to enjoy the felicities of heaven. Therefore he who expects to triumph in the next world, must labour more for the salvation of his soul than for the means of temporal life.

It is possible that some of the natives of my country may imagine, that I have acquired a great fortune by submitting to the direction of the Sovereign of the country; yet men who are capable of judging on the subject will not imagine so; they will consider, that the fact of my having already forsaken all my own fortune, which was not inconsiderable, as is well known, is of itself a sufficient proof that I have become a Christian not for motives of temporal gain, but for the salvation of my soul.

But, my dear friends, do not think that I count myself to have lost any happiness or comfort, by becoming a Christian. Even at present I have every thing in sufficiency and abundance; and my faith in God, will, I trust, be constant till the end of my life, whatsoever want it shall please him that I may feel. My Lord, the Saviour, should he cause me to endure any need, will make greater my happiness in both worlds. Of this we have an instance in the Sacred Writings of the Christian religion. We learn therefrom that satan, having obtained leave from God, to make trial of the faith and holiness of a man whose name was Job, one who was very rich, and feared God daily in his mind, in a great degree; satan destroyed his children, and all his riches, and brought upon him great bodily pains, and various troubles and distresses; but his sincere faith and religiousness failed him not; and as he suffered with patience and submission, and did hold fast his integrity even unto the end of his trials; the Lord bestowed upon him again double and treble of all his former riches and affluence, with children. Therefore, my friends, of intelligence, think not that it is impossible that a sincerely religious man should meet with troubles in this world; but, remember, that the eternal God our Saviour will never forsake such a man, neither in this world nor in the world to come.

With respect to the bliss of a future world, the insufficient religion which I have by the mercy of God forsaken, gives no security whatever, even to the most virtuous. For as it denies the existence of one GREAT SUPREME, to whom can it direct us to look for the bestowment of that bliss which the immortal soul pants after, when it shall have done with the cares and employments of this transitory life? The Budhist system of faith teaches that the obtaining of a happy or unhappy state shall not be the result of any Divine arbitration or decision upon our character, but that it shall be in the mere course of events. Where is the security for this? This is the same as to say, that a workman labouring without any connection with any master shall obtain his wages merely as the natural effect of the work done. How small an inducement would this be to any workman to exert himself, unless he knew the master he had to serve, and had full confidence that his toil would be certainly rewarded by him?

In the Christian religion it is not so. There is in it both certainty and security. It instructs and assures us, that there is in existence a SUPREME BEING, the Lord of the worlds, who will, for the sake of JESUS CHRIST, forgive the sins of those who turn to him with a true faith and repentance; and that to those who obey, submit, serve, and continually worship him, to the end of their days, he will surely, through the merits of Christ

give them as their wages happiness in heaven. Here is no uncertainty. It resembles the obtaining the just wages of a workman, who did labour upon the application and agreement of some one, and who therefore receives his pay accordingly. There is, however, this difference, that eternal life is the gift of God through the merits of Jesus Christ, to unworthy workmen, whose labours have deserved no wages.

Therefore, as a person who is somewhat skilled in the knowledge of precious stones, having discovered, among a great multitude of them, one which incomparably exceeds all others in beauty and value, doth, by selling all his property, purchase the same, forsaking the common ones; so did I examine the various religions, that are like the common stones, and being convinced of the worthlessness thereof, while I was searching for a valuable precious stone, I met with the Rev. Messrs. Twistleton, Bisset, Harvard, and Clough, exhibiting the most worthy precious stone of the Christian religion, with whom having contended for some months concerning the same, as soon as I discovered that most worthy precious one, which they hold forth to be a spotless, pure, and valuable one, I threw away all the worthless ones, of mere nominal religions, which are formed on merely temporal principles, and parted with all the possessions of my fortunes, which were connected with heathenism, and received that most worthy precious stone for the price of my faith.

Consequently, my dear friends, when one considers that I, who have acquired thousands of valuable books, and had hundreds of priests, over whom I presided as teacher and Chief Priest; and caused to be raised a great number of priests' cells and temples; and had promoted the Budhist religion with much pains and labour; that I have given up all those honours and enjoyments, regarding the same as spittle, which one throws away, and that I did this to become a real Christian, then surely every reflecting man will be led to perceive how firm are my convictions that the Christian religion is a most certain and blessed one. Therefore, my dear friends, taking me for an example, in this respect, it will be the duty of those who wish themselves to be saved, to embrace and persevere in the religion of the true God.

I have thus endeavoured to lay before the Christian Public the circumstances of this interesting conversion. It will be unnecessary to trespass further upon their attention by endeavouring to explain to them the causes which delayed the conclusion of the account until the present period. Some of these will be found in the frequent uncertainties which attend com-

munications between India and this country. The series of illnesses which ultimately led to my return to England, likewise tended to prevent a fair copy of the account being made out so soon as I had wished. This delay, however, is providental, as it enables me, in completing it, to bear testimony to the fidelity of this convert, through Divine grace, down to the time of my departure from Ceylon.—May he be kept *faithful* even unto *death!* Amen.

London, Sept. 11, 1819. W. M. HARVARD.

Scripture Illustrated.

ILLUSTRATION OF ECCLESIASTES iii. 1—8.

NOTHING is more common than for those persons, who act under the influence of the carnal mind, and who delight in the indulgence of sinful appetites and passions, to seek a justification of their conduct from the word of God. But there is one principle which ought never to be lost sight of in the interpretation of the word of God, that, whether we ascertain the precise meaning of the inspired writer, according to his original design, or not, it is certain that any interpretation which gives a license to sin must be erroneous; because God, the author of sacred scripture, being holy, cannot, consistently with His nature, sanction any thing which is unholy; and also because the whole drift and design of divine revelation is to promote holiness among mankind. And therefore we ought ever to keep this principle in view in the interpretation of scripture, and especially in applying it to practical purposes.

In the passage under consideration, because it is said there is a "time to every purpose under heaven," and among other things, "a time to dance," some have infered the lawfulness of this, and other similar practices. But, whatever Solomon might have meant, it is certain that he could not have meant to justify any practice incompatible with holy living.

Before I enter immediately upon the primary meaning of the Wise man in this passage, permit me to observe, that we should always enter upon the study and examination of scripture, with the utmost seriousness, not with a view merely to confirm an opinion previously formed, or to justify a practice in which we may have been confirmed, but simply to ascertain the mind of the Holy Spirit, with a view to have our faith and practice correct. Those who do not come to the study of scripture with a a mind seriously bent in the pursuit of truth, need not expect it

will open its treasures to them—Man should be "serious in a serious cause"—and especially in a cause in which his everlasting welfare is involved—and therefore, in the investigation of sacred scripture, those explanations which are the drivellings of a light and vain mind, are to be avoided as we would avoid the burning lake.

Having made these remarks on the importance of approaching the Book of God under the influence of a serious and sincere desire to know the truth, let us see whether Solomon designed, in the passage before us, to give any countenance to vice. Let it be observed, then, in the first place, that he designed in this Book, to shew the vanity of human life, and especially the folly of accumulating riches at the expense of the lawful comforts of life. Hence he says, "There is nothing better than that he should eat and drink, and that he should make his soul enjoy good in his labour." And to enforce upon the reader's mind an humble submission to the Divine Providence in all things, he shews the unlimited controul which God exerciseth over all sublunary things, and that He amply provideth for man's subsistence and comfort—"For God giveth to man that which is good in his sight." To restrain man from that anxious solicitude after worldly greatness, which hurries him from one employment to another, in order to accumulate riches, he observes in the commencement of the passage under consideration, "To every thing there is a season, and a time to every purpose under heaven." The obvious meaning of which is, that *time* is the gift of God to man, and that a *season* is appointed for every work necessary for man to do; and that man, in the exercise of his free moral powers, uses *time* and *season* according to his own choice; and hence to every thing that is done under the sun, whether it be good or bad, there is a *time* and a *season*: but it does not follow from this, that that time which was ordained of God for the benefit of man, but is abused for wicked purposes, was given to man *for* these wicked purposes; neither does it follow that man is justifiable when he prostitutes this precious gift of God to man, *time*, to the indulgence of sensual gratification. Such an inference would be a base prostitution of the word of God. He has placed man in time, and given to him every season, in which he may do all that is required of him, if he employs it with fidelity; but many, instead of *using time* as they ought, conscientiously to the glory of God, *abuse* it to their own destruction.

Let those who take shelter under this passage to screen themselves from condemnation, and from the keen reproofs of an enlightened conscience, remember that, among other things, it is said, *There is a time to die.* And will those pleasure-takers be willing to go from their vain amusements to the tomb! and

from thence to the bar of God! However they may strive to pacify the gnawings of an accusing conscience by a lax interpretation of God's sacred word, and palliate for their immoral conduct by a comparison of themselves with others who are no better than they, when the *time* for *death* approaches, and the *season* of *Judgment* draws nigh, a sense of guilt for the misimprovement of their time, will fill their souls with the keenest anguish.

A very common complaint made by a certain class of people is, when important duties are urged upon them, that they have no time for their performance; but says Solomon, *There is a time for every purpose under the sun;* and if we divide our time as we might, allowing so much of every twenty-four hours for the several duties incumbent upon us, we shall find sufficient time for all we ought to do: but for want of this regular apportionment of time, we throw ourselves into confusion, and hurry from one thing to another, without bringing any thing of importance to pass. Dismiss, therefore, from your mind the idea that you have not time enough for the discharge of the duties of life, seeing God hath given you time sufficient for every wise and useful purpose; for there is a "time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to keep silence, and a time to speak." Let every work, therefore, have its suitable time and place, and all that is necessary to be done, shall be well and faithfully done.

But let no one plead an exemption from guilt, from this passage of holy scripture, when he presumes to indulge in any of those vicious practices which both scripture and reason most obviously condemn. Can the midnight reveller, the bold blasphemer, the reeling drunkard, any more than the solemn trifler, or the proud self-righteous fop, each gratify himself in his favourite vice, and then excuse himself, because Solomon has said, there is a time for every purpose? Did God ordain time for the commission of such like abominations? As well might the midnight blush with the sun's rays, as for these sons of darkness to illumine their path with this ray of divine light!

In the *sixteenth* verse, Solomon saith, "And moreover I saw under the sun, the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there." And did God give man time that he might have an opportunity of transforming the judgment seat into a throne of wickedness? How preposterous! This would be to adopt the blasphemous sentiment, propagated indeed by some, that all things, wickedness not excepted, are the result of an exciting agency of God upon the human heart. But as every part of the sacred writings contradict such a dangerous sentiment, so the reason and

judgment of every enlightened mind must disapprove of any explanation of particular passages which should lead to such a conclusion. The nature of God, the tendency of all his dispensations, whether of providence or grace, all unite to prove His eternal abhorrence of sin, and of his invariable love of holiness. Time, therefore, was never given to man for purposes of wickedness. Time, which, as a great man observes, "is a fragment of eternity, broken off at both ends," is allotted to man that he might improve it in preparing for a blissful eternity—and if conscientiously improved, according to the benevolent design of the giver, every man will find sufficient for every lawful purpose under heaven. This is, we conceive, what the wise man designed to teach.

New-York, November 16, 1820.

The Attributes of God Displayed.

From the London Methodist Magazine.

THE PROOFS OF THE BEING OF A GOD, FROM THE MANIFESTATION OF DESIGN THROUGH THE WHOLE OF EXTERNAL NATURE.

"I read his awful name emblazon'd high,
With golden letters on the illumin'd sky;
Nor less the mystic characters I see
Wrought in each flower, inscribed on every tree!
In every creature own his forming power,
In each event his providence adore."

SURVEY this beautiful and magnificent system, this various and immense world, contemplate the azure vault of heaven, and its resplendent, and, to appearance numberless orbs, rolling with the most regular yet diversified motions; behold the sun appointed to rule the day, and the moon and the stars to rule the night. The different parts of the planetary system are placed at such convenient distances from the great fountain of vital warmth, and of exhilarating light, as to be destroyed neither by heat nor by cold; neither to be overwhelmed by effulgence, nor to be involved in darkness. Our earth is encompassed with an atmosphere so wonderfully contrived, as at once to support clouds for fertilizing rains, to afford winds for refreshment, the expulsion of noxious vapours, and navigation; to furnish vital breath to animals, to convey sound, and to transmit the rays of light. Seas and oceans, supplying vapours for the humid stores of the clouds, and for the sources of rivers, expand their liquid surface to facilitate the intercourse of men, and teem with inhabitants, subservient to their nourishment or their pleasure. The climates of the earth, though agreeably diversified,

are nevertheless respectively provided with just proportions of day and of night, of summer and winter, and the other changes of season. The face of the globe is exquisitely adorned with the various and inimitable beauties of flowers, and plants, and trees, and with that verdant attire, which is, in spring, so peculiarly cheering and animating.

"Lo! here thy wondrous skill arrays
The earth in cheerful green;
A thousand herbs thy art displays,
A thousand flowers between."

These beauties acquire fresh lustre from the diversity of the situations in which they are exhibited, from the contrast of hill and valley, lawn and forest, and all that rich variety of prospect which so often arrests the eye and exalts the soul. These elements of earth, air, and water, abound with animals, as different in species as they are infinite in multiplication, all employed in the pursuit and enjoyment of pleasures adapted to their respective natures and circumstances; and though the individuals are constantly perishing, succession is continually maintained, and the species remain, on the whole, entire and undiminished. Who then can behold this vast system of the universe without a high degree of admiration, mixed with awe and reverence to the Supreme Being.

"Thy glories blaze all nature round,
And strike the wondering sight,
Through skies, and seas, and solid ground,
With terror and delight."

From the greatest to the least object that we behold, from the orient star that glitters in the heavens, to the insect that creeps upon the ground, from the awful thunder that rolls in the skies, to the flower that flourishes in the field, all things testify a profound and mysterious wisdom, a mighty and all-powerful hand, before which we must tremble and adore.

"Infinite strength and equal skill
Shine through thy works abroad;
Our souls with vast amazement fill,
And speak the builder God."

We are surrounded with astonishing magnificence on every hand. We walk through the earth as through the apartments of a splendid palace, which ought to fill every spectator with wonder and delight. All the works which our power can erect, all the ornaments which human art can contrive, are feeble and trifling in comparison with those glories which nature every where presents to our view. The immense arch of the heavens, the splendour of the sun in his meridian brightness, or the beauty of his rising and setting hours, the rich landscape of the fields, and the boundless expanse of the ocean, are scenes which mock every rival attempt of human skill and labour.

"Thy hand how wide it spreads the sky,
How glorious to behold!
Ting'd with a blue of heavenly dye,
And star'd with spangling gold."

Nor is it only in the splendid appearances of nature, but amidst its rudest forms, that we trace the hand of the Divinity. In the solitary desert and the lofty mountain, the roaring torrent, and the aged forest; though there be nothing to cheer, there is much to strike the mind with awe and reverence, to give rise to those solemn and sublime sensations which elevate the heart to an Almighty, All-creating Power.

"There the rough Mountains of the deep,
Obey thy strong command;
Thy breath can raise the billows steep,
Or sink them to the sand."

In short, we can no where cast our eyes around us, without what is sufficient to awaken us to a reverence of the Deity. This reverence becomes the more profound, that the Great Being who is the object of it, is to us invisible, and, in certain senses, unknown. We may seek to discover him, but he hides himself from us, (Job xxiii. 8, 9.) We know that he is not far from every one of us, yet he shrouds himself in the darkness of his pavilion; he answereth from the secret place of thunder, (Psalm lxxxi. 7.) Before this incomprehensible Being, this God terrible and strong, we become in a manner annihilated; we feel the contrast, and "rejoice with trembling." For we know that the mighty arm which upholds the universe, and which surrounds us with wonders on every side, can in a moment crush us to dust, if we become objects of displeasure to heaven. Awful are the operations of the Divine power, which we are constantly beholding in the moral as well as in the natural world. The Almighty rules among the nations as well as over individuals; on his pleasure depend all the great revolutions of the earth; the interpositions of his providence are frequently apparent to the world, in bringing down the mighty, and raising up the fallen. Both the law and the gospel, the works of nature and the conduct of Providence, unite in uttering that solemn voice which ought frequently to resound in our ears: "Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth. Give unto the Lord the glory due unto his name. Which doeth great things and unsearchable; marvellous things without number." The more philosophy has enlarged our views of nature, the more it has been discovered that, throughout the whole creation, there is no useless profusion of magnificence, but that every thing has been rendered subservient to the welfare of the world. Insensible must that heart be which feels no gratitude to that Sublime

Being who has brought him forth to enjoy this wonderful scene. In this vast system of the universe, there are many things beyond our comprehension. As yet, perhaps, we see no more than the rise of the Divine Government, the beginning of a great plan, which is not to be completed until the courses of ages shall end. Presume not, therefore, to exalt thy weak reason against the revelations of heaven. Think with awe, and speak with caution, of what is so much above thee. Wait till events are unfolded; submit and adore! Let no voice be heard from thee but this, "Thou hast made me, O God, and I am thine: for in thee I live, and move, and have my being. Wherever thou commandest me to go, I follow. Whatever thou appointest me to suffer, I bear without a murmur. It is my part to persevere in duty, the rest I leave to thee, whose wisdom I revere whose goodness I have so often experienced, in whom, therefore, I repose implicit trust, that all shall end well, and the righteous be made finally happy."

Thus all nature loudly proclaims the being of a God. "The heavens declare his glory, and the firmament sheweth his handy work." The African in his kraal, and the Indian in his desert, as well as the Grecian sage, and the Roman conqueror, adored each, after their own mode, a Sovereign of the Uuiverse.—Having thus taken a view of the Great Creator's works, and finding every part of them admirably contrived, and of exquisite workmanship, and all of them demonstrating his infinite wisdom and power, let them serve as so many arguments exciting us to the constant fear of God, and to a steady obedience to his laws. "Praise the Lord from the earth, ye dragons, and all deeps, fires and hail, snow and vapours, stormy wind fulfilling his word; mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; creeping things, and flying fowl; kings of the earth, and all people; princes, and all the judges of the earth; both young men and maidens, old men and children: let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven."

The Grace of God Manifested.

From the London Methodist Magazine.

MEMOIR OF CHARLES NEWMAN, WHO DIED AT BRUSSELS, AUG. 13, 1816.—BY H. C.

CHARLES NEWMAN, the subject of the following memoir, was from his childhood violent in his temper, and passionate in the extreme; and on the slightest, or even without any provoca-

tion, he would throw knives or any offensive weapon at his sisters, who were obliged to flee from one who would not be restrained by parental discipline—this evil disposition appears to have grown with him. For a short time he learned the trade of a cabinet-maker, which was abandoned for the navy, in which a midshipman's birth was procured for him. He also filled the office of Captain's clerk, but was in one period of his service degraded from his rank, and turned before the mast, his impetuous temper having led him to challenge a superior officer. He was, however, replaced, and continued in the navy, until ill health obliged him to abandon that profession.

His character while a sailor, was that of a man, amongst wicked men, eminently wicked; so grossly profane and licentious was his general conversation, to such a bad eminence had he attained, that if any expression or oath was heard in the ship more than ordinarily blasphemous and offensive to religion, decency and morality, it was usual for the men to say, '*That is a Newman?*' In poetry of the lighter class, and books of idle amusement, he was well read; and having a good memory, he could bring forward, as occasion suited, what he had read, for the entertainment of his companions. He sung well, and once wrote down the first lines of 200 songs, with which he was acquainted, and had been accustomed to sing at the convivial parties.

While pursuing this course of life, he was several times attacked by indisposition of a pulmonary nature—warnings meant in mercy, but long slighted. While confined to his hammock by one such attack, to pass away the time he repeated a poem of 1000 lines, which was so well remembered, that he believed he did not miss or misplace a single word. His complaint increasing, he was compelled to leave the ship, and return to his mother, who then lived in Seymour-Place, Crawford-Street, London. During his absence, she, with one of her daughters, had become serious, and were joined to the Methodist Society,—a change in them by no means agreeable to him. His health rapidly declining, the leader, in whose class his sister met, was desired to visit him, which he did; he found him awakened to a sense of his danger. The reading a volume of Mr. Wesley's life, and the preaching of Mr. Robert Newton, had been, under Divine influence, the means of shewing him his need of salvation, and the way in which it could alone be found. From this time, the leader visited him often; and not a long period elapsed, when, after a season of prayer, one Sunday afternoon, the sinner found salvation through faith in a crucified Saviour. His burden fell off, and the sorrow he had long felt on account of sin, was exchanged for the peace

which passeth all understanding, and the joy which is unspeakable and full of glory.

He continued inexpressibly happy, having the clearest evidence of his acceptance with God. He could with truth say, "Lord, though thou wast angry with me, thine anger is turned away, and now thou comfortest me." In a most extraordinary manner his filthy memory was cleansed; the idle and profane songs in which he once delighted, and which had grieved him sore while seeking salvation, were all swept away; and in their stead, hymns of praise dwelt on his lips; and the gladness of those who are anointed of the Lord, filled his heart. With great thankfulness he acknowledged the goodness of the Lord in this respect, and often said, all he once prided himself in remembering, was, with his sins, blotted out, he hoped for ever. Though between 20 and 30 years old, he had never been baptized; and it was his ardent wish publicly to make a profession of his faith in Christ, and receive that sacrament which is the outward and visible sign of the inward and spiritual grace of which he was happily the partaker. After previous conversation with him, and being fully convinced of his meetness, Mr. Joseph Entwisle, on the morning of Sunday, the 26th of February, 1815, admitted him, by baptism, into the visible church of the Redeemer. Weak and exhausted as he was, appearing like one who had not many days to live, he wished much to tell the crowded congregation who were assembled, what great things the Lord had done for him; but his voice failed him, and it was deemed expedient that he should desist, lest in the attempt, life's brittle thread should break. In the afternoon, however, he drew up the following brief statement, which, after evening service, Mr. Entwisle read from the pulpit of Hinde-Street Chapel.

Newman's Statement.

The person baptized here this morning, being prevented by indisposition from speaking more fully on the subject of his conversion, requests the reading of the following statement.

"Just previous to my leaving the navy, my life was in imminent danger from an inflammation of the lungs; and I am certain, had I died at that time, I should have lifted up my eyes in torment, as I had not the fear of God before my eyes, nor the least concern for my soul. But it pleased the God of grace and mercy to raise me up, and give me longer time for repentance; and glory be to his name, the end is answered, and I am saved. On returning home, I found my mother and sister were become Methodists; their manner was new to me, and not altogether agreeable; I knew not why, but now I know, the

carnal mind is enmity against God. In a dissipated way, I took up a volume of the life of Wesley; its novelty engaged me; I read it with attention, and I felt it a duty to seek the favour of God. I began by setting my face against a known sin—a right eye—and praying for grace and mercy, trusting these *good endeavours would find favour*. But hearing a sermon by Mr. Newton, on the "chief corner stone," I found I had built upon the sand. I now began to ask in the all prevailing name of Jesus Christ, and was shortly answered; my besetting sin was taken from me, but looking back exultingly, it returned. This hurt me so much, that I left off prayer, conceiving myself unworthy to be heard. Still reading Mr. Wesley's life, I began again praying earnestly for faith in Jesus. I left off asking for health or any other earthly thing. Being fully intent on my salvation, I was exceedingly depressed in spirit, mourning all day, and at night watering my pillow with my tears. My sister wished me to see Mr. Clarke, her class-leader, and I bless God for my acquaintance with him. He exhorted me to pray for a manifestation of God's pardoning mercy, and for that alone; a fortnight after this, he prayed with me in a most fervent manner, and took leave of me. Immediately I felt a sensation not to be described; with hurried step I paced the room, bursting into a flood of tears; but they were sweet tears of joy, and such as I had never shed. I cried out, "My God, is not this the blessing I have been so long seeking." I felt it was: I was filled with peace and joy in believing; some doubts returned, and I asked a farther manifestation; but, (as it were casually,) opening the bible on "The fearful and unbelieving shall have their part in the lake that burneth with fire and brimstone," Rev. xxi. 8, and instantly on Isaiah vii. 12, "But Ahaz said, I will not ask a sign, neither will I tempt the Lord;" I relinquished it immediately as a sin. Since this period I have had many temptations; but I know that my Redeemer liveth, that God is with me, and that nothing shall prevail against me. "Bless the Lord, O my soul, and all that is within me bless his holy name."

C. NEWMAN.

(To be Continued.)

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of revivals of Religion among the Methodists in the Western Country.

No. 3.

AN ACCOUNT OF THE RISE AND PROGRESS OF METHODISM IN THE WESTERN COUNTRY, GENERALLY.

1797. Conference was held this year the 1st of May, at Bethel School, a large three story brick building, built by Mr. Poythress, on the bank of the Kentucky, in Jessamine county. It is like now to go to decay. Mr. P. had used great exertions to accomplish the undertaking, but being old and infirm, and censured by some for the ineligibility of the situation, and the expense of the building, being a man of integrity and very nice feeling, the most serious consequences resulted. It will ever be found a vain attempt to establish colleges, such as Cokesbury and Bethel, unless there be a town or settlement, not only of the religious, but of citizens capable of duly appreciating the advantages of such an institution.

			Nos. in Society. Whites.	Col.
1797. Kentucky,	John Kobler, Presiding Elder. Francis Poythress, supernumerary.			
Limestone circuit,	Aquilla Jones,		416	8
Lexington ——	Benjamin Lakin,		274	14
Hinkston ——	John Page,		325	10
Danville ——	Jer. Lawson, Tho. Allen,		409	16
Salt-River ——	H. Smith, Wm. Kavanaugh,		226	5
Cumberland ——	Thomas Wilkerson, Obadiah Strange,	Shelby	90	
The circuits were reduced to their former bounds.				
			1740	53
In Tennessee,	Cumberland,		201	26
	Green,		333	16
			534	42
1798. Kentucky,	Valentine Cook, Presiding Elder.			
Limestone circuit,	Jeremiah Lawson,		428	12
Lexington ——	John Buxton,		249	16
Hinkston ——	John Watson,		342	
		Carried forward	1019	28

		Nos. in Society. Whites.	Col.
	Brought forward,	1019	28
Cumberland —	John Kobler, Wm. Burke,		
Danville —	Robert Wilkerson,	296	13
Salt-River & Shelby —	John Page	23	10
		1338	51
Tennessee, Cumberland, Green,		528	52
		1866	103

1799. Kentucky and N. W Territory, Francis Poythress, Presiding Elder.

Limestone, John Buxton, Lexington, John Watson, Hinkston, John Kobler, Danville, Wm. Burke, Cumberland, John Page, Green, Wm. Lambeth,		1672	65
Miami, N. W. Territory, Henry Smith,		580	51
		2252	116

Conference was held this year at Bethel Academy, 1st of May.

1800. No Presiding Elder this year.

Limestone circuit, William Algood,			
Lexington —	Thomas Allen,		
Hinkston —	William Burke,	1626	115
Danville —	Hez. Harriman,		
Salt-River & Shelby —	John Sale, Jonathan Kidwell,		
Tennessee, Cumberland, Wm Lambeth, Green, James Hunter,		681	62
N. W. Territory, Scioto, Henry Smith,		157	1
Miami,		98	1
Natchez,		60	
		2622	179

1801. Wm. M'Kendree, P. E. Kentucky and N. W. Territory.

Scioto & Miami, Henry Smith,			
Limestone, Benjamin Lakin,			
Hinkston & Lexington,	Wm. Burke, Th. Wilkerson, Lewis Hunt,	1626	115
Danville, Hezekiah Harriman			
Salt-River & Shelby,	John Sale, William Marsh,		

Amount carried forward.

			Nos. in Society. Whites.	Col.
		Brought forward	1626	115
Tennessee,	Cumberland,	John Page, Benjamin Young, Samuel Douthett, Ezek. Burdine,	681	62
	Green,			
N. Western Territory,			364	2
Natchez,			80	
			2751	179

There was no return from Kentucky and Tennessee this year, that of the last year was taken.

We have now brought up an authenticated sketch of the rise and progress of Methodism to the period of the commencement of the great revival of religion in Kentucky and Tennessee. The number in society, in Europe and America, now were,

In Europe	109,961
In Nova-Scotia, Newfoundland, and the West-Indies,	13,667
In the United States and Canada,	72,874
Total	196,502

For this year the Conference was held in Tennessee, at Ebenezer, Oct. 1st.

In 1802, Kentucky, Tennessee, and the N. W. Territory, assumed the title of the "Western Conference." In this Conference, in 1810, the following is a correct view of the progress of Methodism in the Western Country, within the space of about eight years.

1810. WESTERN CONFERENCE.

Holstein District.	Whites.	Col.		Whites.	Col.
Holstein circuit,	364	20	Red-River	364	
Watauga —	170	31	Barren	571	20
Nollichuckie	449	18	Roaring River	419	49
French-Broad	442	31	Livingston	388	39
Clinch	642	42	Hartford	210	9
Powell's Valley	239	26	Duck-River	237	12
Tennessee Valley	375	6	Elk	198	29
Carter's Valley	206	19	Dixon	687	85
			Henderson	147	18
			Flint	175	4
	2887	193		4378	398
2. *Cumberland District.*					
Nashville	982	133			

3. *Kentucky District.*	Whites.	Col.
Limestone	500	58
Licking	242	14
Lexington	700	53
Danville	654	44
Salt-River	315	9
Shelby	600	78
Green-River	484	33
Wayne	394	13
Cumberland	114	4
Hinkston	818	66
Fleming	692	26
	5513	404

4. *Mississippi District.*		
Natchez	65	52
Washata & Appalousas	30	
Wilkinson	77	5
Claiborne	91	40
	263	97

5. *Indiana District.*		
Illinois	354	
Missouri	102	
Maramack	354	
Cold-Water	75	
White-Water	479	5
Silver-Creek	234	1
Cape Girardeau	52	2
Vincennes	42	1
	1692	9

6. *Miami District.*		
Cincinnati	818	3
Mad-River	826	
Scioto	744	
Deer-Creek (Chillicothe)	784	17
Hockhocking	818	3
White-Oak	766	1
	4756	28

7. *Muskingum District.*		
Fairfield	579	6
Wills-Creek	202	
West Wheeling	806	4
Marietta	149	
Little Kenawha	376	5
Guiandott	60	
Leading Creek	100	
	2271	15

Total	21,760	1144

"Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God!" What hath he wrought!

The Western Conferences were held alternately in Ohio, Kentucky, and Tennessee.

Lewis Hunt, a very useful young preacher, died 8th December, 1801.—See Minutes page 288. A few minutes before he expired, looking at the blood settling under his nails, he exclaimed, "I have no more doubt of my salvation, than I have that I yet exist," and died away with a smile.

Tobias Gibson, a native of South-Carolina, born in Liberty county, on Great Pee-Dee, November 10, 1771. He was admitted on trial in 1792, and filled the following stations:—Bush-River 1792, Santee 1793, Union 1794, Holstein 1795, Edisto 1796, Santee 1797, Charleston 1798, Anson 1799, Missionary to the Natchez 1800, 1801, 1802, 1803, 1804. The 5th day of April, 1804, he died at the Natchez, Claiborne

County. And what shall we say of this good man? what motive was it that induced him to travel and labour, and suffer so much and so long: he had a small patrimony of his own, that improved, might have yielded him support: the promise of 64 dollars per annum, or two thirds, or the half of that sum, just as the quarterly collections might be made in the circuits, could not be an object with him. His person and manners were soft, affectionate and agreeable. His life was a life of devotion to God. He was greatly given to reading, meditation and prayer. He very early began to feel such exertions, and exposures and changes the first Methodist Missionaries had to go through in spreading the gospel in South Carolina and Georgia, preaching day and night: his feeble body began to fail and he appeared to be superanuated, a few years before he went to the Natchez Country. It is reported that when he found his difficulties, after travelling 600 miles to Cumberland, he took a canoe and put his saddle and equipage on board, and paddled himself out of Cumberland into the Ohio-river, and took his passage 6 or 800 miles in the meanders of the Great-River: what he met with on his passage is not known; whether he went in his own vessel, or was taken up by some other boats, but he arrived safe at his port. Afterwards it was reported to to the conference that he said he was taken up by a boat. Four times he passed through the wilderness, a journey of 600 miles, amidst Indian nations, and guides, in his land passages from the Cumberland settlement to the Natchez. He continued upon his station till he had relief sent him from the Western conference, where he came and solicited help in his own person and in the habit of a very sick man.

A correspondent wites, "he preached his last sermon upon New-years day 1804, that it was blessed to many that heard him; that he visited him in his sickness, that Tobias Gibson said he was not afraid to die, and appeared to wish for the hour. That he was a pattern of patience, humility and devotion through his life and death at the Natchez. That the fruits of his labours are visible to this day. That he was greatly esteemed by the people of God, and respected and revered in some degree by the people of the world, as a Christian and a minister. When Elijah was taken away there was an Elisha; we have two valuable men that will supply his place; but still Gibson opened the way; like a Brainard he laboured and fainted not, nor dared to leave his station till death gave him an honourable discharge. The writer of these memoirs has been larger than usual to shew the modern preachers how some of their elder brethren have laboured and suffered, and how extensively they have travelled, that they may see how ancient fields and vineyards, now delightful and fruitful spots,

were won by the sword of the Lord and Gideon, and think of their brethren lodged upon the cold ground, exposed to savages! the want of water, food, sleep and friends; to pass hills, vales, mountains, rivers and rocks, for a man to take down his bag of corn for his bed, and his saddle for his pillow; not knowing but he may feel the Indian death blow, or hear the dying groans of one of his fellow travellers, or be himself the victim. Thanks be to the Most High, that hath now stilled the heathen round about! Hark, as if we heard the voice of Tobias Gibson, crying in the wilderness between Cumberland and Natchez, a voice of prayer, preaching, exhortation and praise! but Oh! now in heavenly songs, he joins to praise the Eternal Trinity, in Eternal Unity, in the land of rest, the saint's delight, the heaven prepared for all faithful, holy preachers and people.

The author of these memoirs thought he had gone far in the character and praise of Tobias Gibson: but by appealing to the yearly conference in South-Carolina; some of the elders present thought it was far too low, that Tobias Gibson did for many years preach, profess, possess and practice christian perfection. And that those that were acquainted with him, must be impressed with his depth of piety; that infidelity itself would stagger before such an holy living and loving devoted man of God.

Wilson Lee, a native of Sussex County, Delaware; born November 1761. He came into the line of travelling preachers in the year 1784, and was stationed in the following circuits. Alleghany 1784. Redstone 1785. Talbot 1786. Kentucky 1787. Danville 1788. Lexington 1789. Cumberland, Tennessee, 1790. Salt-River 1791. Danville 1792. Salem, Jersey 1793. New-London 1794. New-York 1795. Philadelphia 1796, 1797, 1798. Montgomery 1799. Supernumerary Montgomery 1800. Baltimore district 1801, 1802, 1803. Sick and superanuated 1804. As we are not in the habit of printing funeral sermons for our preachers, it becomes necessary that we should lengthen the memoirs of the death of those that have served the church so long and so faithfully. In so doing we may see how extensively they laboured on the western extremities, and in great danger of their lives; also the difficulties of accommodations in the early settlement of the country. Wilson Lee was very correct in the œconomy and the discipline of himself and others, as an elder, and a presiding elder; he shewed himself a workman that needeth not to be ashamed; as those that laboured with him will witness, and those that were under his pastoral charge. The district prospered under his administration, and a gracious revival has had a beginning and blessed continuance. Wilson Lee professed the justifying and

sanctifying grace of God. He was neat in his dress, affable in his manners, fervent in his spirit, energetic in his ministry, and his discourses were fitted to the cases and characters of his hearers. From constitution he was very slender, but zeal, zeal for the Lord, would urge him on to surprising constancy and great labours. It was thought that the charge of such an important district, and the labour consequent upon it, hastened his death; but a judicious friend observed that he had a call to visit a dying brother on the west side of the Alleghany mountains, that the change of weather and some other circumstances of his exposing himself, gave him his finishing stroke. In April 1804 he was taken while in prayer with a sick person, with a heavy discharge of blood from his lungs. At his death a blood vessel of some magnitude was supposed to break, so that he was in a manner suffocated with his own blood in a few minutes. He died at Walter Worthington's, Ann-Arundel County, Maryland, October 11, 1804.

Wilson Lee's last resource was to have tried the southern climate, but he rests not only from his labours, but his sufferings, and is gone a little before his brethren: may we follow him as he followed Christ, that we may sit together in glory. As to human honour, ease or interest, he cheerfully gave up all these for Christ, his cause and his cross, to meet the kingdom and the crown.

As he died so suddenly and in such a manner, we had not his last words as some have given who have had a deliberate departure from time to eternity. Yet we may add, although our faithful, laborious and successful brother has left us, we are happy to say, after full trial, he has immortalized his ministerial, christian and itinerant character;—many have done gloriously, in making generous and great sacrifices for the church of God and the prosperity of Zion; and among these we must and will place our suffering, pious and dedicated Brother, who did actually cast his all into the treasury.

His labours and his life at once laid down together; he has fought the good fight, finished his course, and kept the faith; and we may with all kind of confidence, say to his brethren in the ministry, and in the church, follow him as he followed Christ; until we meet on Mount Zion, and help in swelling the triumph of free grace.

It may be truly said that Wilson Lee hazarded his life upon all the frontier stations he filled, from the Monongahela to the banks of the Ohio, Kentucky, Salt-River, Green-River, Great-barrens, and Cumberland-River: in which stations there were great savage cruelty and frequent deaths. He had to ride from station to station, and from fort to fort; sometimes with, and at

other times without a guard, as the inhabitants at those places and periods can witness.

The Rev. FRANCIS POYTHRESS, died about this time.

THEOPHILUS ARMENIUS.

Feb. 16, 1820.

ACCOUNT OF THE WORK OF GOD IN EDISTO DISTRICT, SOUTH CAROLINA.

To the Editor of the Methodist Magazine.

DEAR BROTHER,

WHILE you receive from various quarters, pleasing accounts of the work of God, I send you some fragments from this district for insertion in your Miscellany.

We have some pleasing prospects in various parts. I will give you a sketch of several Camp Meetings held among us the summer past. One commenced on the 29th of June, at Green Pond, Orangeburgh Circuit, about 50 miles from Charleston. Though the weather was cloudy, and the business of the farmers urgent, yet we had an encouraging company for that part of the country. On Friday afternoon, we received sensible displays of the influence of divine grace, which continued, with little intermission, until Monday morning following, when, from the best information we could obtain, about thirty professed to have received a saving change. Here were about one hundred and twenty-five carriages of all kinds, fifty tents containing about eight hundred persons, one thousand and five hundred hearers, on the sabbath, and fourteen preachers. The good behaviour of the people was remarkable: there appeared no occasion for one reproof.

The next commenced on Friday the fourteenth of July, in Cooper River circuit, near Scuffle town, about fifty miles north from Charleston. They never had one there before, and appeared unacquainted with its nature, in all its parts. The Lord was graciously pleased to own our labours among them. And though there were not many converted, yet there is reason to believe, that opposition to vital religion was in a great degree removed. The behaviour of the people, measurably accorded with the solemnity of the occasion. I learn that some of the citizens of a neighbouring Village, and who are members of another church, generously offered to build us a meeting house upon the spot.

The next came on the twenty-seventh of July, at Sadler Swamp, Orangeburgh circuit, about ninety miles above Charleston, and nine or ten from Orangeburgh, and continued to the thirty-first. There were about one hundred and ninety-five carriages of all kinds, ninety-five tents, containing about one

thousand three hundred people. On the sabbath, three thousand hearers, and fourteen preachers; one of whom is of the Lutheran church, and who joined with us in our ministerial labours. This was rather a time of strengthening of the things which remained among professors, than of conversion of sinners to God. On comparing the conduct of this large concourse of people, with that at former Camp Meetings here, we are authorised to say, that they have improved in their manners, though there is still room for amendment. About twenty appeared to be hopefully converted to God.

Our fourth began on the third of August, at Elkins, in Congaree circuit, about twenty miles from Columbia, the seat of government in South Carolina, and closed on the seventh. It rained from beginning to end, with little intermission. There were about eighteen tents, two hundred and fifty tenters, eight hundred hearers on the sabbath, ten preachers, and perhaps fifteen converts; of these, three were converted before a sermon was preached. In Camden, about sixteen miles distance from this, a gracious revival had taken place, chiefly among young people; many of them came in the spirit of prayer, and did not wait, either for the rain to cease or for preaching to begin, but immediately commenced praying, and seemed to pass the time as pleasant as if the weather had been fair, and every thing commodious. They verified the language of the poet,

"Thy presence makes my paradise,
And where thou art is heaven."

I would here remark, that whatever degree of misconduct was noticed at either of these two last meetings, it was connected with their having made use too freely of ardent spirits.

I think I may safely say, that in several parts of this district, religion is gaining ground; but in consequence of the sickness of five or six of the preachers, and two or three dangerously ill, we have hard toiling to supply the appointments. At the quarterly and sacramental meetings, I find the Lord peculiarly present. While the Lord is on our side, we shall prosper. Close by his side still may we keep.

Your brother in gospel bonds.

LEWIS MYERS.

Edisto District, South-Carolina, September 1, 1820.

EXTRACT OF A LETTER FROM R. L. EDWARDS TO THE EDITORS, DATED OCT. 15, 1820.

DEAR BRETHREN,

IF you think proper, please to insert the following in the Methodist Magazine.

At our last Annual Conference I suggested to the Superintendency, that in the neighbourhood of Bush-River circuit, there were many places destitute of the gospel, and that, by altering the circuit, those places might be supplied. It was accordingly done—and it fell to my lot to labour on this circuit. At first, the prospect appeared somewhat gloomy, having an extent of territory of about three thousand square miles to range through, including a few small societies, some distance from each other. Most of the other professors were of the Baptist order; but the great proportion of the people made no pretentions at all to religion.

Into this field I entered in the name of the Lord; and blessed be his holy name, the scene is somewhat changed for the better; for in many of those barren places we have witnessed the outpourings of the spirit, and I may say that hundreds have been brought from darkness to light, and several societies have been formed; many of the old professors are quickened, and encouraged to a more vigorous discharge of their duty. Thus we have been greatly blessed of the Lord, and the prospect brightens before us.

The means used to effect this change have been the faithful preaching of God's word, fasting and prayer, both public and private. In addition to the regular fasts on the Fridays previous to each quarterly meeting, other days have been observed as days of fasting and prayer: one in particular, I will take the liberty of mentioning. On my way to a quarterly meeting, I met with a small society who were engaged in a prayer meeting on one of their days of fasting; and this was the commencement of a gracious work of God among them. Several of their children and neighbours were happily converted to God; and the work is still progressing in that place. Such indeed was the display of God's power among the people, that it was thought by many to be the greatest work ever known in that quarter. The ensuing quarterly meeting was attended with great good to the souls of the people.

At a camp meeting, which closed the second instant, the Lord wrought mightily among the people; so that upon a moderate calculation, it was estimated that upwards of one hundred found peace with God through faith in Jesus Christ: Indeed, both preachers and people caught the flame of divine love. We have some opposition, but not more than might be expected from the present state of society. The subjects of this work have been generally of respectable families, and with few exceptions, have so far remained stedfast in the faith. It is therefore hoped that they will exert a salutary influence upon others. May God carry on his gracious work in this, and in every other place.

STATE OF RELIGION IN ASIA.

An extract from "The Report of the Wesleyan Methodist Missionary Society of 1819."

CEYLON.—The accounts from Ceylon continue to afford the greatest satisfaction to the Committee, and to encourage the best hopes. An interesting view of the state of the Mission in the South or Cingalese division of the island is contained in a recent letter from Mr. Fox.

"I am happy to say, that the more I know of this Mission, the more I am convinced that there never was, for the time, a more extensively successful Mission to the heathen, nor one more likely to secure lasting good. As some of my subsequent communications, and those of my brethren may be a little obscure from an imperfect knowledge of the geographical situation of the different stations, I shall give a general outline of them. Our most southerly station in the Cingalese parts of the island is *Matura*. It is a hundred miles S. E. of Colombo. The Matura circuit extends five or six miles (beyond which the country is thinly peopled or uninhabited) towards Batticaloa. This station extends west on the Galle road fourteen miles. In the Matura circuit are fourteen places to which the brethren itinerate regularly, and in most of these children are instructed daily. There are other places occasionally visited. The whole number of children instructed on the Matura station, is 779. The Galle station extends four miles eastward on the Matura road, leaving a chasm between the two stations of about eight or nine miles, and that part is thinly inhabited and truly a wilderness. From Galle the coast turns direct north, and the Galle station in this direction extends towards Caltura twenty miles. In this station are fifteen places of worship, and 1033 children under instruction. The Caltura station extends south twenty-one miles, leaving a space of seven miles between that and the Galle station. It extends into the jungle in one place four, and in another twelve miles. It extends northward ten miles, leaving a space of five miles between it and the Colombo station. In this are twelve places of worship, and 644 children instructed daily. The Colombo circuit extends twelve miles southward on the Caltura road, and on the Negombo road north seven miles; and it extends in one place ten miles into the interior. In this station are thirteen places of worship, and about 835 children daily instructed. Negombo is twenty miles north of Colombo. This station extends about seven miles north and about seven south, extend-

ing to within about six miles of the Colombo station. In the Negombo station are nine places of worship, and 412 children daily instructed. Thus we occupy the whole of the Cingalese coast, in which we have, in a well-connected chain, in five stations, sixty-three places where we preach, and 3703 children daily instructed. In all these places the English Liturgy in Cingalese is read, with portions of the New Testament every Sabbath-day, where we are not present. When at any of these places, we conduct the service in Cingalese, in the same manner as at home. As far as I can judge from my own congregations, and those in the two neighbouring stations, we have about fourteen or fifteen hundred adults, who distinguish between the Seventh day and others, by attending places of public worship, and when I came to this part of the island, there were not ten men in a line of coast upwards of sixty miles in length, who heard amongst them three times ten sermons of any kind in a year."

Caltura.—In the North of the island, where the difficulties in the way of the spreading of Christianity appear to be greater than in the South, and where circumstances of a discouraging kind as to some of the stations had occured, the Brethren, who had been under considerable depression, now write with renewed feelings of confidence and anticipation. Our congregations, say the Jaffna Missionaries, are all on the increase; both the Malabar and Portuguese congregations fill the Chapel. Our Schools begin to assume a more encouraging appearance than ever. We informed you in our last of our intention to open one at Vannarpanny, which we did on the 26th of April, with 64 Boys; it has since increased to 92; 24 of whom are the children of Mahometans. Many of them can already read the Scriptures, and all are making rapid improvement.

The total number of the Mission Schools in Ceylon is 75, and the number of children instructed in them is now 4484, a circumstance which calls for gratitude to God, who has thus inclined the heathen to put their children *willingly* and even *thankfully* under the care of Christian Missionaries, to be instructed in Schools in which neither heathen books nor heathen masters are admitted. The schools here have likewise afforded access to the adult natives themselves, in whose villages and jungles the brethren now regularly publish the gospel of peace and salvation to the votaries of Budhu Atheism, and the systematic worshippers of devils.

The School Report for the last year, which the brethren publish in Ceylon, has not been received, but is expected daily. Upon its arrival we shall give to the public the information it contains.

(To be Continued.)

Obituary.

DEATH OF MISS FRANCES EVANS CAREY.

DIED on the 20th of October, 1820, Miss Frances E. Carey. She experienced religion, and joined the Methodist Society in the city of Quebec, Lower-Canada, in the year 1814.—Her meek disposition and humble deportment, are well known to those who were acquainted with her. Though much circumscribed in her means of doing good in active life, being but a youth when she died, yet she sympathized with the distressed, and evinced a disposition to do all she could. She was ever ready to declare the goodness of God to her soul, and to persuade her youthful associates to seek the salvation of their souls.

While in health, for most of the time, she enjoyed an abiding evidence of the peace of God; and during her illness, which was long and severe, she manifested a perfect resignation to the divine will: and though frequently severely tempted, she seldom doubted of her acceptance with God. The last half hour of her life, she appeared extremely happy, and rejoiced in hope of the glory of God. She said, "I have just passed through a cloud, and I see the heavens opened, and Jesus sitting ready to receive me." Turning to her friends, she said, "Angels call me! Do you not hear them sing?" She then attempted to sing,

"I'll praise my Maker while I've breath," &c.

and repeated, praise—praise—praise! and then expired without a groan.

Poetry.

"CHARITY SEEKETH NOT HER OWN."

METHOUGHT I, (in a dream which fancy wove,
While Morpheus lull'd the busy cares of day)
Was wandering in a fine elysian grove,
Tasting the pleasures which those scenes convey.
As thus I mus'd in pleasing wonder lost,
I seem'd to tread upon enchanted ground;
Methought I'd landed on some airy coast,
Where purer spirits breathe their odours round;
When lo! upon an eminence I view'd
A form celestial, clad in robes of white,
Whose features with a soft expression glow'd,
Encircled with a ray of heavenly light.
Compassion beam'd from her effulgent eye,
While o'er the earth she glanc'd a pitying look;
A tear upon her cheek I then did spy,
Which more than common sympathy bespoke.
Charity I thought the name of this fair maid,
For by her side I saw the orphan's face,
(In all the charms of innocence array'd)
Well pleas'd to view the smiling Angel's grace.
While thus enwrapt in transport as I stood,
She mov'd majestic towards the plain below;
When lo! behind a numerous train I view'd
Of infant forms, that mov'd both soft and slow;
Their voices echo'd in the evening breeze,
Rising aloft upon the ambient air;
The sound I strove to catch among the trees,
And to retain it on my raptur'd ear.
But ah! so soft, so tremblingly they sing,
Their numbers in such quick succession rise,
They vibrate through the soul, they touch the spring,
Where every soft and tender passion lies.
Again I listen'd, Oh! I caught the strain,
Which now responsive on my heart does dwell,
Their notes symphonious, and their words were plain,
And suited to their infant voices well.
Praises resounded from their lips and tongue,
Whilst every eye was on their leader cast;
A hymn to *charity* at first they sung,
And long, quite long, the pleasing theme did last.

The *Sunday School* was heard amid the throng,
And every voice in harmony began:
To thee, fair charity, does the praise belong,
The greatest blessing e'er bestow'd on man.
Well pleas'd to hear, the highest angel smil'd,
And op'd the portals of eternal day—
Light dawn'd, ineffable, serenely mild,
And shew'd the lustre of its heavenly ray.
Darkness dispell'd, and scarce a cloud was seen
To damp the ardour of the youthful breast;
A path was open'd leading to that scene,
Where each may find an everlasting rest.
Ignorance abash'd, hid his deformed head,
Nor dar'd to claim a superstitious right;
Back to the cell of bigotry he fled,
And sunk beneath a dark oblivious night.
The fiend, alarm'd, sent forth a hideous groan,
Which echo'd through the caverns of despair.
Vice, that deformed spectre, stood alone,
And with his cries, he rent the darksome air.

The vision fled—the truth shall still remain,
Effects of which are in our cities seen;
And those who this fair visitor retain,
Are bless'd with minds both tranquil and serene.
Here asylums are to the wretched shewn,
And every effort to suppress their fears;
A cordial, for those wounded breasts that mourn,
Is giv'n, to heal and stop the falling tears.
The sacred volume does an entrance find,
Among the poor, despised, outcast race;
And here the restless, the wandering mind,
May find a refuge, and a hiding place.
The sabbath now with reverence is beheld,
By thousands who were ignorant of its worth,
And who, with words obscene, have oft compell'd
The rising blush on those who heard their mirth,
Thanks be to God, the day begins to dawn,
The morning star is rising in the east;
Ever on the distant Isles its light hath shone,
And many are coming to the marriage feast.
Wafted on wings of light'ning may it fly,
Until the mind from darkness finds release,
And the whole world, like an unclouded sky,
Be fill'd with intellectual light and peace.

MIRANDA.

N. York, Nov. 2, 1820.

THE

METHODIST MAGAZINE,

FOR FEBRUARY, 1821.

Divinity.

A SERMON FOR NEW YEAR'S DAY.

(Concluded from page 11.)

Part II. Above all things observe, that the apostle leaves no middle way between looking at the things which are seen, and the things which are not seen and eternal. For to imagine a state of neutrality and indifference between the two, being disgusted with this world and insensible to that which is to come, renouncing what we see, and discovering nothing better, to recompence the loss we make, this would be considering the evil without remedy or alleviation, and tearing ourselves from the present without any assurance of the future. This, however, is the sad and lamentable state in which worldlings are found; you see them perpetually fatigued and disgusted in the midst of their pleasures, and weary of their possessions and honours. Vexation seizes them at seeing themselves always agitated by the inequalities of fortune; they retire in despair, but this disgust proceeds from an excess of worldly-mindedness, and not from any desire for enjoyments of another nature; it is because their pleasures are not sufficiently refined, or their honours sufficiently great to satisfy them. At the same time that they appear to despise the world, and declaim against it, they form no idea of, nor feel any inclination for the things which are to come. And can there be any thing more grievous or deplorable than to be void of enjoyment either from God or the world? To be disgusted with what we possess, without looking for any thing better; and to be placed between time and eternity, without hope in either? It is a monstrous situation, which it behoves us to quit. Our minds cannot remain inactive; rejecting the one, emptying themselves of temporal things, it is requisite they should be filled with the things which are eternal.

For this purpose the apostle places before us the two characters of the things which he opposes to the things of this world; *invisibility* and *eternity*, they are *not seen*, in opposition to the things which *are seen*; they are *eternal*, in opposition to those which are *temporal*. Does it not appear, my brethren, that this opposition turns to the disadvantage of heavenly things? What must we look at, say you, except what is under our eye, and within the reach of our senses? And to what ought we to attach ourselves except to what is real and solid? But is there any thing more stable than what we see and touch? Is there any thing more vain than what eludes our sight, and is beyond our comprehension? As the seeking of an unknown happiness, and of which, after the utmost effort of the mind, we can form no idea? Nevertheless, nothing is more just than the reasoning of St. Paul, and nothing better founded than this proposition; we should *look* at the things which are *not seen*, because they are *not seen*. For why are they not seen? because they are spiritual and immaterial in their nature; placed in another world beyond the sphere of this inferior state; revealed unto us by shadows and the obscurity of faith; and so great and eminent as to surpass our ideas and comprehension. Reasons which, far from repulsing us from this pursuit, lead us to follow them with all our zeal and application.

For to begin with their nature: why are they not seen, but because they are *spiritual*, disengaged from sense and matter? This is the idea we ought to form of them, removing from them whatever is sensual or corporeal. If by an imagination, still earthly, we form to ourselves a sensual paradise, consisting of riches, honours, splendour, and magnificent abodes; and if, to obtain this, we should make a few sacrifices, we only change the place of our desires; instead of attaching them to earth we transplant them to heaven; and when with this view we abstain from the world, we resemble those who, by fasting, prepare themselves for a banquet, and who are temperate merely by an excess of intemperance. All will be pure, spiritual, and incorporeal in eternity; but the blessings will not, therefore, be less real or less capable of constituting the happiness of the soul. You say these views are too refined and abstracted, and that it is impossible to comprehend how we should be happy by things which are invisible. But is it not true, as St. Augustine very justly says, that small as our goodness is, we cannot help loving those in whom we discover great and eminent virtues: but as it is not the body that we love, it is evident that what we are pleased with in them is the beauty of truth and righteousness. If truth and righteousness had no beauty, how could we love the just and virtuous who are aged and infirm? For what do they present to please the eye? Bending limbs, a wrinkled

countenance, and universal feebleness; nevertheless, if distinguished by benevolence and wisdom, and if ready to deliver up their body, enfeebled as it is, a sacrifice to the truth of Christianity, we cannot forbear loving them; but as we discover nothing beautiful to eyes of flesh, we must conclude that there is a certain beauty in righteousness, discovered by the eye of the mind, and which was admired in the martyrs even when their limbs were torn by the executioner, or their bowels devoured by wild beasts. Now that truth and righteousness which we cannot help loving, even in the midst of earthly corruptions, will constitute our happiness in heaven; we shall contemplate them, disengaged from all those prejudices and worldly views which obscure our minds; we shall enjoy them without feeling the combat of our passions and vices; all our pleasure shall be to know God, to penetrate the depth of his mercy towards us, to love him, to serve him, to adore him, and to be in union with the blessed. Here are mental enjoyments; but their spirituality, far from lessening their value, in the highest degree shews their greatness and importance; for as far as the soul excels the body, and the mind inanimate matter, so much are the operations and pleasures of the former more delightful than those of the latter.

Wherefore, again, are these things not seen? Because they are placed beyond the bounds of this inferior world, and in another state which we have neither seen nor tried. But should this repulse us, or lead us to disbelieve them? On the contrary, ought we not to reason thus?—I am to pass into another world, without knowing perfectly what it is; but whatever it is, it cannot be the abode of misery; for if God has furnished the world, which I am about to leave with all the necessaries of life, can I believe that he hath left destitute the world on which I am to enter? It is true that I am ignorant of its precise nature; but I knew not the pleasures of this life until I entered upon it: and it would be unreasonable to say that there are no pleasures, because I am not acquainted with what they are. Now if there are pleasures in another world, I must conclude that they are more excellent and desirable than these I now enjoy, because this world is only a prelude and preparation to the next, a sketch and rude outline. For this visible world was only made to typify to us the intellectual. It is farther true that I have neither felt nor experienced the pleasures and joys of that state; but this, far from lessening my desire and esteem for it, ought to redouble my zeal, because a new scene of things shall be opened before me, and I shall see what I have never beheld. Even to the present moment I am disgusted with every thing I have felt, and in spite of myself I wish for what I do not possess. When I confine myself to this world, my disgust

with it is ever renewed, and enjoyment always falls beneath the hopes I have formed. How happy, therefore, shall I be to see myself transported out of a world of which I am weary, to change my state and condition! Happy remove! when, after what I shall discover, I shall be led to say, as the queen of Sheba, what I see infinitely transcends all I have heard of it, even God himself had not told me all the depth of that felicity to which he has appointed me.

In the third place, Why are they not seen? Because they are revealed unto us only by shadows and the obscurity of faith.—God deals with us, not as mean and mercenary men, but as believers who rest on the promises of his word; he desires that our virtues should be the effects of our liberty, and not the result of an evidence which compels our belief. This, however, far from discouraging us, affords a conviction that our virtues, thus elevated, shall be more largely and bountifully rewarded. Hereby we are put in possession of all those magnificent promises, in which the ancient patriarchs rejoiced; they saw them afar off, and believed, and were saved. Particularly we inherit the promise made to Abraham, the father of the faithful, of whom it is said, he left his own country, friends and connexions, without knowing whither he went. "By faith, Abraham, being called, obeyed, to go to a place which he was to receive for an inheritance, and went out, not knowing whither he went." In this he is the type and example of the faithful, who, joyfully leaving earth, their connexions, and friends, travel to a land unknown; knowing only the God that leads them, following his call, giving themselves up to the guidance of his counsel, and by an entire surrender devoting their bodies and souls unto him, persuaded that the less they doubt, the more secure is their happiness; and the less they live by sight, the greater shall be their consolation and bliss: "Thomas, because thou hast seen thou hast believed; blessed are they who have not seen, and yet have believed."

Finally: why are these things not seen? Because they are incomprehensible, and of a nature so transcendent, that the utmost stretch of our faculties cannot reach them; our eyes can neither discover nor support their glory, and our souls would be separated and rent from our bodies, were God to discover himself unto them in the greatness of his majesty; "No man shall see me and live." Our affections are not sufficiently purified properly to esteem the holiness which reigns among the blessed; this is a treasure which cannot be reckoned, and a state beyond the comprehension of human intellect. "Eye hath not seen, ear hath not heard, and these things have never entered into the heart of man." The incomprehensible nature of this felicity, far from making us disgusted therewith, should

lead us to form the greater and more noble ideas of it. If with our feeble minds, and narrow capacity, we could comprehend it, it would, of course, be as limited as we are: but how delightful to see ourselves destined to the possession of blessings, which, on account of their vastness and extent, we cannot comprehend! Happy obscurity! Blessed ignorance! Seeing this glory would confound us by its splendour, and overwhelm us by its weight; these pleasures are so great that we are unable to support them; these treasures so accumulated that we cannot reckon them; and finally, this new state is so rare and exquisite, that we must be transformed and made anew to enter upon it: "*looking not at the things which are seen, but at the things which are not seen?*"

The second character on which the apostle insists, is their *eternity*. "The things that are not seen are eternal." There are two kinds of eternity by which they claim our regard: an eternity of possession, and an eternity of enjoyment. In the first sense we can never lose them, and in the second we can never be disgusted with them, neither shall our delight in them be interrupted. I shall not enter far into the proof of this first sense; it will suffice to say, we shall possess them for ever, because we are heirs, and not servants or slaves, who are perpetually changing. "The servant or hireling," says Jesus Christ, "abideth not always in the house, but the Son abideth always." Because we possess them by virtue of a supernatural donation; that is to say, an irrevocable gift: "the gift of God is eternal life." Because, to acquire them for us, nothing less could avail than the blood and passion of God: "Jesus Christ," saith St. Paul, "hath obtained eternal redemption for us." Finally, we shall possess them for ever, because they are reserved in a high place beyond the reach of our enemies: hence, according to the prophet Isaiah, "Death shall be destroyed for ever; the Lord shall wipe away all tears from all faces, and shall remove from the earth the reproach of his people." "Violence shall no more be heard in thy land, wasting, nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise; thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." How can we contemplate these eternal blessings, except in the fixed and unchanging point of view which the apostle here designs: "We look at the things which are not seen, and which are eternal?" Whatever is fleeting, cannot fix the mind; because, however vast in itself, we look for something beyond it; and as the object is finite and fleeting, the consideration thereof must be limited and transitory also. But who shall find bounds to his reflections in this vast abyss of eterni-

ty, these millions of days, years, and ages, which shall prolong our felicity? What infinite depths of thought? What gulph more capable of swallowing up and absorbing our intellectual powers; and what subject more capable of fixing the mind? To feel ourselves at the fountain of all grace, surrounded with pleasures, and at the summit of every kind of felicity, without fear of losing it! When once we are placed in an immutable state, where nothing changes, is fleeting or transitory; where we feel a perfect consistency, without vicissitude or change, the soul will acquiesce therein, be bounded thereby; and to contemplate it, without one wandering thought, must constitute its chief felicity.

But besides this eternity of *possession*, there is also an eternity of *enjoyment* and delight, which God prepares for us, and which shall constitute the consummation of our felicity. Though we should possess the things of this world forever, we could not always enjoy them; they cannot fill the vast extent of our wishes and desires, and we should be disgusted and wearied with them. But with regard to the things which are above, we shall see God without weariness, because his essence and perfections shall unceasingly attract us; we shall love him without disgust, because he shall always present us with new causes to admire his mercy, and the way he hath chosen to redeem us. We shall praise him continually, because he shall continually appear praise-worthy; and thus our life shall be one continual act of praise, one eternal hallelujah: "Blessed are they that dwell in thy house, they shall still be praising thee." This, says St. Augustine, shall be the only business of those whose business is ended; the only labour of those who are delivered from all labour; the only action of those who enjoy a perfect repose, and the only care of those who are freed from care and inquietude. Now what encouragement is it for us to look at what we shall eternally behold, and begin on earth contemplations which shall occupy us for ever. A painter of antiquity excited himself to assiduity, by the consideration of the unfading glory he should secure thereby; "I paint," said he, "for eternity." I would spare neither diligence nor pains, ought the Christian to say, to attach myself to the things which are not seen, because I know they shall always endure; they are objects which shall never disappear; as I look on them, my understanding shall expand, God shall shed on me irradiations more bright and luminous, and, finally, the truths I contemplate shall make in me impressions so deep as to form the beginning of my glory; and this glory shall be perfected, when I see those things as they are. "We all with open face behold the glory of the Lord, and are changed into the same image, from glory into glory."

Let us look at the things which are not seen, but let us look at them with all our powers and affections. Let us look at them with a look of *contemplation*, which renders them present to us, as if we perceived them with our bodily senses. The reason why we are not affected by the unfathomable blessings of another life, is because they are out of the reach of our senses; and as they are not gross and tangible, do not make so deep impressions upon us. By reason and reflection we approach unto them, and faith discovers unto us what St. Stephen saw in his ecstacy: "I see the heavens opened, and the Son of man seated at the right hand of God." Yes, my faith penetrates the veil, and where my senses cannot reach, my understanding contemplates a blessed eternity; the place which God hath provided for me, and to which he hath destined me. Let us look at them with a look of admiration, for it is impossible that we should seriously contemplate these exalted objects, without being seized and occupied by them. They are blessings immense in their extent, eternal in their duration; and pure in their enjoyment; a throne that cannot be moved; a crown that shall never fade; a feast, a stream of delight, which shall flow from the throne of the Lamb, from God himself, whom we shall see and enjoy. All this has in it something so great and august, that it is impossible to fix our attention upon it without being dazzled and transported with the magnificence of our Benefactor, and exclaiming with holy David, "O how great are the benefits which thou hast prepared for them that fear thee! Let us look at them with a look of *love*. We cannot behold these blessings in all their greatness and excellency without feeling our love inflamed, and fixing our heart where our treasure lies. Nor can we in the prospect of these things, help adopting the language of the prophet David; "When thou saidst unto me, Seek my face, my heart said, Thy face, Lord, will I seek. How amiable are thy tabernacles, O Lord: my flesh ceaseth not to long for thy courts." And as St. Paul: "I have a desire to depart and to be with Christ, which is far better." Finally, let us look at them as our *end*, and as the objects which influence our conduct, viewing them so as by them to regulate our thoughts, actions, and conversation. Let us never lose sight of those objects which are our true guides, but imitate those skilful pilots, who, in their voyage attentively and constantly observe the heavens, to discover their course by that of the stars. Let us esteem the things of earth only as means to bring us to the things above, and leave behind us whatever is likely to turn us aside from the good way.—"This one thing I do," says St. Paul, "leaving the things that are behind, and reaching to them that are before, I press towards the mark of my high calling."

If on this day, which renews our grateful feelings for what is

past, when we raise our eyes to heaven: if on this day of the year we ought to offer thanksgivings and prayers, for our country, our families, our trade, and for the church in its militant state; let us turn our attention towards the things that are not seen, and only form prayers with a relation to our future felicity. If we desire long life, and pray for the prosperity of our families and children, let it be that these young plants, cultivated by education, strengthened by our good example, watered by the dew of heaven, and growing day by day through the Divine favour, may become matured for eternity, and finally be removed to the heavenly abodes. If we pray for the prosperity of our trade and commerce, (God forbid that a vile and sordid feeling, or an ambition for splendour, should be the soul of our desires! but) keeping in view the support of innocence by our credit, the putting down of vice, and the assisting of the poor, may we hereby make to ourselves friends which shall receive us into eternal habitations. If we ask for the prosperity of the church, that God in our day may make Jerusalem a praise in the earth, God preserve us from the crime of factious views, and the intention of taking revenge on our enemies. Let us improve this state of prosperity as a means of extending the reign of Christ, of enlarging his dominions, multiplying his subjects, filling up the number of the elect, and accomplishing the decrees of God, which relate to the eternal establishment of the church in heaven.

May the benedictions which I put into your mouths this day, and which I form in a pure intention, be ratified in heaven, and return upon us in more abundant blessings! May your dear families multiply in number, and increase in virtue; promote your comfort on earth, and secure their own salvation in heaven! May our decayed commerce resume its former course, extend itself more and more, and tend, as we may hope, at some future period, to assist in the propagation of the faith! May the visible church be purified from every stain, and strengthened in zeal, that Christ may triumph in every place! May this church in particular shed the good savour of the gospel around it, by the holy conduct of her ministers, elders, and deacons, and by the fervour and good works of all her members. May the church of France—for, "Should I forget thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I do not remember thee, if I prefer not Jerusalem to my chief joy;"—may the church of France purify her sanctuaries, recall the word she has lost, collect her children, scattered to the four winds, and attain a solid and permanent establishment, which shall become the deposit of truth to the remotest ages. May you all, my beloved brethren, pass your days in profound peace. "The peace of God be with you. Amen."

Biography.

For the Methodist Magazine.

A SHORT MEMOIR OF ALBA BECKWITH.

The subject of this memoir, brother Alba Beckwith, (some time a Methodist itinerant preacher,) was the son of Mr. Lemuel Beckwith, long a member of the Methodist Episcopal Church. Alba was born in Stamford, Delhi, New-York, in the year of our Lord 1793. From his childhood till his conversion to God, he was of very steady habits; and was by the fear of the Lord preserved from those vices into which the young and the thoughtless often fall. He did not, however, experience religion until he arrived to manhood. In the twenty-first year of his age he became truly concerned for the salvation of his soul, and in good earnest began to cry, "God be merciful to me a sinner." He did not continue long in this situation, before the Lord came to his relief, and blessed him with the remission of his sins. This blessed change took place at a watch-night, while the people of God were engaged in earnest prayer for the salvation of sinners. The reality of the change effected on his heart at this time, was ever after evinced by his upright walk and conversation. He immediately attached himself to the Methodist Episcopal Church, and continued a faithful member of it till the hour of his death.

Devoted to God and the interests of religion, the service of God became his highest delight. He loved the souls of his young friends in particular, and neglected no opportunity to recommend to them the excellency of the religion of Jesus Christ. He was soon licensed to exhort; and he discharged this duty with much zeal and usefulness. He was, however, soon called to move in a larger sphere; and he accordingly received license from the church to preach the gospel. He was well received wherever he attempted to preach, and the word was often rendered *power* and *life* to his hearers.

At the annual conference in 1818, he was admitted on trial as a travelling preacher, and appointed to Ontario circuit. Here he was very useful, and displayed much ability in declaring the glorious gospel of the blessed God. By the united exertions of himself and his worthy colleague, the church was much strengthened, and built up this year in the faith and hope of the gospel. Many were added to the societies. At a small village called Bethel, was witnessed an uncommon display of the power and salvation of God. Here brother Beckwith was

very useful; and here he has many friends in whose grateful memory he will long live.

At the conference for 1819 he was appointed to Eden circuit; but was soon after changed, and appointed by the presiding elder of the district to the charge of Clarence circuit, where he terminated his labours in the ministry. On this circuit he manifested a growing zeal in the cause of religion, and great punctuality in attending his appointments. He laboured here till some time in February last, when the foundation was laid for a speedy dissolution. He had preached twice on Sunday, and after the second sermon, a friend solicited him to accompany him to a place about six miles distant, and preach a third sermon in the evening. Being disposed to accommodate his friend, and wishing to do all the good he could, he concluded to go to the appointment, where he preached a third sermon; and after preaching rode back six miles to the friend's house, where they arrived late in the evening. The weather was very cold and stormy, and being uncomfortably situated in the house, he did not get thoroughly warmed till the next morning. At this time he was taken very unwell. He left his circuit, and returned to his father's in Ulysses, Tompkins county. Soon after he arrived at his father's he raised blood, and grew worse than he had been for several days. A physician was called, who administered some medicine, but apprehended no immediate danger. He however failed fast, and his case was soon considered dangerous. In a few days after, a council of physicians were called, who concluded that bleeding was the only remedy. This they continued till blood was let twenty-one times, which drew almost all the blood from the system.

During his illness he expressed a strong confidence in God, and manifested the most unreserved resignation to the righteous will of heaven. He said "that the Lord had delivered him from all anxiety"—and, although his sufferings were great, he often said, "that he had no more than his share of them."—He often requested his parents not to feel so deeply affected on his account, saying, "that he was not afraid to die; that the Lord would receive him to himself," &c. A few minutes before his departure, he roused from a kind of stupor, and said, "I am dying;" and after a little pause, he raised his hands and eyes towards heaven, and said, "There is my God," and immediately closed his eyes, and departed this life without a struggle or a groan, September 8th, 1820, in the twenty-seventh year of his age.

Thus ended the life of Alba Beckwith. A young man of rare mental endowments. As a christian, his heart was warm, and his life deeply devoted to the honour of his Maker. The pious example which he set to all his acquaintance, was worthy of

the imitation of all who knew him. He was modest and unassuming, and walked in the humble path of self-denial. As a preacher, his zeal was great, but ever according to knowledge. He used every means in his power for the improvement of his mind. He took short notes of all he heard or read of importance, and in the course of about three years made such improvement as astonished his friends and acquaintance. In a word, he bid fair to become one of the brightest ornaments of the Genesee Conference. He never affected to appear great, but always delivered good sense and sound scripture doctrine—his words were weighty, and attended with divine power. He loved the church of which he was a member, and was particularly attached to the itinerant ministry, with whom he had resolved to spend his life. He was indeed a bright and a shining light, a warm friend, and affectionate brother. But while the church is called to mourn its loss of an able minister, he is doubtless rejoicing in the felicities of a better world.

JONATHAN HEUSTIS.

Ovid, November 1, 1820.

The Attributes of God Displayed.

SIR WILLIAM HERSCHEL'S RESEARCHES RESPECTING THE DISTANCE OF THE FIXED STARS.

IN a paper published in the Phil. Trans. 1818, Part II. this celebrated astronomer endeavours, by computation founded on the known power of his telescopes, and the probable assumption of some certain average magnitude of the fixed stars, to arrive at definite conclusions on the great problem of the arrangement of celestial objects in space. Granting that, one with another, the faintest stars are the farthest distant, their light then becomes, in some rough way, a measure of their distance, which may be compared by a series of equalizations between large and small stars, made with similar telescopes, but of different apertures. He thus concludes, that a single star of the first magnitude would be just lost to the naked eye if removed to twelve times its distance, and to the most powerful telescope hitherto constructed, if to 2300 times. Yet such an instrument continues to shew stars in the milky way, at the utmost limits of their visibility. This wonderful sidereal stratum is therefore fathomless alike by our eyes and by our telescopes.

But though the light of single stars may no longer affect our organs, the united lustre of sidereal systems may reach us from

a still greater profundity in space. When the stars of clusters can yet be seen in telescopes, their distances may be estimated by the aperture which just *resolves* them, and in this way we have the distances of forty-seven clusters actually estimated in this paper. These, in turn, become connecting links with such *ambiguous objects* as our telescopes will not resolve. It is first proved by many observations, that resolvable clusters seen with inferior telescopes, actually put on similar appearances with those of the former kind, by the same principles as those with the nearest fixed stars. The utmost limits of human vision seem attained when such objects are lost to the sight; and this, we are led to suppose, must take place about the 35000th order of distances.

MANIFESTATION OF DIVINE JUSTICE IN THE DEATH OF MRS. H. A.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I WAS recently perusing some papers, in which I had formerly noticed some particular occurrences which transpired within the limits of my travels; where I found an account of a woman who died in the *horrors of despair*, the reading of which excited a fresh remembrance of the awful scene. It was immediately on retiring from the *gloomy apartment*, that I wrote some of her last words, and some particulars of her death. It was the desire of some friends that it should be published, as a warning, not only to those who neglect religion "*until a convenient season;*" but also to those who *despise the cross of Christ*:—but was omitted. Should you think the following worthy of publication, you will give it a place in your useful Magazine; and give all your readers an opportunity of viewing the vast contrast between the saint and sinner, while dying in full view of an unbounded eternity. May the GOD of love and mercy excite every reader suitably to appreciate the overtures of the gospel, and feel the necessity of a witness that they are approved of God, that they may escape the horrors of everlasting despair.

ASA KENT.

Nantucket, Nov. 24, 1820.

MRS. H. A., the subject of the following account, was the wife of a respectable merchant in Cheshire county, N. H.—They were heartily united in the accumulation of wealth; but when he began to be seriously concerned for the salvation of his soul, her opposition arose in the same proportion; for she conceived religion, as taught by the Methodists, would expose their family to lasting disgrace. He, however, continued to attend Methodist preaching, until he believed that God for

Christ's sake, had forgiven all his sins; when he considered it his duty to establish family religion, and for this purpose, called his family together for prayer. This but heightened her aggravation—for she thought his prayers were so broken and unconnected, that if any one should *come in*, or listen *without*, in time of prayer, the subject would be talked through the neighbourhood, and she should not be able to walk the street without mortification. Sometimes not able to endure prayer, she would retire to her chamber, and indulge the most bitter reflections upon what she considered an unhappy change in the family. She was at length persuaded to hear the Methodists preach: the word reached her heart, and she felt the need of religion. But here she was in a *strait betwixt two*—while her understanding was enlightened, and her judgment informed, she saw nothing but religion would give peace in death, and prepare the soul to dwell in heaven; yet on the other hand, her *feelings* did not agree with her *judgment*: her affections were on the world. Being in affluent circumstances, she had extended her kindness and liberality to the poor and destitute, and had gained their esteem; while her affable and engaging manners had given her a kind of *pre-eminence* in the circle of her associates, who indulged themselves in fashion and amusements. To such an one, that plain command "*deny thyself, take up thy cross daily, and follow me*," is an *hard saying* She saw she must renounce all, and give up her *good name*, if she then set out in the way to heaven. But alas! she wanted religion—but not in such a despised way; and finally proposed to Mr. A. to join the Congregational Church, and she would try to serve the Lord with him; "for why," said she, "can we not have religion here, just as well as with the Methodists?" However, Mr. A. preferred that preaching which God was rendering *effectual*, by *his Spirit*, to the awakening and conversion of precious souls; while she concluded to wait for a *more convenient season*. Now and then she would attend meeting with him, and generally would feel the strivings of the Spirit for some time afterwards; but the awful thought of being "*reproached for Christ's sake*," determined her to pursue her former course. But she was not long permitted to regale herself in worldly sweets, and bask in the beams of prosperity, for a *fatal consumption*, like a *greedy vulture*, had seized upon her vitals.

On the 1st July, 1807, I moved into the neighbourhood—saw her rapidly declining, and felt great solicitude for the salvation of her soul. She was insensible of her danger, but thought she should soon recover. This, perhaps, was one cause why she did not like to say any thing about religion. I thought, if I could but converse with her alone, she would indulge more freedom. She was in the habit of riding, when the

morning was pleasant, and she accepted my offer to attend her in her carriage. She moved slowly—I wished her to lay aside restraint, and inform me what her views were in regard to religion—the state of her soul, and the nature of her disease. She did so—told me she considered religion of great value—had often seen and felt the need of it, and still at times felt the Spirit striving with her; but she did not think her complaint alarming: that if she thought she should not recover, she should want religion above every thing else. I felt some hope, that even at the eleventh hour, she might be accepted of God. But the last time I rode with her, I found her mind more on the world, and less inclined to talk upon the concerns of eternity.

How astonishing the fact! that the *god of this world*, not only "*blinds the minds of them that believe not*," but deludes them with prospects of long life, even to the gates of death!

At the dawn of day, (September 2,) I was called to go and pray with her. I hasted to her bed-side, and asked what I should pray for? She replied, "I must die soon, and I want you to pray that I may go to heaven." Ah! thought I, how can I pray for *this*, while I cannot believe that she has any fitness for the place. I prayed the Lord to show her her situation, and even at the close of life appear for her salvation; but the heavens seemed shut, and prayer unavailing. I sat down by her bed-side to witness the *attack* of the *King of Terrors*, who now appeared rushing, with relentless fury, upon his agonizing victim. The room by this time was nearly filled with family connexions, (most of whom were enemies of the cross of Christ), who had come in to witness the solemnities of the parting scene. She lay with her eyes alternately raised towards heaven—her lips moving, and an expressive excitement in her countenance, which drew the eyes of all upon her. Perceiving her to be praying, I put my ear to her lips, to ascertain her whispers, but in vain. Her physician was critically noticing the state of her pulse—all seemed eager that life should be continued, that they might know the effects of her prayers—hope seemed to beam in each countenance, as well as in my heart, when suddenly she opened her eyes, and spoke with an audible voice—"The manifestation is come, and it is plainly shown to me that I am going to HELL! HELL! HELL!" Who can describe the consternation that seized the spectators! After pausing a moment, she said—"I have been praying the Lord to shew me what my state will be after death, and he has, and I must go to hell!" Her *father-in-law*, (perhaps a deist, who at other times could sport with prayers, especially women's praying) came to her bed-side, and sought to compose her mind; and entreated her to lay her hand on her breast and say, *God be merciful*, and all would be well. "Ah! father," said she,

"once I might have obtained mercy—the Lord called me, and I thought I would serve him—I tried to; but my heart was so PROUD—I was *so wicked* the Lord would not regard me, now I have sinned away the day of grace—prayer is of no use. Now for your good, I warn you not to do as I have done." Sighs and groans, together with a profusion of tears, evinced the indiscribable agony of the spectators. But it was too much for her affectionate aunt, who had had the care of her education from her youth, to believe her in her right mind, and intimated to a friend, she thought her to be light headed. This Mrs. A. readily denied, and assured them she had her reason perfectly clear, and added, "I suppose some would not tell where they were going, if in my case; but I tell you that you may know where I am, and if you do'nt want my company there, you must live better lives! do'nt let PRIDE ruin you, as it has me! Now, since I must go to hell, I do'nt care how soon. I have been a great sinner," and fixing her eyes on Mr. A. said, "I ask your forgiveness—I ask all your forgiveness—I must go! I must go to hell!" Nearly exhausted, she lay silent a few moments, then with a tone of voice dreadfully expressive, and despair eminating from her distorted countenance, she cried out, "O! DEVILS! must I go to burn in everlasting torment! O Jesus! Jesus! Jesus!" I sat on one side, and Mr. A. on the other, supporting her in the last struggles of mortality. Her strength appeared gone, and we thought her dying agonies might be past: when on a sudden, she started with a ghastly stare towards the front windows—nearly turned herself to the other side of the bed—flung her arms around the neck of Mr. A. crying out, "the DEVIL is coming! keep him off! keep him off! pray! pray! pray! do'nt let him come! do'nt let him come!" Then she sank down, and immediately expired!

Thus, amidst the cries of children, the sorrows of an husband, and tears and universal lamentations of death-bed visitors, she was forced from fair prospects, to submit to the mandate of justice, in the meridian of her days.

Whoever may read or hear this tragical story, be candid, turn thy thoughts within, and deal faithfully with thy soul, and with an eye to the Eternal Judge—let me plainly ask thee—Has not the Spirit of God strove with thee? Hast thou not been ashamed of the cross of Christ? Has not the *long suffering* of God waited upon thee, to show himself merciful? Hast thou persisted to grieve the Holy Spirit? If so, answer candidly, what security hast thou against being overwhelmed with horror and despair in thy dying moments? Is God yet waiting, and the inviting whispers of dying love urging thee to the wounds of Jesus? Arise and fly—now is thy time—if thou delay, the Master may shut the door of hope, and seal thee up in everlasting darkness.

The Grace of God Manifested.

MEMOIR OF CHARLES NEWMAN, WHO DIED AT BRUSSELS, AUG. 13, 1816.—BY H. C.

(Concluded from page 27.)

FOR several months previous to his baptism, he had not been exposed to the external air, living principally in an apartment the temperature of which was regulated; but his soul being set at liberty, the body would no longer be thus confined; he longed to go up to the house of God with those who kept holy-day; and not counting health or life itself dear unto him, he regularly attended public worship, began to meet in class, enjoying greatly that and every mean of grace, and constantly obtaining in every mean those blessings for which they were graciously instituted. The effect produced by this alteration in his mode of life was different from that apprehended by his friends; it was favourable, not prejudicial to his health; he gained strength, and for a season they encouraged hopes that he might yet be spared. From his quitting the navy he had been dependent on his mother, but he wished no longer to eat the bread of idleness; he looked out for, and obtained employment; urged more particularly to do this by the probability there was that a sister and her family might soon become in a great measure destitute. He wished also in some way to be useful to his fellow-mortals; having obtained mercy at the hand of the Lord, he was anxious to proclaim to those around him, who were perishing for lack of knowledge, that there was, (even for the vilest of the vile, the chief of sinners), mercy and salvation in Christ Jesus. He offered himself as a visitor in the Stranger's Friend Society; and though his conversion to God was but recent, so genuine and deep was the work of grace in his soul, that he was accepted; and while he had health and strength, he actively engaged in that most excellent institution; and there are reasons to believe, that though his career was short, the Lord gave a blessing to his labours, and that he was instrumental in the salvation of some souls. To the temporal wants of those he visited, he ministered according to his ability, frequently giving amongst them all that remained of his weekly earnings, after defraying the expense of his milk and vegetable diet; laying up treasure on earth entered not his thoughts; his heart was in heaven, and as he journeyed towards his home his conversation was heavenly; he had power to cast his care on him who had, and still cared for him; and when the disease returned with increased violence, and prevented him from follow-

ing his employment, and consequently cutting off all means of support, he had no anxious thought for the morrow, feeling assured that God would provide, and not suffer him to lack any thing that was good. In this respect it was unto him according to his faith, for though he was confined many weeks, and his mother, the only relative who could assist him, was out of the kingdom, yet friends were raised up who attended him with affection, and cheerfully ministered to his necessities. During this period he manifested much of the Christian temper, patiently bearing what the Lord thought fit to try him with, anxious merely that his will should be accomplished in him and by him. Supported under the affliction which he knew could endure but for a moment, by the presence of his God, and the assurance that these trials would work out for him a far more exceeding and eternal weight of glory; he endured as seeing him who is invisible, and calmly waited the coming of his Lord. To his leader's inquiry, how he had been, on visiting him one day after almost a week's absence, "Afflicted," said he, "but not forsaken—burnt with fever, yet refreshed with the dew of the heavenly grace—assaulted by the enemy, but not overcome. I have this week been enabled to lay one hand on the throne of grace, and the other on the Lamb slain from the foundation of the world; it is the only posture for a sinner in health, in sickness, in death, in this posture I trust I shall live and die." The energy with which he uttered these words will not soon be forgotten. From this attack he at length, in some degree recovered, and, at the earnest entreaty of his mother, who was at Brussels, prepared to join her at that place. Aware that his days would be but few, and that she would have a mournful gratification in having him near her at the last, he took leave of his Christian friends in England, and embarked on Sunday the 26th of May. Early in the morning he had for the last time met with them in class; with many prayers they had committed him to God; and with tears which could not be repressed, they parted, conscious their next meeting would be in eternity. The vessel in which he sailed was bound for Ostend. It was extremely crowded, and afforded little accommodation for an invalid. On his arrival he wrote, giving an account of his passage, which had been painful in many respects; but his God was with him, and was his support, as portions of his letter to a friend will best describe: "I experience," he writes, "a difficulty in addressing you; fond recollections press into my mind, and quite overwhelm me with feelings indescribable. In my present state of weakness and fatigue, these things are too much for me: I hasten therefore for relief to detail my passage. We fell down the river with a fair breeze, and went pleasantly to Gravesend, where they took

us all on shore to examine our passports, and see that there were no more on board as passengers than were accounted for in town. Losing four hours there, we proceeded, the wind having become foul and very cold. Having nearly fifty passengers, I was content to plank it upon deck, the fumes below being too strong for me. Wrapped up in a sail, I lay quite comfortable till a heavy rain came on, which struck a hot damp through me, and obliged me to retire to the coolest place I could find; there I remained till we were brought off Margate, about seven in the morning. During this time my mind was blessedly staid upon God, being filled with prayer and praise; I thought on the testimony I had borne for him, and the pledge I had given to live wholly to him, (at a love-feast held by Mr. Bunting, the sabbath before his departure.) The hymn I gave out in the morning among my Christian friends, the prayer,

'Still let me guard the sacred flame,
And still stir up thy gift in me,'

was in my heart and mouth continually. Temptation was near, and assailed my ears with those songs, finely sung, which formerly delighted me; I employed my mind in parodying them in silent praise to God; and where they would not readily admit of this, I prayed the Lord to put the new song into the mouth of the singer; and if my mind at all inclined to them, I called on 'the name to sinners dear,' and they flew before it like lightning." At Margate the passengers again landed; he went to bed, and got a little rest. The remainder of his passage was stormy and unpleasant. "The night," he says, "was full fraught with misery; I never suffered so much in my life. I stowed myself away as before, in the coolest and most airy place I could find. Here I was quite in an extremity, very sick and full of strong pain; I fell down utterly helpless, calling upon God to sustain me. The steward coming down, I mustered strength to unbolt the door, and intreated him to put me into a bed-place; they thought I was actually dying, and put me into the captain's birth. Here I dosed, and awoke, continually praising God for his mercy and goodness, and gradually recovered." He landed at Ostend, at eleven o'clock on Tuesday night.* He remained a few days at Ostend; and on the 19th of June he wrote from Brussels, giving an account of his journey thither, and the observations he had made in his progress. From Ostend to Ghent he travelled by the canal, in

* A friend of the writer, who happened to be on board of the ship with Newman in this voyage, gave, some months after, the most satisfactory testimony to the Christian deportment and exemplary patience he manifested at that time.

company with three gentlemen, dissenters, students for the ministry. They arrived on Saturday afternoon, and he was anxious to get forward to Brussels, that he might spend the Sabbath in the company of his mother, and feel himself at the end of his journey. All the places in the diligence being taken, he was constrained to remain, and spent a part of the Lord's day in acts of devotion with his three companions, in which he appears to have been truly blessed. Being in a Roman Catholic country, he was pained by the superstition he witnessed. "I went to the church at Ostend," he says; "it is worth seeing, it was the time of high mass; I got a sprinkling of holy water, in common with the rest, and prayed God to apply the blood of sprinkling to their consciences, and give them to see Jesus, through the thick darkness and gross idolatry which surrounded them. In the church is the copy of a most blasphemous picture, representing the Trinity, the pope with his tiara being put for God the Father. The original is in the cathedral at Ghent. I noticed also a picture of heathenism, which shocked me much: against one of the pillars is a money box, inscribed to St. Martinuldius, patron of those who have the plague, or any sort of sickness. Candles are sold in the church to burn to the saint when his interest or help is needed. The priests alone are profited by these superstitions."—Between Ghent and Brussels he met with a large body of pilgrims, returning from the shrine of the holy mother at Halle, some of them barefoot, and in much pain and weariness, worn out with fatigue. He writes, "This is a lesson for me, and for us all; if we were as diligent and unwearied in our exertions, according to our superior light, what manner of men should we be; and if these poor deluded souls had the gospel preached to them in its purity, what bright and exemplary Christians might they not make!" Their gross ignorance pained him exceedingly, and immediately on his arrival at Brussels, he, though well aware his time below would be but short, furnished himself with an elementary book of the French language, in hope, by the help of it, to make himself understood, and try to impart to some one that spiritual knowledge for lack of which so many were perishing around him. Concerning this book he writes, "It is sanctioned by the Chancellor and Vicar-General of Paris, and the second commandment, excepting the clause, 'I the Lord am a jealous God,' which is tacked to the first, is omitted: and to make the number complete, the tenth is split in two. Thus they mar the word of God under the sanction of the pope; and why do they do it? but because the second commandment condemns *in toto* their idol, their image worship." On the 19th of June he writes, "They are at Waterloo to-day, to pray the souls out of purgatory who were

interred there last year; a grand procession has left the streets through which it passed, white with the droppings from their wax flambeaux, like a shower of snow, and this too at noon day, and under a burning sun. Yesterday they sung Te Deum. On the return of the procession, this day and to-morrow will be spent in riot and intemperance. It all originates with the priests, who wilfully keep them in profound ignorance, teaching them nothing but idle and unexplained mummeries. O how I wish to raise a spirit of inquiry among some of these people, if in this way I might be useful. O how I should delight to lead them to Mr. Kerpezdron, by whose ministry, under the blessing of God, I hope much good will be done. He appears to be an able minister of Jesus Christ, a meek and very humble man, like his Lord. Glory be to God for this his good gift to a benighted land." Of Mr. Robarts, who had been labouring amongst them, but who was removed to his station in Jersey, he speaks with much affection, and exclaims, "He cannot but do good, for God is with him." In another part of his letter he writes, "I am just returned from class, our first meeting since I have been here. God in Christ Jesus has been with us, and I trust we all received the blessing. Mr. Kerpezdron leads us, and intends to call on each member privately for our souls' good. I love him very sincerely in the Lord, he is one of the 'excellent of the earth,' humble, meek, lowly, zealous, active, breathing nothing but love to God and man; this and this only is religion; I bless God I breathe the same atmosphere; glory to God, I grow; I am watered; the continual dew of his blessing, the healthful Spirit of his grace, are continually present with me. I was enabled to tell my dear friends here what God has done for me, in a way peculiar to those who speak from the heart, being conscious of the Spirit of God within, and have reason to believe that all drank into that same Spirit; you well know its blessed influence, faith in God, humility, child-like simplicity, lowliness of heart and mind; these are the glories of the Christian character, blessed be God I grow herein; I have received great grace indeed. When I reflect on what God has done for me, I feel I should be like the rapt seraph that adores and burns. Yet I believe I have a fulness of this at times, when an inexpressible feeling puts my mind, my whole soul, upon the stretch for words, for thoughts, wherein to clothe it; but it cannot be till I throw off the body; then, then I'll give him nobler praise; at present I can only sighing say, Lord read my heart, and well he knows what his own Spirit has written and wrought there. I see hourly the great importance, and see also my great need of faith, simple faith. Speaking of the blessedness, the calm sweet peace which flows into the soul as a river, my resignation to the will of God in all things,

particularly my willingness to depart when it shall please him to call me, excited the wonder of some friends who visited me; I said by simple faith in the mercy and love of God, through my Lord Jesus Christ, all is love, peace, joy, holiness, happiness, and heaven. They felt the truth thus spoken in simplicity, and God owned and blessed our interview."

In an apparent rapture of holy joy, ascribing glory, glory, glory to God and the Lamb for ever, he concludes the last letter received from him, and from which the above extracts have been principally taken. The disease now made rapid progress, and it was evident to his friends that he would soon be released from a state of suffering, which to the end he bore with the most perfect patience and resignation. While he had strength he went about speaking to all to whom he had access, on the important subjects connected with salvation, and when confined to his chamber and bed, he still spoke in the same strain, and his words were such as were highly calculated to minister grace to the hearers. He constantly expressed himself to his friends as being happy, unspeakably happy! The consolations of the Lord abounded with him, and though called with a somewhat slow and lingering step to pass through the dark valley, he never for a moment feared any evil. Jesus was with him, his rod and his staff comforted him. In this happy frame he continued, his faith strengthening as his body grew weaker, till, on the morning of the 9th of August, exclaiming, "Jesus is mine!" he triumphantly exchanged time for eternity.

Mr. Kerpezdron, who was with him almost to the last, a few days after his death kindly addressed to his leader the following letter, which contains Mr. K.'s testimonial of his truly Christian walk and conversation, from his first residence in Brussels to his death.

"*Brussels, August* 19, 1816.

"Dear Sir,

"Our dear brother, Charles Newman, in whose spiritual welfare you have been so deeply interested, is, through the grace of God, safely landed on the heavenly shore. I arrived in this city a week after him, and soon found him to be an Israelite in whom there was no guile. I have been much blessed by the communication of his Christian experience, and greatly edified by his Christian walk and conversation. I never heard a man whose speech was more uninterruptedly *seasoned with salt*, and more fully calculated to *minister grace to the hearers*. Many who have heard him can and will testify, that the words delivered by that faithful servant of the living God, were accompanied with such an unction of the Holy Ghost, as it was hardly possible to resist. Mild in all his tempers, the love of God filled the capacity of his heart, and communicated a heav-

enly sweetness to all the outward organs of his inward feelings. He spoke of God's perfections as one *that had seen the Invisible*, and held an intercourse with heaven. His knowledge of the universal and individual Providence of God had implanted in his heart that unshaken confidence in him, which he preserved to the end. As long as he could walk, he visited his friends, to whom he manifested a steady and warm attachment, and unparalleled faithfulness. Though he was in a high degree the blessed partaker of Christian perfection, he considered the use of the means as his duty and privilege, and steadily drew out of them waters of salvation. Whilst on his death-bed, where he lay for the space of about four weeks, he was wonderfully supported by the comforts of God's Holy Spirit; and though I very frequently visited him, I never discovered the smallest symptom of impatience or murmuring.—His resignation to the will of God was unfeigned. He was *fully persuaded*, in the most extensive and exalted sense of the word, that God doeth all things *well*. O what an abundant encouragement for us more fully and more unreservedly to commit all our concerns to him, who is a sure refuge and help in all times of trouble. He never neglected the opportunity of recommending to others that Saviour who had rescued him from deep misery and wretchedness, and procured him even in this last and trying affliction, that peace of mind which so eminently appeared on every feature of his beatified countenance; and I am persuaded he did not speak without effect. Indeed I have read two letters of one that is exalted in rank, wherein he declares, the blessed impressions made upon his mind, and acknowledges the Divine interposition in this blessed young man's case. 'Nature alone could not,' says he, 'produce the wonderful work which I now witness; in it I see the hand of God.'

"In proportion as the mortal frame decayed, the inward man grew in strength, by growing in faith; and though the powers of darkness frequently assaulted him, he looked to Jesus, and all his enemies were put to flight. One morning, being asked the state of his soul, he lifted up his eyes and hands, and said, 'God is my strength, and the light of my countenance. O that I could love him more! Lord come and take possession, full possession of my heart! I know it would be far better for me to depart and be with Christ, but the will of the Lord be done.' One day, after a gentle sleep, he addressed his mother thus, 'I think I shall not die yet, the Lord has something for me to do, for these words have been applied to me with peculiar power, 'Return to thy father's house, and tell every one the great things which the Lord has done for thee.' This impression was soon realized; and our young brother Newman hath been a successful missionary in this place, not only with the English who had

any intercourse with him, but also with the inhabitants at whose house he had his quarters.

"The day preceding his death I found him very weak; with great difficulties and agonies of body he was gasping for breath, and with the most pathetic and ardent tone exclaimed, 'O that all the world would gasp after Jesus Christ as I do for breath!' After a short but solemn pause, (the presence of God filled the room) he said, 'The Lord has done great things for me. Pray that I may answer his gracious designs; pray that I may endure to the end.' After prayer I shook hands with him, and bid him farewel. It was the last time I saw him.

"The morning following, (Monday 13,) a short time before he expired, his mother having in some way or other expressed her concern for the great agonies he laboured under, with a heavenly smile upon his countenance he said, 'Jesus is mine, Jesus is mine;' and into Jesus' hands he delivered his soul, and breathed his last between eleven and twelve.

"On Wednesday evening the 15th we committed his mortal parts to its native dust. We sang a hymn; and after addressing a few words to those present, on the solemn occasion, I prayed. We then accompanied the tender and pious mother to her abode, and then commended her to the gracious support of our heavenly Father.

"In this trying circumstance she has been favoured with much Christian fortitude. May she, when life shall be at an end, join her dear son in eternal glory! Some time previous to his death, the young man expressed a wish that you should have his hymn-book, in remembrance of him; we shall embrace the first opportunity of sending it to you. Pray for us, my dear brother, we are but a few sheep surrounded by ravenous wolves. I am, though a perfect stranger to you in the flesh, your affectionate brother, A. DE KERPEZDRON."

Miscellaneous.

For the Methodist Magazine.

CONSISTENCY OF CHARACTER.

AMONG the many imperfections exemplified in the conduct of human beings, is that of *inconsistency*. How prone are we to perceive and approve of that which is good, and yet practice that which is evil. "Happy is he that condemneth not himself in that thing which he alloweth." So spoke the great apostle to the gentiles. But this happiness is not the portion of

all men. Hence arises that disgusting inconsistency of character, which manifests itself in those who make pompous professions of what they will do, and what ought to be done, while they themselves will never "put forth their finger" to carry their professions into execution. So it is said of the celebrated Grecian orator, Demosthenes, though he could contrive plans for the public good, and sway the minds of his auditors by the powers of his oratory, yet when he attempted to carry his plans into execution, he failed for want of practical skill and perseverance.

So it is with *Vocabulum*. Mighty in words while in council with his associates, one would imagine that nothing, but what is absolutely impossible, would stand before him. Matters, indeed, of least moment, receive from his lofty and expanded mind such marked attention, that if he presumes to speak, he assumes an air of as much importance, and commences his harangue in as formal a manner, as if he were about to address the representatives of a vast empire, on a subject which involved the destiny of millions! His verbose and florid speeches, abounding in allegory and metaphor, fill the mind with wonder and admiration; though those who are acquainted with him feel a painful sensation, arising from a peculiar kind of inconsistency, which manifests itself in the vast disproportion between the magnitude of the speech and the insignificance of the subject of his discourse. *Penetratio*, on hearing *Vocabulum* in one of his lucid moments, shrugged his shoulders, and said very shrewdly, *Hic labor est*—for the production of nothing!

But the most unpardonable inconsistency in the character of this gentleman, is, that when subjects of real magnitude and importance demand his attention—and this is only known to those previously acquainted with the subjects themselves, for all, on which he speaks, appear equally momentous from his manner of discussing them—though he expresses his high estimation of them, and seems to exhaust all the powers of his eloquence in their recommendation, no sooner does his lips close, than his apparent zeal cools, and his energy expires. Plans of public utility receive his warmest approbation, but were they to receive support, in respect to their practical effect, from none but those like himself, they would inevitably dwindle into insignificance. But were this all, his conduct would not be so intolerable. For it not unfrequently happens, that his subsequent proceedings militate against the execution of those very plans which he had recommended with so much zeal,—so much indeed, that one would have thought his soul was perseveringly bent on their ultimate success.

Does he then discard practice? No indeed! In his public and private harangues—for he seldom talks but in a set dis-

course—he will tell you—if you wait for the closing sentence of his fine-spun argument—that practice is the most essential, as well as the most difficult part of a man's duty. He will, indeed, in order to make this point obvious, enter into an elaborate discussion of first and second causes—though he will, perhaps, inform you that all these causes lie too deep for human research—and lead your mind through such a labyrinth of metaphysical distinctions, that one would conclude he was about to adduce proofs of the existence of the great First Cause of all things, by arguments *a priori;* but after winding you up to the highest pitch of expectation, so that your breath is almost stopped from the intenseness of your thoughts, you are suddenly let down by the terminating sentence, which is as self-evident as that two triangles are equal to one right angle, that a man must *do* as well as *teach*, in order to be consistent. After all, he is a most perfect hater of metaphysics. And to prove it, he will entertain you for half an hour, with a most ingenuous display of intellectual acuteness, on the bare possibility, and mere impossibility of being imposed upon by the nice distinctions of philosophers and logicians, respecting the *occult* essences of substances, whether material or immaterial; and conclude the whole with a sylogistical proof that *two halfs* of any given *immaterial* substance is equal to the *whole* of that self-same identical substance! This he adduces as a proof that he hates abstract reasoning. To prove that he loves simplicity, he will, as far as any finite power is capable of it, ransack the whole field of moral argument, and physical demonstration, and conclude by reminding you, which is the thing he attempted to demonstrate, that *material* substances possess not only *tangible* properties, but are also *visible;* and therefore we need no other proof of their existence than what they contain in themselves.

Once upon an occasion, *Penetratio* was in company with *Vocabulum*, and some others, when a very plain question was asked by one of the company, which was answered with perfect unanimity by all present except *Vocabulum*. After a few moments pause, he began by reminding the inquirer that it was a subject he had long made his study and deep research; and the result of his labour was, that it was even so as the others had said. I do not pretend to quote him verbatim, because it would swell this little fragment too much; for he went into as learned and laboured a discourse to establish a point which no one doubted, as if he had been called to disprove Hume's theory of ideas, impressions, &c. *Penetratio*, on this occasion, manifested a little of his characteristic impatience, at being compelled to listen for half an hour, and hear arguments *a priori* and *a posteriori*, besides a number of a *mixed character*, to prove what every body believed. But he checked the

risings of irritability, from a regard to consistency of character, which he felt himself bound to maintain; for he professed himself a disciple of him who has said, *bear one another's burdens, and so fulfil the law of Christ.*

Another inconsistency exemplified in *Vocabulum* is, that he always seeks to be in opposition to every one else. Whether this be owing to some constitutional infirmity, or is the result of choice, I cannot tell. But so it is—If he himself proposes any thing new, and others fall in with it, it is a wonder if he does not turn against it, or at least withdraw his support from it; for he seems to act under the influence of a belief, that nothing is right which meets with a warm reception from others. If, therefore, you wish to know his sentiments,—except in some happy moments when he seems to forget himself, and acts, without designing it, according to the dictates of common sense,—you must look for him on the opposite side. I would not, however, insinuate, that he is destitute of that desire so common to men, a desire to please; for he has a certain circle of acquaintance, to please whom seems to be the object of his most strenuous efforts: but it must be recollected that they are such as have previously pleased him, by lending their influence to promote his designs, and therefore are perfectly quiescent to his will. Indeed, they seem to admire him most for his inconsistencies. These, they think, are his chief excellencies.

Nevertheless, *Vocabulum* is quite a popular character. The ignorant multitude, who only know him by sight, as we sometimes say, and by report, and those who estimate a man by what he *says*, and not by what he *does*, think him a mighty man of renown. He will entertain them with such high sounding words, which none of them understand, that their minds are half distracted with admiration at the profoundness of his wisdom.

No one need to think him a solitary character. Were it not for his perfect hatred of associates, he might surround himself with many as much like himself as he is consistent with himself. *Penetratio* himself does not think meanly of his gifts.—He observed to me one day, that he thought *Vocabulum capable* of being both good and wise; and that, if he would condescend to study a little *propriety* of conduct, as well as *loftiness* of demeanour, and *singularity* of sentiment, he might become, at least, *tolerable* in his intercourse with mankind. But, added *Penetratio*, I *now* make it my principal study, when in conversation, to select the plainest words I can, avoiding vulgar phrases, to convey my ideas, lest I should be suspected of coining new phrases like *Vocabulum*, or of borrowing my style and manner from him. Besides, continued he, I have conceived such a perfect disgust against that affected stiffness of demean-

our, that my heart sickens at the thought of it. This is owing, perhaps, in some measure, to that unpardonable inconsistency which I behold in him, in saying so much and doing so little.

This is *Vocabulum*. He says and does not. He is, however, if common report be true, not only a great man, but a Christian. He certainly practices some of the Christian virtues. Indeed, it is said, that he is rigidly strict in some things, particularly in every thing that will render him singular. He prays long and often; and one reason is, that the majority of his neighbourhood are not yet Christianized. If they were, it is feared by some, that he would turn infidel, such is his love of singularity: and yet, such is his inconsistency, that he loves popularity, and will perform popular acts in some moments of seeming forgetfulness. Indeed, were you to listen to his eloquence sometimes, in favour of public charities, and private beneficence, you would think him not only master of language, but a first rate philanthropist. But in truth, he is like an indolent sailor who stands on the land, shoves off the boat, and then leaves you to row it yourself or perish: for when action becomes necessary to give effect to well matured plans, he exhibits all the apathy of a stupid voluptuary.

Were I to draw a picture of *Vocabulum* in few words, in respect to the leading features of his character, I would say that "His hands are against every man,"—and that he "binds heavy burdens upon men's shoulders, but will not touch them with one of his fingers." I mean not to insinuate, however, that his private life is irregular. Of this I know nothing.—I meddle not with his motives. To know these is the prerogative of Him who is omniscient. I only speak of his actions as far as they are known. And neither are these all reprehensible—Many of them are worthy of imitation. But his inconsistencies are mentioned that others may avoid, by avoiding them, the obloquy which such men as *Penetratio* throw upon *Vocabulum*.

TIME.

"How speedily will the consummation of all things commence! For yet a little while, and the commissioned archangel lifts his hand to heaven, and swears by the Almighty's name, 'that time shall be no longer.' Then abused opportunities will never return, and new opportunities will never more be offered. Then, should negligent mortals wish, ever so passionately, for a few moments only, to be thrown back from the opening eternity,—thousands of worlds would not be able to procure that grant.

"How amazingly great and awful is the representation of that tremendous day, as mentioned in the beginning of the 10th chapter of Revelations; which, says one, abstracted from its primary meaning, and considered only as a stately piece of machinery, well deserves our attention; and I will venture to say, has not its superior, perhaps not its equal, in any of the most celebrated masters of Greece and Rome. All that is gloomy or beautiful in the atmosphere, all that is striking or magnificent in every element, is taken in to heighten the idea. Yet nothing is disproportionate, but an uniform air of ineffable majesty, greatens, exalts, ennobles the whole. Observe the *aspect* of this august personage. All the brightness of the sun shines in his countenance, and all the rage of fire burns in his feet. See his *apparel;* the clouds compose his robe, and the drapery of the sky floats upon his shoulders. The rainbow forms his diadem, and that which 'compasseth the heaven with a glorious circle,' is the ornament of his head. Consider the *action;* his hand is lifted up to the height of the stars. He speaks, and the regions of the firmament echo with the mighty accents, as the midnight desert resounds with the lion's roar.—The artillery of the skies is discharged at the signal; a peal of seven-fold thunder spreads the alarm, and prepares the world to receive his orders. To finish all, and give the highest grandeur, as well as the utmost solemnity to the representation, hear the *decree* that issues from his mouth. He *swears by Him that liveth forever.* In whatever manner so majestic a person had expressed himself, he could not fail of commanding universal attention. But when he confirms his speech by a most sacred and inviolable oath, we are not only wrapt in silent suspense, but overwhelmed with the profoundest awe. He swears, "That time shall be no longer." Was ever voice so full of terror, and so big with wonder? It proclaims, not the fall of empires, but the final period of things. It strikes off the wheels of nature, bids ages and generations cease to roll, and with one potent word, consigns a whole world over to desolation!"

FRAGMENT.

Some profess belief in *annihilation.* But what is annihilation? It is the being reduced to *nothing.* And who can have any perceptions of *nothing?* And can we *believe* in that of which we can have no *perceptions?* Such a belief, therefore, is not supported by the word of God, nor rendered credible by experiment, nor probable by the arguments of philosophy. What, then, is this *professed belief,* but absolute *unbelief* in every thing?

Religious and Missionary Intelligence.

For the Methodist Magazine.

ACCOUNT OF THE REVIVAL AND PROGRESS OF THE WORK OF GOD IN FOUNTAIN-HEAD CIRCUIT, THROUGH THE LAST YEAR.

PROVIDENCE having cast my lot in this circuit, I commenced my labours in the month of December, 1818; and very soon discovered that I had a very important charge.—Feeling my inadequacy, I proceeded with fear and trembling, and was soon convinced that I greatly needed a preacher to help me in this great work. Accordingly, at our first quarterly meeting, which was held in Russelsville, we succeeded in getting brother William Peter to travel. His heart was in the work: we were one in sentiment; our hearts were knit together as the hearts of David and Jonathan; and blessed be God we very soon realized the advantage of having preaching once in every two weeks. Our congregations increased, and the work of the Lord soon began to revive in several places. We had a few conversions through the winter. The public mind became very much excited on the subject of religion, and not unfrequently our congregations were very large and serious. In the town of Bowling-Green, there had not hitherto been a society formed by any religious denomination, but appearances being somewhat promising, we were induced to appoint our second quarterly meeting there. Before the time appointed arrived, we had formed a class of sixteen members; some residing in the town and others in the adjoining country. We looked forward to our quarterly meeting with some degree of anxiety, and many fervent prayers ascended to God for his blessing upon that meeting, that it might be sanctified to the good of the inhabitants of the town. The much desired time at length arrived; and the Lord was with us in power. Though the weather was unfavourable, yet the people waded through the mud and water to attend divine service, while the Lord poured water upon the thirsty, and floods upon the dry ground. The court-house was crowded with serious and attentive hearers. There was a general move on the Sabbath at the sacrament, and at night two were powerfully delivered from the guilt and burden of their sins. As the court was to sit on Monday, we appointed meeting on that day at the house of a friendly widow, and before this meeting closed, seven others professed to find peace to their disconsolate souls. We met again on Tuesday evening, when two others were powerfully set at liberty, and praised a sin-pardoning God. One of the latter was Mrs. Donalson, the owner of the house in which we were convened. All these

(except two) and many others who have embraced religion since that time, have joined the Methodist Episcopal Church. From this meeting the work began to spread. Two young women of Scottsville were converted here, which was the means of a revival in that place where there has been a good work going on even to the present time. Our preachers at this meeting were Holliday, Cook, Gwin, and Criger. A Presbyterian meeting, at which the sacrament was administered, commenced on the following Friday, and continued until the next Monday, during which two persons professed to obtain religion, a lady and a youth.

About a month after our meeting in Bowling-Green, we held a camp-meeting on Gasper's river, about eleven miles from the former place. Our preachers were Holliday, Gwin, and others. We commenced on Friday, but under discouraging circumstances; the rain descended in torrents upon us until Sunday morning, during which time human reason said that our meeting would be unprofitable; but faith, leaning on the power and faithfulness of that God who sees not as man seeth, claimed the promise, and the Lord sent us plenteous showers of divine grace. On Sunday morning the clouds disappeared, the material sun again shone upon us with brilliant rays, the heavens smiled, and the Lord Jehovah caused his awful power to rest upon the congregation. Sinners cried for mercy, mourners were enabled to rejoice in God their Saviour, while professors felt the work of the Lord deepened in their hearts. About thirty persons, (the most of whom were men) professed to obtain pardoning mercy at this meeting. Some of these had grown grey in wickedness. Amazing grace! Who need despair! O the forbearance and long suffering of God towards rebellious man! Much good resulted from this meeting, and that in different parts of the district: many will remember it in a blessed eternity. Persons attending this meeting from different parts of the circuit, the flame of divine love spread in various directions, and many petitions were presented for camp meetings: meanwhile the work of the Lord prospered.

We appointed and held our second camp meeting at Pleasant-Run meeting-house, seven miles from Russelsville, commencing on the 11th of June. At this meeting about sixteen professed to find peace. Others were converted afterwards in the same neighbourhood, and a gracious revival has taken place. At our next sacrament, which was held at Fountain-head on the 25th of June, we had a refreshing time; a few professed conversion, and many were deeply impressed.

Our next camp-meeting was held at Cook's, three miles from Russelsville, commencing on Friday; we laboured incessantly, and the Lord made bare his arm, and many were ena-

bled to bless God for such a meeting. About twenty-six persons professed to find peace; and many left the ground deeply pierced by the sword of the Spirit. Among others that professed to obtain religion at this meeting, was an Indian, about twenty years of age, who had been brought from his native land during the late war. His gestures and expressions were very interesting and affecting. When he was asked, How do you know that you have found Jesus? Do you see him? Placing his hand upon his breast, he answered—"No; I don't see him, but I feel him." On the last day of the meeting he joined the church, and was baptized by brother Gwin. We immediately put him to school, where he learns fast and perseveres in religion; adorning his profession by an upright walk. A few days since I heard him speak in love-feast, and while he was speaking, all were bathed in tears of joy. It was enough to melt the hardest heart, to hear him tell of his being brought from his own land and nation to live among the whites, in such expressions as the following: "My fren, about seven year ago I was near being killed; great many of my fren was killed, and I have no hope to meet them in heaven. I have some fren yet, and I want you to pray for them, that I may help them out! O my fren, pray for me that I may stick." O let the sons of christendom, who have lived under the light of the gospel, tremble for themselves, while they see the swarthy savage entering into the kingdom of God before them.

After the camp-meeting at Cook's, I attended one in Barren circuit, near Scottsville. There the Lord manifested his power, and about thirty professed to find peace with God, through faith in Christ.

We held another camp-meeting for Fountain-Head circuit, at Martin's, which commenced on the 13th of August. This was a neighbourhood which might, in the strictest sense, be called a barren land: but from the effects of this meeting, the wilderness has become a fruitful field, and the desert rejoices and blossoms as the rose. About twenty or thirty professed to find peace with God, and a very general reformation has taken place in the neighbourhood. From this time, wherever we went, the Lord attended his word; many were converted, and souls were daily added to the Lord.

The 16th of September our last quarterly meeting commenced at Peter's meeting-house, three miles from Shakestown, in camp-meeting order. The weather was pleasant. Bishop M'Kendree and many other able men of God, were present. But what was most of all to be remembered, the God of Israel met with us, and many, slain by the sword of the Spirit, were prostrated on the ground, under the convicting power of truth, and were made the happy partakers of the divine nature. At

this meeting about forty professed regenerating grace. Many others were cut to the heart, and have since applied to the great Physician of souls, and have been healed.

One who had for a long time lived in a back-sliden state, was powerfully reclaimed at this meeting, and has since that time taken his leave of this troublesome world, in the triumphs of faith. O how mysterious are the ways of God! how unsearchable his judgments! In this, as well as a thousand other cases, we behold his immeasurable goodness.

From this meeting we proceeded to the camp-meeting at Fountain-head meeting-house, which commenced on Friday night. Here we had a large encampment. The Bishop again attended, with a number of the Lord's ministers. We toiled hard without seeing much fruit until Monday, when the mighty power of God came down upon the assembly: many were pierced to the heart, and cried aloud for mercy; so that by Tuesday morning about thirty professed to find the Lord. We continued the meeting until Wednesday; and from the time of the sitting of the sun on Tuesday evening, until it arose on Wednesday morning, thirty souls, in addition to those named above, professed to enter into the liberty of the children of God.—Two such nights as these—Monday and Tuesday, I never saw before. The slain of the Lord were lying in almost every direction—in the altar, in the woods, and in the tents—the groans and cries of the distressed were heard, while all resounded with the shouts of heaven-born souls. The principal part of those sixty who professed to get religion at this meeting, joined the church. And through the year the most of those who professed to obtain converting grace through our instrumentality, (amounting to more than four hundred) have united themselves to our church, among whom are many promising young men, who not only promise to become pillars in the house of God, but watchmen on the walls of Zion. May the Lord carry on his work until the knowledge of God covers the face of the whole earth. Amen.

ANDREW MONROE.

P. S. Since the above was written the work has progressed in the above named places; believers have been established in the faith, and many added to the number of the faithful.

A. MONROE.

STATE OF RELIGION IN ASIA.

An extract from "The Report of the Wesleyan Methodist Missionary Society of 1819."

(Continued from page 39.)

In order to render these important schools as efficient as possible, the Committee, at the suggestion of Sir Alexander Johnson, to whom they owe the most valuable information and suggestions as to the Mission, and whose name will ever stand connected with the moral improvement of Ceylon, as one of its first patrons and ablest advocates, obtained the instruction of two of the Missionaries sent out in the early part of the year in the British and Foreign School system. They have been appointed to introduce these improvements into the schools in Ceylon, and to enable the native schoolmasters to avail themselves of the facilities they afford, more rapidly, and at smaller expense, to communicate instruction to the inhabitants.

The Committee, considering the importance of maintaining and extending the Mission schools, in Ceylon, have lately raised the annual grant from the Fund from 600*l.* to 1000*l.* and they depend upon the liberality of the Christian public, in whose hearts the foregoing statements cannot fail to excite a lively interest, to assist them in meeting this additional expenditure.

The Mission Press at Colombo continues to supply copies of the Scriptures, and useful books in the languages of the island. In addition to the late Cingalese edition of the New Testament in Quarto, printed for the Colombo Bible Society, an edition in Octavo has also been commenced, in which considerable progress has been made. The Cingalese translation of the Old Testament has also been begun by the joint labours of the Rev. A. Armour, one of the Government Preachers, the Rev. J. Chater, Baptist Missionary, and the Rev. B. Clough, assisted by the Converted priests Petrus Panditta Sekarra, and George Nadoris. The Book of Genesis and the Psalms of David are already printed. The Book of Common Prayer, translated into Cingalese by Mr. Armour, has also been printed. The Brethren have likewise employed the press in reprinting several useful publications, partly in English, and partly in the languages of the country. Selections from our large Hymn Book, translated into Portuguese by Mr. Newstead, have also been completed; and Mr. Clough, has in the press an English and Cingalèse Dictionary, in Octavo and Quarto, a work of great labour, but which will be of incalcula-

ble importance both to missionaries and civilians in acquiring this difficult but comprehensive and beautiful language, so necessary to obtain efficient access to the natives of the southern and interior parts of the island. Mr. Callaway has composed several very useful elementary works in both languages, among which is a copious vocabulary in Cingalese, Portuguese, and English, and is now employed in preparing a School Dictionary, in Cingalese and English. Mr. Fox has compiled a dictionary of the Portuguese of the country, parallelled with English and Cingalese, which is now nearly out of the press. "Thus," says Mr Fox, "we shall cut off two years' labour to future Missionaries, there being no dictionary or vocabulary of either the Cingalese or Indian Portuguese when we arrived." Another very important measure as connected with the diffusion of the light of divine Revelation, is the translation of the New Testament into the Portuguese of India, a corrupt dialect of the European Portuguese, but spoken not only round the coast of Ceylon, but also by a great proportion of the inhabitants of the maritime districts of continental India, and into which no part of the Scriptures, it is believed, had been before translated. In this language portions of the Scriptures have been regularly read in the public services of the Missionaries from the commencement of the Mission. Parts, both printed and in Manuscript, had also been lent to individuals, and in some instances they produced saving effects. This work is now nearly completed, and will furnish the means of acquaintance with the word of God to multitudes on whom its light has never shined.

The termination of the Kandian war is an event which we trust will have an important connexion with the spread of religion in the Island. It is understood that the difficulties which the former treaty with the Kandians presented to every attempt to spread the light of Christianity among that benighted people, do not exist in the treaty last concluded, and that the way is now opened for a peaceable and prudent introduction of the religion of Christ. Mr. Newstead, from Negombo, has been the first to pass the boundary, and has established a school in a Kandian village, with the ready acquiescence of the inhabitants. The last accounts represent this school in a promising condition. Mr. Newstead had also preached to the inhabitants, who listened with attention.

The Brethren assembled at their Conference at Point de Galle, voted a congratulatory address to His Excellency the Governor Gen. Brownrigg, on the termination of the war in Kandy, and received an answer marked with the same condescension and regard to the objects of their labours, which have uniformly characterised his communications. The former part of the address of the Brethren relates to the conclusion of the war, and it con-

cludes with thus acknowledging their obligations to his Excellency:—

"It has been long known to the world that your Excellency is the general friend and patron of those who wish well to the best interests of mankind. We ourselves learned this by experience, when, as strangers, we came to a strange land to commence a work altogether new to us. This latter circumstance unavoidably exposed us to disadvantages, under which, however, we have always been favoured with kind indulgence from your Excellency, and from many of our highly respected countrymen, acting officially under your Government.

"Our present Conference has been attended with several encouraging evidences, that the cause in which we are engaged has been blessed with prosperity. And while we are thereby animated to continue our humble exertions, we wish ever to encourage in our hearts a lively remembrance of your Excellency's original, invariable, and continued kindness to us.

"May it please God to continue his choicest blessings to your Excellency and to your family, to your private councils and public measures, and to crown your Government with every good and satisfying result which a benevolent mind can desire."

To this His Excellency replied—

"I have received with a lively satisfaction your respectful and affectionate address. Nothing can be more strictly becoming the character of an assembly of Christian Missionaries than to express their joy at the restoration of peace, nothing can be more grateful to me than the happy event which is the subject of your congratulations.

"It is with cordial sincerity that I join with you in the hope of seeing the protection and encouragement afforded by a British Government to the Kandians, followed by such an improvement in the civilization of that people as may lead to still more important results. This will be the first step in that auspicious progress, of which you have so correctly marked the course. General instruction will precede and facilitate the wide extension of religious knowledge. The Gospel is offered to all, but should be forced upon none; and the darkness of heathen ignorance must be first gradually dispelled to prepare an opening for the reception of divine truth.

"It gives me great pleasure to learn that your present conference has been encouraged by such marks of prosperity, as animate you to perseverance and exertion in the duties of your Mission. I hope the favourable events that you have observed will compensate for the loss which you are going to sustain of one of your members, whose discretion, industry, and zeal, have always attracted my notice and esteem.

"The gratitude that you express for the protection which you have received under my government, ever since your first arrival in Ceylon, does credit to yourselves; but I claim no merit from a conduct which is due to your profession wherever it is supported with that propriety and moderation which ought always to form the leading features in the character of a Preacher of the Gospel. I request you to confide in the firm assurance, that the brethren of your mission shall never be deprived of my countenance and favour while they continue to deserve my approbation."

To the encouraging increase in the Societies in the island, and the very great extension of the Schools for the instruction of the natives, circumstances which warrant the best hopes, the Committee report with peculiar pleasure, the prospect of native missionaries being raised up, to continue and extend the work among the inhabitants. To Mr. Lalman, who has for three years given eminent proofs of zeal, stability, and competent talents, are now added Don Cornelius, a Cingalese of considerable acquirements, and John Anthoniez, a person of Portuguese descent, both, like Mr. Lalman, the fruits of the mission; and who, having given proofs of their sincerity, piety, and fitness for the work of the ministry, in the station of catechists, have been received as assistants. Others appear to be in a course of preparation by him who alone can raise up "*Chosen vessels*" to bear his name, and to minister to the heathen, and who, under the direction of European missionaries, will, we trust, prove a lasting blessing to that country.

With the missionaries of other denominations, the brethren in Ceylon continue to have had the most friendly intercourse. Of whatever denomination, the labourers in that vineyard have been of "*one heart and of one soul*," ready on every occasion to co-operate with each other in affording mutual support, and in devising plans of more extensive usefulness.

The Committee again commend this interesting mission to the liberality of the public. Whether the state of the professing Christians in Ceylon, who in fact are for the most part living in the practice of idolatry; or the awful character of Budhism, which in system denies a God and a Creator; or the prevalence of devil worship, with all the gloom by which it darkens and agitates the imagination, and the miseries and murders with which it is accompanied, be considered; or, on the other hand, the delightful prospects presented by the 4484 children in the Mission Schools, and by the native congregations which in so many places round the island are now listening to the word of God, and becoming acquainted with the sanctifying truths of our divine religion; the Ceylon Mission appeals for support to every feeling of our zeal for God, and of our kindness for man, and it derives additional impor-

tance from its connexion with continental India, into which the light kindled in Ceylon must ultimately spread, and where the instruments for the evangelization of the neighbouring coasts appear, by the blessing of God, to be preparing.

Reference was made in a former Report of the Committee to the conversion of an eminent priest of Budhu, GEORGE NADORIS DE SYLVA. We are happy to state that he remains a stedfast Christian, and is one of the native translators of the scriptures at Colombo. The eminence of his character among the priests at Ceylon, the extent of his acquisitions in their learning, and the decisive manner in which he has made his choice of Christianity, have produced a strong impression in the island. "He has," says Mr. Harvard, "regularly met in class with us for some time past, and desires to be not only a nominal, but a real Christian. On these occasions, I have often met and conversed with him myself, and have every reason to be satisfied with his sincerity and simplicity."

MADRAS.—This station presents at present much promise of success, and an additional missionary is to proceed to the assistance of Mr. Lynch without delay. This is the more necessary, as a chapel has been lately opened at Royapettah, three miles south of Madras. In the early part of the year 1818, Mr. Lynch took charge of the Free School at that place. Much inconvenience was felt for want of a suitable School Room, and he was solicited by the managers, and several regular attendants on his ministry, who engaged to assist him with their subscriptions, to purchase a place which would serve the purpose of a school-room, and afford convenience for a place of worship. The chapel was opened on the 7th of March last. Eight missionaries of different denominations were present, and some of them took part in the services, thereby showing, before the heathen, their unity of spirit in the work of spreading the knowledge of Christ. Mr. Rhenius performed the morning service, and preached in Tamul to an attentive congregation, many of whom were heathens. In the evening Mr. Rhenius read the service in English, and Mr. Lynch preached. Mr. Hands, of the London Missionary Society, gave out the hymn before sermon, and prayed; and Mr. Loveless dismissed the people with prayer. Mr. Lynch's English and Malabar School at the Mission House is attended by about one hundred and fifty children; and he has also a native school, at a place called *The Mount*, about five miles distant.

Mr. Lynch lately formed a small Missionary Society, in aid of our funds. The subscriptions amounted to about twenty pagodas per month. A small chapel has also been opened in the town of Madras. Mr. Lynch is at present assisted in some departments of his labours by a converted native youth.

(To be Continued.)

To the Editors of the Methodist Magazine.

Wellfleet, August 30, 1820.

DEAR BRETHREN,

THE Lord has been pleased to favour Zion in this place, by reviving his work among us. For the encouragement of the people of God, I send you a short sketch for publication.

On the 22d of August our Camp-meeting commenced in this place, and closed on the 25th. This was the second meeting of the kind that has been held in this part of the work. The first was held in the same month of the last year, and was signally owned of God: it gave rise to a glorious revival in two adjoining towns; one of them is Provincetown, an account of which has been published in the Magazine: but that town shared but little in this revival. This last meeting has been productive of much spiritual good to the people here. Every circumstance, indeed, attending the meeting, bespoke the approbation of a superintending providence. The weather was remarkably fine, the people uncommonly attentive: there were none indeed to disturb or interrupt the order or devotion of the meeting. The numbers on the ground were not so great as generally attend similar meetings in other parts of the work. Immediately after the tents were erected, the work began, and continued to increase till the meeting closed. On the second day a solid flame of divine love seemed to run through the encampment. The number of converts on the occasion could not be ascertained. The work was apparently more effectual among believers than among the unconverted. Such ardent cries for pure hearts, have, it is believed, been seldom heard. A large number professed that they had found the blessing of perfect love, thus testifying that the blood of Jesus Christ cleanseth from all sin. In preaching this doctrine, and in seeking to know the power of it, the preachers were much engaged, and their labour was not in vain in the Lord.

The good-begun work did not stop at the conclusion of the Camp-meeting; but is in this town more glorious than ever: more or less have been brought into the liberty of the gospel, at every meeting since. Saturday night and following Sabbath were seasons long to be remembered. In the space of about twenty-four hours, upwards of twenty declared that they had found the Lord to the joy of their hearts. The work is spreading among people of all descriptions, from those who are bending over the grave, to those who are just entering upon the stage of life. The rich and the poor meet together, and unite to walk in the way of life. All glory be to God for what he has done, and is till doing.

Much more might be added concerning this good work, but I must conclude, and hasten away to help it forward, by praying with and for the distressed. May the Lord give us general success this year. Amen and Amen.

BENJAMIN R. HOYT.

Obituary.

For the Methodist Magazine.

A SHORT ACCOUNT OF THE LIFE, CHARACTER, LABOURS AND DEATH OF RICHARD POPE, A MINISTER OF THE GOSPEL IN THE METHODIST EPISCOPAL CHURCH;

Who departed this life in the triumphs of faith on the 1st day of July, 1820.

THE subject of this memoir was born of pious parents, Sept. 16th 1764, in South Hampton County, Virginia. At a very early stage of his life, he was deprived of the guardianship of his parents, and left to suffer all the disadvantages peculiar to orphans. Nevertheless, he carefully avoided the extravagances and wickedness peculiar to youth; and lived in the esteem and affection of all his acquaintances, until perhaps the 20th year of his age. About this period it pleased God, in his providence and mercy, to open the eyes of his understanding that he might see his lost and undone situation. He then, as an humble penitent, fled to Christ for salvation, and in him, found that 'peace which passeth knowledge,' and was enabled to 'rejoice with that joy which is unspeakable and full of glory'—but he was not willing to eat his morsel alone—the salvation of others lay near his heart—and he was moved by the Holy Ghost to preach the Gospel of the Kingdom of God to his fellow-men.—He accordingly applied for, and received license to labour in the capacity of a local preacher, in the Methodist Church—but in this sphere his bounds were too much circumscribed,—his expanding soul thirsted for fields of more extensive usefulness—He accordingly tendered his services, and was received into the itinerant connexion, and laboured with great acceptability for about three years. Finding, however, his tender constitution bending under the excessive weight and burthen of his charge, he was obliged to circumscribe his labours. About this time he formed a matrimonial connexion with Miss Collins, daughter of Mr. John Collins, of Caroline county, Virginia.—She was deeply pious, and their souls participated in the blessings and afflictions of life. In consequence of bodily debility, he was again compelled to locate, and thereby abridge his bounds of usefulness. For about twenty years he lived and was known in Virginia as a local preacher; he then moved to Allen county (Ky.) where he ended his days of affliction in the triumphs of faith. I would also remark, that he raised a large family, several of whom escaped the miseries of life before him, and fled to a world of spirits. From the time he embraced religion, he was a uniform and pious man—used much industry and economy, and provided well for his family; but notwithstanding his temporal assiduity, it was not uncommon for him to spend an hour at a time upon his knees in private devotion. His uniform demeanour through life, was so exemplary, that it was loud and convincing preaching to all who knew him; and loudly proclaimed, 'follow me as I follow Christ.'

In his public administrations, he was plain, pointed and energetic—while he travelled, his labours were incessant.—Yes, he laboured, prayed and wept, and his 'labours were not in vain in the Lord'—for blessed be God he lived to see many seals to his ministry—and the travail of the Redeemer's soul returning home to God. During

the time of his location, he laboured much and was useful (both in Virginia and Kentucky,) until the last two years of his life, when his affliction became so excessive, as to prevent his preaching more than three or four sermons in that period. During the whole of his bodily afflictions 'patience possessed his soul,' and appeared to have 'her perfect work.' The goodness of God, and the salvation of souls lay near his heart to the last; and in consequence, he was frequently found weeping in the silent watches of the night, while his soul would be drawn out in prayer to God, for the prosperity of Zion.—During his last and fatal illness, he was frequently heard to say, that he had 'nothing to do, but to die.'

But a short time before his ransomed soul forsook 'its earthly tenement,' he comforted his weeping companion, with his prospects of heaven; and exhorted his children, and all about him to prepare to meet him at the right hand of God,—and his last and dying words were 'glory,' 'glory.'

Thus fell asleep our dear brother and affectionate minister (Richard Pope) in the arms of Jesus—aged 55 years 9 months and 14 days—when 'mortal shall put on immortality then shall be brought to pass that saying, that death is swallowed up of victory'—he is now reaping a reward, but when the heavenly householder shall say, call the labourers and give them their hire;—then shall he come also bringing his sheaves with him.

'Rejoice for a brother deceas'd,
Our loss is his infinite gain;
A soul out of prison releas'd,
And freed from its bodily chain;
With songs let us follow his flight,
And mount with his spirit above;
Escap'd to the mansions of light,
And lodg'd in the eden of love.'

I will now conclude by saying, 'let me die the death of the righteous and let my last end be like his.'

ANDREW MONROE.

Poetry.

The Rev. N. Bangs and T. Mason,

IF the following little performance should be deemed worthy a place in your valuable Magazine, it may in some small degree aid the cause of our common faith.

A SUBSCRIBER.

JOHN XIV. 27. "MY PEACE I GIVE UNTO YOU."

Let angels who mortals attend,
And minister comfort in woe,
To listen awhile now descend,
My happier story to know.
I sing of a theme most sublime—
No sorrow my song shall controul—
I tell of the rapturous time,
When Jesus spoke peace to my soul.

When grief my poor heart did assail,
Because I had wander'd from God;
I sat my sad case to bewail,
My sin was a cumbersome load.
O, Saviour, have mercy! I cried,
O pardon a rebel so foul;
Then quickly his blood was apply'd,
And Jesus spoke peace to my soul.

My guilt, like the clouds of the morn,
Was chas'd in a moment away,
The joy of my soul, newly born,
Increas'd as the rising of day.
My Saviour redeems me from sin,
He saves, not in part, but in whole:
He writes his salvation within,
For oh! he speaks peace to my soul.

I now am so blest with his love,
I covet not earth's greatest store;
He visits me oft from above—
I have him—I want nothing more:
Resign'd to his pleasure I'd live,
'Till time's latest circle shall roll,
His utmost salvation receive,
For Jesus speaks peace to my soul.

Nor Satan, nor sin, shall dismay;
No dangers my soul shall affright,
While onward, to mansions of day,
I go in Immanuel's might.
Tho' earth, in convulsions, should rend,
From the centre, quite through to each pole,
I'd smile, for I'm sure of a Friend,
While Jesus speaks peace to my soul.

Ye angels! who hear while I sing,
Lend your wings, and I'll quickly begone;
I mount to my Saviour and King,
And join with the triumphant throng:
'Tis there I'll eternally feast,
On joys that enrapture the whole,
All heaven would welcome the guest,
Since Jesus speaks peace to my soul.

Farewell to earth's glittering toys;
Farewell to my friends and my foes:
I haste, from such scenes, to those skies,
Where pleasure eternally flows.
He bids me leave all for his sake;
I'll run 'till I reach the blest goal;
Then me to his arms he will take,
O then he'll speak peace to my soul.

THE

METHODIST MAGAZINE,

FOR MARCH, 1821.

Divinity.

From the London Methodist Magazine.

TO THE EDITOR.

My dear Sir,

In compliance with the wishes of some near and dear connexions of mine, I consent to put the following Sermon into your hands. It will serve to make a permanent record of God's great goodness in my recent restoration to sight, after having been a long time afflicted with blindness; first of one eye, partially for six years, and wholly for near three; during which time the sight of the other eye gradually became darker, till the whole vision was totally lost. On March 7, 1816, I underwent the operation of couching, which was performed by Mr. Travers, who succeeded in extracting the cataracts; and, through the mercy of the Lord, I was enabled, on the 7th of the following July, to offer up public thanks to God, with those dear Christian brethren who had before united in earnest prayer on my behalf, particularly for the Divine blessing on the labour of the occulist. At that blessed season of thanksgiving, the following Discourse was, in substance, delivered under such an impression of mingled feelings as many will readily believe, but of which the preacher only can form any just conception. There was nothing designed in preaching or penning this Discourse, nor is there at present in submitting it to be printed, but a humble attempt to raise a plain, but grateful memorial, inscribed to the sole glory of Him, "who only doeth wondrous things; and blessed be his glorious name forever." Allow me to subscribe myself, dear sir, your obliged friend and brother.

THOMAS ROBERTS.

Bath, October, 1819.

ILLUMINATION, HEALTH, AND COMFORT.

Being the substance of a Sermon preached at New King-street chapel, Bath, July 7, 1816, *by* THOMAS ROBERTS, A. M.

"The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous."—Psal. cxlvi. 8.

My dear Brethren,—The constant communications of Divine goodness, in the order of nature and the dispensations of providence, we all participate, as being part of the human family. Were these favours duly estimated, they would enkindle sentiments of gratitude in every bosom, and fill every tongue with strains of devout thanksgiving. When the Pious Psalmist, contemplating the general diffusion of the great Creator's bounty, uttered that enraptured expression, "The Lord is good to all, and his tender mercies are over all his works," he immediately, and as it were spontaneously, subjoined, "All thy works shall praise thee, O Lord." But he added, "and thy saints shall bless thee;" Psalm cxlv. 9, 10: for God's "saints," besides their enjoying the common communications of the universal Father's benevolence, are the distinguished partakers of peculiar favours, to which they attach an infinitely higher value than to his temporal gifts; they are "blessed with all spiritual blessings in heavenly places in Christ Jesus." "By him, therefore, let them offer the sacrifice of praise to God continually, that is the fruit of their lips, giving thanks to his name." To the performance of this delightful duty, the sweet singer of Israel, in the commencement of this beautiful psalm, proposes to lead them, himself becoming the precentor of the tuneful choir: "Praise the Lord, O my soul: while I live, will I praise the Lord: I will sing praises unto God, while I have any being." Let us follow, "making melody in our hearts to the Lord."

But in addition to the general effusion of those temporal and spiritual blessings, probably the munificent Giver of all good things, may have sometimes furnished his "saints," his children, with very peculiar and extraordinary tokens of his favourable regard. Even we, "who are not worthy to be called saints," may have known particular seasons, when the interposition of the Almighty was signally apparent: when our gloomy scene, gilded by his heavenly visitation, not only reflected the descending light, as in the more ordinary displays of his loving kindness, but exhibited the unclouded Sun himself; the Father of lights beaming forth, eminently, his cheering and irradiating glories. Do not some of us remember to have had, some time or other, a season of peculiar suffering and sorrow, when our condition appeared, in the eye of every spectator,

to have been one of the most afflictive kind? Fainting under the insupportable weight of our woes, no struggling efforts of our own could free us from its crushing pressure; and neither lover nor friend, however tender their sympathy, could find any means to mitigate our calamity. Then it was that God undertook for us. "In his love and in his pity he redeemed us, and the angel of his presence saved us." "He delivered our soul from death, and our eyes from tears," by seizing the period of our extreme necessity, and making it the precise moment of his opportunity.

Is it possible such a signal interposition of the Almighty should ever be forgotten? A circumstance of this extraordinary nature indelibly imprints itself upon the mind, which feels involuntarily excited to review it again and again, holding forth to the vivid remembrance all its peculiar and prominent features; and the retrospect fails not to impress the heart powerfully and permanently. Sooner will a whole year of unmingled satisfaction be obliterated from the tablet of memory, than the consolation obtained in one lonely night of grief:—You think of the time when, benighted and bewildered, you were solitary wanderers in a pathless wilderness; you remember every timid step you took in the dark; you recall to mind the ardent expression of your trembling wishes, which would have compounded for the least degree of comfort, if it were but the glimmering of a taper upon your desolate path. You review the welcome appearance of the taper, and can paint it out more passionately than you can describe any of the recent three hundred and sixty-five revolutions of the glorious sun.

But, my brethren, it is not to the retrospect of a glimmering taper—No! it is to the striking and interesting interpositions of "the God of all grace and consolation," that I would fain direct your view; I would point out those peculiar displays of his pity and power, which pre-eminently require the most thankful and devout recognition of his wonder-working hand. I therefore call upon you, and with special cause upon myself, to contemplate the peculiar displays of the Divine goodness in the three instances presented by the text:—"The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous."

I. *The Lord openeth the eyes of the blind.*

God is the great Source of all illumination. The wonderful act ascribed to him he is pleased to perform, first, *providentially*, in respect to the eyes of the body: sometimes by giving efficacy to healing medicine: sometimes by miracle, as record-

ed of our blessed Saviour, who, on many occasions, miraculously and instantaneously restored sight to the blind; blending one of the most affecting instances of his Divine benevolence with one of the most convincing proofs of his heavenly mission: And sometimes the Lord restores sight to the blind through the instrumentality of human mechanical skill, a kind of secondary miracle, by which the cause of obstructed vision is removed from the organ of sight; and even in some cases, by entirely removing a portion of its delicate machinery, and supplying its necessary service, by superinducing the external aid of a simple artificial instrument.* Now, undeniably, whosoever, through any of these means, whether by *healing remedies*, or by primary or secondary miracle, has obtained the invaluable blessing of restored vision, is laid under indescribable obligation to praise "the Lord, who openeth the eyes of the blind."

For how inestimable is the blessing of sight! Not untruly is it esteemed one of the chief senses, if not the very chief sense in that organization, the whole of which is so curiously formed as to be an incontrovertible proof of its being the workmanship of God, to the conviction of the atheist and the confirmation of the believer.† But the organ of vision is pre-eminently wonderful in its conformation. How curious! how beautiful! how useful! how delightful! What would the possession of all the other senses avail, if there were no sight? What were the magnificent universe, this boundless manifestation of the Deity in the productions of his infinite wisdom, munificent goodness, and almighty power, had there not been an eye to behold it! Were man void of a capacity for seeing, he had never said with transport, "Truly the light is sweet, and a pleasant thing it is for the eye to behold the sun." It is the eye, that amazing organ, which penetrates and embraces an immensurable portion of the universe; without laborious effort, it wanders forth amidst unnumbered worlds; or concentrating its poignant vigour, inspects and investigates, with the nicest precision, the minutiæ of every animate and inanimate production of the globe, which is subjected to its more intimate scrutiny; it explores, collects, and presents to the admiring mind, the ample munificence of the Creator in the ever-constant course of nature, and summons every adoring faculty of the soul to celebrate that infinite Being, who combines with his exuberant bounty the splendid tokens of his complacential generosity;—

*The lens of the eyes being removed by couching, and its office supplied by spectacles with a double convex lens, surrounded by a broad dense rim.

†Galen is said to have been convinced of the existence of God, by contemplating a skeleton; and Archdeacon Paley has beautifully illustrated the evidences of the Divine skill and goodness in the animal œconomy.

not merely satisfying us with good things, but delighting us with the beautiful;—decorating the theatre of his paternal kindness with the most admirable, resplendent, and magnificent scenery. Indeed, to all our senses, there are presented appropriate objects, whose office is to administer pleasures to us.—This is a superadded favour, to be looked on, in some respects, as purely advenient, and not of indispensable necessity to the maintenance of our being. But so it is, because our kind Creator, who himself is essential goodness, "rejoices in the habitable parts of the earth," and delights in the communication of pleasure to his rational offspring. Hence, the organs of hearing are charmed with harmonious sounds; those of smelling, with exquisite odours; while the taste is gratified with delicious viands and fruits; and the feeling affords its fine and agreeable sensation;—but chiefly is the sense of seeing indulged with an endless variety of beautiful objects. Above, is seen the expanded firmament, stretched out by the hands of the Almighty, as the cerulean curtain of his ethereal palace, spangled with millions of glowing gems; beneath, the beauteous earth, with her expanded crystaline oceans, with her mighty continents and million isles, in their variegated scenery of mountains, hills and plains, valleys, forests, fields and floods. And the eye affects the heart. Hence the transported spectators, like the primitive pair in Eden, are led to exclaim in strains of admiration,—

> "These are thy glorious works, Parent of Good,
> Almighty: thine this universal frame,
> Thus wondrous fair: Thyself how wondrous then!"

Besides the sublime works of the Deity, the productions of human art present many pleasing objects to gratify the sight. How impressive the view of a fine city with its cloud-capt towers, gorgeous palaces, and solemn temples! Shall we mention the productions of the fine arts, sculpture and painting, which, with other curious works, are beheld with almost adoration by the eyes of many? but more than all these,—there is a sweeter, lovelier scene, which does not require the eye of a connoisseur to appreciate its beauty, a scene most delightful to the view of man in the exercise of his best feelings. Whose heart does not anticipate the preacher's tongue? These are the precious objects of social and domestic life,—"the human face divine," the dear countenance of her, and of those, to whom God, and nature, and ten thousand endearing cares, and solicitudes, and loves, and pleasures, have tenderly attached every feeling, emotion, and sympathy of our heart, and in whom our life has been bound up. The tear of sensibility, the smile of

joy, ample remuneration for all the toils and all the anxieties that can possibly be occasioned by connubial life, and for which (let those say whose felicity it is to prove the charming fact) there can be no equivalent in any or all the enjoyments of icy-hearted celibacy: That tear is richer than the most precious diamond Asia ever produced; that smile sheds radiance on the soul not less refulgent than a meridian sun-beam.

But, ah! how painful to contemplate one who once beheld, once appreciated all these delights, but who perceives a dimming veil drawing athwart his vision; the obscurity every day gradually thickening, like the closing twilight, till at length vain, alas, is the most ardent attempt to recognize one of those dear objects: and the eye, whose only business now left is to weep, finds they are each and all shut out, and hidden in impenetrable darkness. Perhaps, without being subject to the charge of murmuring against heaven, he may sometimes be heard, in the lonely indulgence of his melancholy musings, giving expression to his inborn reflections,—

> "With the year
> Seasons return, but not to me returns
> Day, or the sweet approach of ev'n or morn,
> Or sight of vernal bloom, or summer's rose,
> Or flocks, or herds, or human face divine;
> But cloud instead, and ever-during dark
> Surrounds me, from the cheerful ways of men
> Cut off, and for the book of knowledge fair
> Presented with a universal blank
> Of nature's works to me expung'd and ras'd,
> And wisdom, at one entrance, quite shut out."

If he have been instructed in the school of sacred wisdom, perhaps we shall hear him, in his pious endeavour to seek some amelioration of this piteous condition, thus breathing forth the fervent desire of his soul towards the essential Source of spiritual light and consolation,—

> "So much the rather thou, celestial Light,
> Shine inward, and the mind through all her powers
> Irradiate, there plant eyes, all mist from thence
> Purge and disperse."

Such a visitation from heaven is the only genuine solace in any affliction. But, oh, the indescribable misery of blindness, uncheered by these celestial beams! In the conflict of impatience and despair, the wretched sufferer, perhaps, exclaims,

> "Oh loss of sight, of thee I most complain!
> Scarce half I seem to live, dead more than half.
> O dark, dark, dark, amid the blaze of noon!
> Total eclipse,
> Without all hope of day!
> O first created Beam, and thou great Word,
> Let there be light, and light was over all,
> Why am I thus bereav'd thy prime decree?
> O worse than chains,
> Dungeon, or beggary, or decrepid age!

Happy indeed, if those "children of the light," who are afflicted with natural blindness, be wholly preserved from entertaining similar distressing thoughts! Happy, if they utter no unbecoming complaint against him who is their God! For surely such an affliction is of a nature strongly to dispose its subject, unless he maintain an habitual recurrence to the wisdom, rectitude, and goodness of the Divine Being in all his providential dispensations, to indulge a train of gloomy reflections, tending, not only to overwhelm, and enfeeble, and crush the mind, but most unrighteously to dishonour God.

Should the blessing of sight be restored, whether through the salutary influence of medicine, or by the skill of the oculist, a pious mind will be disposed to ascribe the effect to the finger of God, as though it had been performed immediately by miracle; and giving the glory to whom it is justly due, will, with pleasure, employ the language of the text, "The Lord openeth the eyes of the blind." With what emotions of transport is the beautiful face of nature once more beheld! How intently gazes the re-illuminated eye upon the dear objects of domestic bliss, now rendered doubly dear by the previous mournful exclusion! How ravishing again to "see thy goings, O God, even the goings of my God, my King, in the sanctuary!" Again to behold those fellow-worshippers whom it recognizes in the participation of pious gratitude, as they once sympathized in sorrow, when they "offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him—and were heard in that they feared."* The sun seems to look down from his resplendent seat with glowing sympathy; the very light seems to assume to itself new glories, as its radiance fills the house of God this beautiful Sabbath morning.

> "Hail, holy light, offspring of heaven first-born;
> Or of th' eternal co-eternal beam,
> May I express thee unblam'd? since God is light
> And never but in unapproached light
> Dwelt from eternity, dwelt then in thee,
> Bright effluence of bright essence increate.
> Or hear'st thou rather, pure ethereal stream,
> Whose fountain who shall tell? before the sun,
> Before the heavens thou wert, and at the voice
> Of God, as with a mantle didst invest
> The rising world of waters dark and deep.
> Won from the void and formless infinite,
> Thee I revisit now!"

*A prayer-meeting, conducted by Mr. Samuel Taylor, was held in New King-Street Chapel, Bath; and another directed by the late Mr. John Barber, was held in the Chapel in King-Street, Bristol, on the 7th of March, at the hour when the operation was performed in London.

And not only by his *providence* does *the Lord open the* natural *eyes* of the body, but, secondly, this he does *graciously* in respect to *the eyes of the mind.* To this appropriation of the text, I beg to call your attention. How does the scripture describe the moral condition of mankind? It represents them as being totally dark, and even without the moral capability for discerning spiritual objects. And let us ask, Is not this description confirmed by fact? Alas, how blindly ignorant are mankind both of the relative situation in which God stands towards them, and they towards him? As to him—they have no just conviction of the essential purity of his nature, the infinite rectitude of his will, the pure spirituality and unlimited extent of his law, which requires, under the penalty of eternal death, the entire devotedness of the whole heart, and mind, and soul, and strength, in the exercise of supreme love to God, in all the modifications of that influential and governing principle. And as to themselves in relation to God, they have no just apprehension of their moral accountability, as those whom God will bring into judgment. They are without God, atheists in the world, being "alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." And to heighten the colouring of this frightful picture, they are described as being not more insensible of their peril through sin, than of the only means by which their blindness can be relieved, and deliverance from danger obtained. Truly, the human mind, unenlightened by the Word and the Spirit of Truth, is the just emblem of those

> "Regions of sorrow, doleful shades, where peace
> And rest can never dwell;"

with this only exception, that hope is not finally excluded.—Piteous, therefore, as is the plight of him who is the subject of natural blindness, undeniably a person who is morally and spiritually blind, is to be viewed with feelings of much more profound grief, in so much as the immortal soul, "the image of God's own eternity," and its everlasting interests, are superior to the body of this humiliation, and its poor perishing concerns.

When the scripture depicts the miserable state of those characters, it accumulates all the striking figures of afflictive description. "The eyes of their understanding are closed;" they are surrounded "with darkness," "gross darkness," in which "they sit" at ease, unaware of their woful condition; they sit in darkness, "having no light;"—not wishing for light, but "loving the darkness, and hating the light;" their's is the blindness of "sleep," and of "death." "Wherefore" he saith, "Awake, thou that sleepest, and arise from the

dead, and Christ shall give thee light." An atmosphere of diabolical darkness envelopes them, they "lie in the wicked one." "The prince of darkness blinds their minds with infernal illusions, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them;" they are "darkness itself." Such is the scripture testimony respecting persons unenlightened and unrenewed; and to this we will only add that oracular proposition, which goes to the essential difference that must for ever exist between the spiritual light of Divine holiness, and the darkness of carnality and sin;—"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If, then, moral blindness be not removed by some effectual means, the mind must remain in the benighted dungeon of ignorance, guilt, and misery, until the terrible moment arrive when the sinner shall be "cast out into utter darkness," into the "blackness of darkness forever."

But from whence, and from whom, can effectual relief be obtained? from earth? from man? "Since the world began was it not heard that any man opened the eyes of one that was born" thus spiritually "blind." An apostle, indeed, informs us, that he received a commission from the Lord Jesus in these terms, "I send thee now to the Gentiles, to open their eyes, and to turn them from darkness to light." The same apostle declares, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." But does St. Paul therefore, assume to himself and his colleagues, the possession, or even the exercise, of the power or influence of the Essential Cause? As well might a mere reptile pretend to exercise the Almighty fiat, "Let there be light." No! For though the ministry of the gospel be the honoured means, it is but instrumentally operative, through the communicated effectual energy of him who, in the instance of the man born blind, applied clay, and thereby, in the most unlikely manner which can well be imagined, communicated the power of vision; and, perhaps, agreeably to the opinion of some great divines, formed of the clay the very organs of sight. Generally, the administration of the word is divinely honoured by being made the medium through which the Holy Spirit pours his enlightening beams into the mind, and through which "the entrance of the commandment giveth light." In cases of this kind, sometimes conviction of the guilt and evil of sin flashes like a beam darted from the terrible tribunal of the Almighty.—"The word of God is living and powerful;" it sheds penetrating rays, and proves itself a judicial "discerner of the

thoughts and intents of the heart." It inscribes, in flaming characters, the crime, and the sentence against the criminal; presents the death-warrant, committing him over to the dreadful punishment due to sin, its righteous retribution, which is—eternal death!

In other cases, this sin-convincing light is like the first faint gleam of the morning dawn. But whether it be like the instantaneous glance of lightning, darted from a cloud lowering with terrific gloom; or like the scarcely perceptible rays which streak the orient, it is by and by attended by the cheering beams of gospel day. Imperfectly, perhaps, at first the penitent soul perceives some distant glories on Mount Calvary.—The Bartimeus has been told that Jesus of Nazareth passes by; perhaps he begins to see men as trees walking; and emboldened to make personal application by faith, hearing the compassionate Son of David speaking in effect to him, and inquiring, "What wilt thou that I should do for thee?" fully sensible of his own distressing case, he cries out, "Lord, that I may receive my sight," when immediately he finds in himself the powerful effect of that mighty word, "Receive thy sight." He looks up, beholds his Deliverer and Saviour, and goes forth, rejoicing to follow him in his way. Accompanying him who is the light of the world, he no longer walks in darkness, but in "the light of life," in holiness, truth, and joy.

It is now he is capacitated to discern spiritual objects, through the medium of Divine revelation, and under the tuition of the Spirit of Truth. With the eye of faith he sees the things of God in their solemn and sublime connexion with eternity, appearing in his view as they really are true, all—all interesting, all important; while, on the other hand, every object merely connected with this world, is beheld in its relative condition. He sees that human life, even with its legitimate duties, and necessary concerns, and best enjoyments, is only so far important, and in no degree further, than as it stands connected with the ultimate object of our probationary existence—the acquisition of heaven: and every other pursuit not corresponding with the lawful duties of life, but of a still lower character, is seen to be, what in truth it is, a mere delusive phantom, a destructive evil, whose end is death and perdition!

Thus the eye of faith, illumined with sacred influence, obtains the demonstrative evidence of things unseen.

> "The things unknown to feeble sense,
> Unseen by reason's glimm'ring ray;
> With strong commanding evidence,
> Their heavenly origin display."

And thus too, faith, looking at all temporal objects, beholds the light of eternity, casting upon them the detecting beams of truth, and presenting them in their genuine aspect; it beholds even the amiable and necessary duties of life, as possessing but secondary importance relatively to the momentous concerns of the soul; while the meaner objects which engross the ardent passions, and incessantly stimulate the eager pursuit of those who are influenced by the love of sensual pleasure, human honour, or worldly riches, are beheld, not only in their transitory fruition as undeserving the pursuit of the immortal soul, but as they are in their nature and essence, possessing no congruity whatever with the intellectual, rational, and moral faculties of the human mind; and, therefore, in their highest degree of excellence, as wholly despicable, and, worse than all, unspeakably ruinous in their inevitable consequence!

With such new and most convincing views of things, is it possible there should not be an indubitable evidence in the mind, that nothing besides, that nothing less than a supernatural, a Divine influence, has produced the spiritual—what shall I call it?—the spiritual miracle? and "opened the eyes of the blind?" Can one, who is sensible that in his own person he has been the very subject of this gracious work, be persuaded by an objection that he is still blind? Will he not rather, feeling the liveliest conviction of the blessed reality, affirm it by maintaining, "One thing I know—whereas I was once blind, now I see."

(To be concluded in the next.)

Biography.

From the London Methodist Magazine.

MEMOIR OF LEWIS ANDREWS.

By his brother, Benjamin Andrews.

Lewis Andrews, the subject of this narrative, had the happiness to be the offspring of ancestors who, in a long chain of succession, were eminent for piety; some of whom bore a considerable share in the persecution of the Protestants in France, under Louis XIV. taking joyfully the spoiling of their goods, rather than submit to Papal tyranny, and renounce the Protestant faith. The great grandfather of his grand mother, by the mother's side, was a firm and pious Huguenot, who, after having suffered much loss of property, upon the revocation of the edict of Nants, fled to Amsterdam, but ultimately availed himself of the protection offered to refugees in Eng-

land, and settled in London, where he lived many years, continuing till his death a member of the French Reformed Church; in the principles of which he educated his children, who, with their children, were successively members of it. The grandmother of Mr. Lewis Andrews, upon Mr J. Wesley's first preaching in various churches of the metropolis, was induced to hear him; and after he formed a society, joined it, of which she continued a worthy member as long as she lived, declining her connexion with the French Protestant Church. A few years after her marriage, she was left with an only daughter, (his mother), who, beholding the uniform piety and example of a kind parent, early imbibed the fear of the Lord, and became also, with her mother, a member of the Methodist society. His father is the son of an eminently holy man, a descendant of the non-conformists in Essex, who, for many years, was a deacon of a respectable independent church at Saffron-Walden, in that county. Though Lewis' grandfather was extremely careful in the religious education of his children, it must be acknowledged, that it was too strongly tinctured with Calvinism, the prevailing sentiments of most pious persons, in that part of the country; for in some instances his Calvinian sentiments, which from conscience he infused into the minds of his family, appear to have prevented the beneficial effects which otherwise might have been expected from the holy zeal, pious instructions, fervent prayers, and upright example of such a man as he was. But here the good man erred, as too many more of his persuasion have done; being led from early prejudice to think that true piety and Calvinism were inseparable, he supposed that all, who were on the Arminian side of the question, must be work-mongers, and could not be possessed of saving grace. In this opinion he was probably confirmed by receiving his sentiments relative to Arminianism, only through the medium of Calvinistic authors, together with hearing it uniformly declaimed against, misrepresented, and its favourers anathematized by the ministry he attended; which, to my own knowledge, continued to be the unbecoming practice of those who occupied the pulpit of that place long after his day. Considering, therefore, that most, if not all, the religious persons with whom he was surrounded were Calvinists of the hyper cast, among whom Arminianism was only known by the representations of its enemies, who dressed it up in the detestable garb of Pharisaism, and really feared any approach to it as damnable heresy, it is not surprising that he should be somewhat tenacious that his children should embrace his own religious sentiments, which most of them did. The father of Lewis Andrews being thus trained in the principles of dissent and Calvinism, adhered to them till after his marriage; when he

was induced, occasionally, to attend at the Foundry, in London, where he heard Mr. J. Wesley, who was, at that time, preaching on the points which were then warmly controverted between him and the Calvinists. The preaching of this venerable man he found to be the power of God unto salvation to his soul; and after having thought, read, and prayed over the contested points, he joined the society, and became with his wife a decided Methodist. Thus experiencing the inestimable advantages of parental piety themselves, when favoured with offspring they "taught the young idea how to shoot," by directing their tender minds to know the God of their fathers. In the case of Lewis, their pious efforts were more successful than the most sanguine expectations could have anticipated; for almost from the first dawn of reason, he appeared to receive religious impressions, and like Obadiah, feared the Lord from his childhood, never manifesting any inclination to run into the follies and vanities of young persons. But though not guilty of what is generally considered immorality, he was early convinced of being born in sin and shapen in iniquity; saw himself by nature a child of wrath, even as others, and felt assured that the atoning blood of Jesus alone could wash away his stains.

At the age of nine years he was allowed to become a member of the Methodist society, by meeting in class with his revered and esteemed godfather, Loftus Highland, who, for many years, was a respectable and useful class-leader in the London East circuit. This venerable man did not, like too many, promise and vow, and then think no more of the engagement, but he took his god-son under his own fostering care, to teach him the way of salvation, in which, through Divine grace, he was successful; for I have often heard my dear brother, with pleasure and gratitude, express the great spiritual advantages he derived from the instructions of that truly excellent man, with whom he continued to meet in class till he became an itinerant preacher.

Too frequently the want of success in religious education, is a source of deep regret to pious parents; the plants they with much care and tenderness nourish for the Lord, eventually do not flourish in the courts of their God. To such, Lewis Andrews was a pleasing exception; for, true religion taking root in him while a child, respect to parental authority was hereby ensured; his parents had no difficulty in directing his juvenile years, they were revered and loved, and had only to command, and he would cheerfully obey; while their advice, at all times, was regarded with filial respect. By the grace of God he was preserved from loving the dissipations and vain amusements of a sinful world, and from seeking the society of any but the wise

and good. Through the whole period of youth he manifested a mind superior to his years; those recreations, in which others of a similar age indulge themselves, he never enjoyed, but the time generally devoted to idle play, he was accustomed to occupy in reading those books which were calculated to improve the mind and impress the heart. No doubt, by this the foundation was laid for his future usefulness in the ministry, for he was not educated designedly for it, but for trade, in which his parents were desirous he should engage; though, from the apparent tendency of his mind, they were not without some presentiment that Providence might design him for a more useful station, than any worldly employment. Yet their views of the Christian ministry would not allow them to take any steps in bringing him up for it, leaving this to the direction of the Holy Spirit, which moves all true ministers to preach the gospel of God our Saviour. It soon appeared that his calling was not to be of an earthly kind; he never could be prevailed upon to bend his mind seriously to business, but was wholly inclined to reading and study, which he pursued with unwearied diligence, manifesting an earnest solicitude to be an approved servant of his Divine Master; for, from the commencement of his application to the improvement of his mind, he appeared evidently to be animated more by a desire to be the instrument of good to his fellow creatures, than to gratify a taste for literature.

When little more than fifteen, he began to visit the sick, in union with a few young friends, his more intimate associates, who united together in exploring the abodes, and administering to the necessities of the afflicted and destitute around them, both spiritually and temporally, as their means would allow. Also, about this time he engaged in conducting prayer-meetings, and was soon recognized by some members of the Community, (a well known and useful body of our friends in London, who visit and preach in workhouses) as a suitable person to unite with them in visiting and exhorting the sick poor. To this he had no objections, but such as arose from fear of incapacity; however, they were over-ruled by submission to the opinion of his friends, who were better judges of his abilities than himself. In this laudable work he engaged with all his soul, was blessed, and proved a blessing to many of the poor and needy.

During the summer of 1802, he visited his relations at Saffron-Walden, by whom he was introduced to the dissenting ministers of that place, who, observing the piety and talents he possessed, advised him seriously to turn his attention to the ministry; and having heard that he had occasionally exhorted and spoken from a passage of Scripture, when visiting the

workhouses in London, invited him to preach for them, to which he agreed, labouring principally in the villages adjacent to the town. In this he saw he was owned of God, and became more strongly impressed with the idea, that he ought to preach the gospel of life and salvation to sinners, though he felt himself very inadequate to so important an undertaking.—Here some difficulties arose: he was aware of his deficiency as to ministerial qualifications, and that they are necessary to the profitable exercise of that distinguished office; and facilities to obtain these were offered in studying at one of the dissenting academies (now called colleges); but this could not be without a compromise of which he could not bear the thought, viz. withdrawing from the connexion in which he had been educated, and had received his first impressions of Divine grace. His studious habits had given him a taste for literary theological studies; he only wanted the temporary aid of a guide, who had travelled the path before him, to make him, under the Divine blessing, an able minister of the New-Testament. But his not being favoured with such a help at the beginning of his ministerial labours, he ever after felt a disadvantage, though he endeavoured to supply this deficiency by diligent study, and the assistance of pious and learned friends: notwithstanding much time was lost, and consequently he was probably less useful than otherwise he might have been. However, Methodism had his heart, to its doctrines and discipline he subscribed *ex animo*, and would make any sacrifice rather than live or die out of its ranks.

Here may I be permitted to suggest, whether it is not a defect *in* the excellent constitution of Methodism, especially at the present era of it, that there is no adequate provision made that candidates for the ministry among us may be prepared for it under the direction of some one or more of our experienced and learned ministers; for if our Pauls had the superintendence of the studies of our Timothies, should we not have more bright and shining lights among us? That some of our self-taught luminaries are suns in the firmament of literature and theology, cannot be gainsaid; but with what herculean labour did they arrive at this eminence? How much might have been saved, if their early steps had been conducted by the hand of experience and learning; and, consequently, how much sooner would they have shone for the benefit of the church and the world? That the possession of sound and extensive learning, combined with religious zeal, is of incomparable advantage, we have an irresistible proof in the success of our venerable founder. I confess it is my hope, that the day is not far distant, when more effectual measures will be resorted to than have hitherto been adopted by us as a people, for the literary

and theological instruction of our junior preachers, that they may be clothed with the entire mantle of their spiritual Elijah.

To resume the narrative, begging pardon for this digression. My dear brother, in the autumn of this year, 1802, returned to London, and re-occupied his station in the Community without making known the impression he had, relative to the ministry, till the report of his preaching in the country had reached his friends in town. About this time a circumstance occurred, which introduced him to the notice of the travelling preachers then in London, as a person suitable to travel. The chapel at Spitalfields was disappointed of a preacher; he, being present, was prevailed on to take the pulpit, which he did, with fear and trembling: after this he was occasionally employed to preach in London as a local preacher, though not, I believe, regularly on the plan, till Mr. Joseph Taylor, having proof of his qualifications, recommended him to supply in the Salisbury circuit several months before the Conference, in 1804, at which he was taken out to travel. This new scene he engaged in with the true spirit of an evangelist. He took the sacred office, not as a sinecure, but as a charge, of which he had to give an account; having long tasted that the Lord was gracious himself—enjoyed the witness of his Spirit bearing witness with his own spirit that he was born of God—felt that the blood of Jesus Christ his Son cleanseth from all sin; these, and all the rich blessings of the gospel of Christ, he rejoiced in being called to make known to others. Unfortunately, I can obtain no documents by which he may be particularly traced through the different circuits in which he travelled, as such a view of his progressive usefulness would not only have been interesting to his friends, in calling to mind the many gracious times of refreshing they enjoyed under his ministry, but, perhaps, beneficial to the church of God in general, by displaying the holy zeal and laborious exertions of a servant of God; however, his record is above. I believe he laboured in no circuit without having seals to his ministry, and in some his success was abundant.

(To be concluded in the next.)

Scripture Illustrated.

For the Methodist Magazine.

ILLUSTRATION OF SOME PASSAGES OF SACRED SCRIPTURE, FROM THE MANNER IN WHICH THE HEBREWS USED THEIR ACTIVE VERBS.

In order to ascertain the true meaning of several passages of scripture, which, by not understanding their true import, have given birth to erroneous opinions, it is necessary to attend to a *peculiarity of manner* in which the Hebrews used their active verbs. 1. Sometimes the agent was said to *do*, what he only predicted, or declared *should be done*, or to declare unto the people what has already come to pass. So Isaiah was commanded to go, and "make the heart of this people fat, and make their ears heavy, and shut their eyes." Isa. vi. 10. The true meaning of which is, he was sent to declare unto the people, that, in consequence of their wilful rebellion against God, their *heart* was *now fat*, their *ears* were *now heavy*, and their *eyes shut*.

So also the Lord said unto Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Now it must be evident to every attentive observer, that Jeremiah was not sent in his own person to *root out* nations and kingdoms, to *pull down* and to *destroy* cities and villages, any more than to *build* houses and *plant* vineyards; but he was ordered to *predict* or to *declare* that these things should be done. In these instances then, the agent is said *to do* what he simply declares *shall be done*.

2. They sometimes used active verbs to express, not only what was *done* by the agent, but what he *designed* to accomplish, but failed for want of power or opportunity. Thus it is said, Exodus viii. 18. "And the magicians did so with their enchantments to bring forth lice, but they could not"—that is, they *attempted* to imitate Moses and Aaron, who by stretching forth their rod, brought forth lice in abundance; but they could not accomplish what they designed. Deut. xxviii. 66. "Ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you." The apparent contradiction in this sentence vanishes by applying the above criticism; for then the meaning will be, they will *attempt to sell you*, but no man will buy you.

As the writers of the New Testament were Jews, but wrote their gospels, (unless we except St. Matthew) and epistles in

the Greek language, it is but reasonable to suppose that they would introduce into their style forms of speech corresponding to such Hebrew idioms. These have been called by the critics, *Hebraisms*. Hence we find in the New-Testament, that active verbs are used in the same sense as those already noticed in the Old Testament. Gal. v. 2. "Whosoever of you are justified," that is, *design* or *attempt* to justify yourselves, "by the law, are fallen from grace." 1 John, i. 10. "We make him a liar," that is, by denying that we have ever sinned, we *endeavour* to make him a liar, by falsifying his word, which declares that *all* have sinned.

3. The Hebrews sometimes used their *active verbs* to denote the *effect* of the action done by the agent. So in Isaiah it is said, "I am sought of them that asked not after me; I am found of them that sought me not." Now the *effect* of *seeking is finding*. We might therefore, without doing any violence to the text, read it, I am *sought* of them that *sought* me not: or, to express the meaning paraphrastically—Those Gentiles, who heretofore have not sought after me, have now, "calling things that are not as though they were," sought after and found me. In the first member of the sentence it is said, "I am *sought* of them that *asked* not after me;" and if we understand the latter part literally as it now reads, there is a manifest contradiction; for it says, "I am *found* of them that *sought me not*," whereas it had just been said, *I am sought*, &c. To remove this apparent contradiction, we must understand the Lord saying by the prophet, I am *now sought* by those who *heretofore* sought me not. Is not this interpretation more congruous to the analogy of faith, than to suppose the prophet meant to teach us that God is found by those who never sought after him?

We find active verbs used in the same sense in the New-Testament. John xv. 5. "And none of you (ερωτα) asketh, Whither goest thou?" The meaning undoubtedly is, none of you *knoweth* where I am going, because Peter had before *asked* him this question, as is recorded chap. xiii. 36. but he had not yet obtained that *knowledge*, which is generally the *effect* of *asking*, because Jesus had not yet directly answered the question.

In respect to the passage in Isaiah, one good consequence of the present rendering is, that it destroys the erroneous opinion entertained by some, who derive their sentiments from detached passages of scripture, without duly considering their *connective* signification, namely, that God is made known, even to the salvation of the soul, to those who never sought after him. As this opinion is contrary to the general economy of grace, as revealed in the gospel, so it receives no support from this text when rightly understood.

It is well known that it primarily relates to the calling of the Gentiles into the visible Church, when the gospel dispensation should be proclaimed; to whom, indeed, God made himself more especially known by the preaching of the apostles and evangelists; but who were not blessed with salvation until they sought the Lord by submitting to the terms of the gospel.—Neither can there be any reason to doubt, but that a general desire pervaded the Gentile world after a knowledge of the true God, even before the gospel proclamation was sent among them. They wandered, it is true, in the dark, not knowing how to find the object of their pursuit. That such a desire existed, we have reason to believe, from the circumstance that Socrates, one of their wisest philosophers, expressed a belief that God would, some time or other, favour the world with clearer light. This clearer light came, when the dawn of revelation shone upon their minds; and respecting this happy era, the Lord said by the prophet, I am *now* found of those who heretofore *sought me* not.

It is not contended that the two words are alike in the Hebrew text. The one מצא, signifies to *find*, to *procure*, or to *meet with*; and the other, בקש, which is the root of the word rendered sought, signifies, to *seek*, or to *inquire*; but the interpretation contended for, is not derived from mere verbal criticism, upon which, it is to be feared, there is often laid two much stress; nor merely from the manner in which the Hebrews sometimes used their active verbs, as in the present instance, to denote the *effect* produced by the *action* of the agent; and *finding* is the effect of *seeking*; but it is more especially derived from the general tenor of God's word, which declares that they who *seek* shall *find*—"In that day that ye seek me with all your heart, I will be found of you." It is true, indeed, that God *first* makes known himself as a being who is ever ready to pardon the guilty, who return unto him with penitent hearts; but *after* he thus proclaims himself, it remains for those who desire to procure his favour, to *seek* him in the revealed and prescribed methods of his salvation. On these terms, and on these only, can any one have any scriptural hopes of salvation. Since, then, this is God's unalterable method, all who wish to be saved, must submit to it.

The Attributes of God Displayed.

DESCRIPTION OF THE VOLCANO AT COTOPAXI.

From the London Methodist Magazine.

TO THE EDITOR.

REV. SIR,

AT a period when philosophical research is pressed into the service of scepticism and infidelity, it must be highly gratifying to real Christians of every creed, to peruse that valuable department of your excellent Magazine, where you have recorded so many important facts, in which *the works of God are displayed.* The following description of the volcano of Cotopaxi, is extracted from M. de Humboldt's Researches in South America. That majestic monument of Omnipotence, is on one of those huge mountains of that extended chain called the Andes, or the Cordilleras, which stretches from the isthmus of Darien, to the straits of Magellan, a distance of near four thousand miles. While the sceptical philosopher views the stupendous mountain, and is confounded in every attempt to account for its formation, the humble believer *in God, in Christ, in the bible,* on the wings of devout contemplation, soars to its towering height; and on its lofty summit finds an altar, where he offers to the Maker of the universe the incense of his astonishment and praise. Whether the scientific and indefatigable traveller will approve or blame my effort, to throw his sublime description of Cotopaxi into the treasury of the church of God, I cannot determine; but I sincerely hope, that its insertion in your useful miscellany will contribute to the pleasure and profit of many of your pious readers.

I am, your's, &c. G*****.

Margate, Feb. 10, 1819.

"COTOPAXI is the loftiest of those volcanos of the Andes, which at recent epochs have undergone eruptions. Its absolute height is five thousand seven hundred and fifty-four metres;* (about eighteen thousand seven hundred and thirty-six English feet.) It is double that of Canigou; and consequently eight hundred metres higher than Vesuvius would be, were it placed on the top of the Peak of Teneriffe.† Cotopaxi is also the most dreadful volcano of the kingdom of Quito, and its explo-

* The French metre is equal to 3,987,100 English inches.

† Vesuvius is 3900 feet above the level of the sea; the Peak of Teneriffe 12,236 feet.

sions the most frequent and disastrous. The mass of scoria, and the huge pieces of rock thrown out of this volcano, which are spread over the neighbouring valleys, covering a surface of several square leagues, would form, were they heaped together, a colossal mountain. In 1738, the flames of Cotopaxi rose nine hundred metres above the brink of the crater. In 1744, the roarings of the volcano were heard as far as Henda, a town on the borders of the Magdalena, and at a distance of two hundred common leagues. On the 4th of April, 1768, the quantity of ashes ejected by the mouth of Cotopaxi was so great, that in the towns of Hambato and Tacunga day broke only at three in the afternoon, and the inhabitants were obliged to use lanterns in walking the streets. The explosion which took place in the month of January, 1803, was preceded by a most dreadful phenomenon, the sudden melting of the snows that covered the mountain. For twenty years before, no smoke or vapour, that could be perceived, had issued from the crater; and in a single night the subterraneous fire became so active, that at sun-rise the external walls of the cone, heated, no doubt, to a very considerable temperature, appeared naked, and of a dark colour, which is peculiar to vitrified scoræ. At the port of Guayaquil, fifty-two leagues distant in a straight line from the crater, we heard, day and night, the constant noises of the volcano, like continual discharges of a battery: we distinguished these tremendous sounds even on the Pacific ocean, to the south-west of the island of Puna.

"Cotopaxi is situated to the south-east of the city of Quito, at the distance of twelve leagues, between the mountain of Ruminnavi, the summit of which, rugged with small separate rocks, extends itself like a wall of enormous height; and Quelendanna, which enters the boundary of the eternal snows. It is in this part of the Andes, that a longitudinal valley separates the Cordilleras into two parallel chains. The bottom of the valley is three thousand metres above the level of the ocean, so that Chimborazo and Cotopaxi, seen from the elevated plains of Lican and Mulalo, appear no higher than the Col de Geant and du Cramont, measured by Saussure. As there is reason to suppose, that the proximity of the ocean contributes to feed the volcanic fire, the geologist is astonished to find that the most active volcanoes in the kingdom of Quito, Cotopaxia, Tungurahua, and Sangay, belong to the eastern chain of the Andes, and consequently that which is the farthest from the coasts. The whole of the peaks, except Ruca-Pichincha, which crown the western Cordilleras, seem to be volcanoes extinguished for a long series of ages; but this mountain, which is 2° 2′ distant from the nearest coasts, those of Esmeralda, and the bay of San-Mateo, spouts out at different

periods cataracts of fire, and spreads destruction over the surrounding plains.

"The form of Cotopaxi is the most beautiful and regular of the collossal summits of the high Andes. It is a perfect cone, which, covered with an enormous layer of snow, shines with dazzling splendor at the setting of the sun, and detaches itself in the most picturesque manner from the azure vault of heaven. This covering of snow conceals from the eye of the observer, even the smallest inequalities of the soil; no point of rock, no stony mass, penetrates the coating of ice, or breaks the regularity of the figure of the cone. The summit of Cotopaxi resembles the sugar-loaf, (Pan de azucar) which terminates the peak of Teyde; but the height of the cone is six times the height of that great volcano in the island of Teneriffe.

"It is only at the brink of the crater we see ledges of rocks, that are never covered with snow, and that look at a distance like stripes of the darkest hue; the greatest steepness of this part of the cone, and the crevices from which issue currents of heated air, are probably the causes of this phenomenon. The crater, like that of the Peak of Teneriffe, is surrounded by a small circular wall, which, examined with a good telescope, looks like a parapet. This is more distinctly seen on the southern declivity, when the beholder is placed either on the Lion mountain, (Puona Urcu) or on the banks of the small lake of Yuracoche.

"The conic point of the Peak of Teneriffe is of easy access, rising from the midst of a plain, covered with pumice stones, and on which a few tufts of spartium supranubium vegetate.—In scaling the volcano of Cotopaxi, it is extremely difficult to attain the inferior boundary of the perpetual snows, as we experienced in an excursion we made in the month of May, in the year 1802. The cone is surrounded by deep crevices, which at the moment of the eruptions bear down scoræ, pumice stone, water, and blocks of ice, to Rio Napo, and Rio de les Alaques. After a nearer examination of the summit of Cotopaxi, we may venture to assert, that it would be impossible to reach the brink of the crater. ********** I sketched Cotopaxi, and the head of the Inca, to the west of the volcano, at the farm Sienega, **********. The colossal volcano, the pyramidal peaks of Ilinisa, and the Nevado de Quelendana, open here at once on the spectator, and in dreadful proximity. This is one of the most majestic and awful views I ever beheld in either hemisphere."

Researches in South America, by Alexander de Humboldt.

Miscellaneous.

For the Methodist Magazine.

FARTHER OBSERVATIONS ON CONSISTENCY OF CHARACTER.

ABSOLUTE perfection we do not expect to find among human beings. When, therefore, we discover those infirmities which are inseparable from humanity, we are not disposed to abate any thing of Christian charity towards the person to whom they are attached, especially if we have reason to believe *sincerity* is ranked among his cardinal virtues. But among those whose minds are elevated above the common level of mankind, by science, and habits of life, and more especially by having had the blood of Christ applied to their hearts, we *do* expect, because we are authorised to expect it, a consistency of character, in whatever relation of life they may occupy. If, in addition to the common advantages of persons of this description, they occupy a commanding station in society, which exposes them, like the sun in the heavens, to the gaze of the multitude, we have a right to expect a correspondent brightness of aspect, and spotlessness of conduct. Like that resplendent luminary which rules the day, they shed, if consistency of character and propriety of conduct be blended with their other virtues, a lustre all around them, and reflect a radiance which produces a most benign effect upon all within the circle of their influence.

Being under the sacred profession of Christianity, we expect them to feel its indispensable obligations, and to exemplify its *holy principles*, in the whole of their exterior deportment—that they will study that *propriety* of conduct which grows out of the state of society, and which is enunciated by the variety of relations existing among the members which compose the great body of the human family; and which accommodates itself, with a nicety which no rules of moral conduct can prescribe, to the condition and circumstances of all those with whom they may have intercourse. This propriety of conduct, not being susceptible of accurate definition, or subjected to prescribed rules, can only be acquired by observation and experience. To know how to feel the obligation of gratitude for kindnesses received; to bestow a favour without seeming to impose that obligation, or of communicating the pain of mortification to the receiver; to possess knowledge and to manifest it without betraying the vanity of knowing; to possess dignity without haughtiness; to treat a superior with respect without flattery or mean servility; an inferior without tyranny and contempt; to know how to derive advantages from, or to

confer favour upon an equal, without feeling the rankling passions of envy and jealousy; to know when and how to speak, and how and when to keep silence; to refute an erroneous opinion without anger or ostentation; to rejoice in another's prosperity as well as our own; to acknowledge merit wherever it is found, without detracting from it by that significant *but;* and to feel willing our own glory should be eclipsed by the superior glory of others; to set God and his glory always before our eyes; and always to select *lawful* means to accomplish *lawful* ends; these are some of those principles of *propriety* which are essential to form a consistent character, and which we expect to see exemplified in those in whom science sits enthroned amidst those celestial graces of Christianity, which are supposed to exert their paramount authority over all its disciples.

But, as an elegant picture has its beauty heightened by the contrasting effects produced by an agreeable and proportionate mixture of light and shade, we will endeavour to display the excellencies of a consistent character to greater advantage, by exposing the improprieties of *Sophronia.*

Somewhat raised, from natural endowments and mental culture, above the level of many of her sex; and having had an early attachment and true conversion to the Christian faith; and withal manifesting no little ingenuity in defending the peculiarities of the Christian system; she acquired that celebrity in the Christian world, as to become the idol of her acquaintance, and to have her society sought after with much assiduity and delight. Moving in a circle of life which gave her public notoriety, and the light of Christianity shedding a brilliancy around her character, her name was emblazoned abroad, and extended her influence far beyond her personal acquaintance.—This, while it enlisted many in her favour, excited the rankling passion of envy in the hearts of those who considered her in the light of a rival competitor. Were we allowed to confine our contemplations of her character to these limits, we should be highly gratified in presenting her to the world as an example worthy to be emulated. But her subsequent steps will not permit us to stop here. *Grace,* that molifier of human nature, not being improved to the glory of him who gave it, gradually withdrew its saving influence, and left *Sophronia,* in some measure at least, under the dominion of her natural propensities.

Naturally fond of flattery, and raised to comparative honour by those whose simplicity of intention was not always guided by prudence, she soon began to "think of herself more highly than she ought to think:" and calling around her some who were attracted by the fame of her name, without any regard to those pure principles by which alone she was brought into

public notice, they unhappily gained an injurious ascendency over her judgment and affections. This they did by tempting her vanity, making her believe that her celebrity was more indebted to her own individual merit, than to those circumstances with which a gracious Providence had, independent of her control, surrounded her. This induced her to assume an air of self-importance utterly unbecoming her character and station, which exposed her to the just censures of those whose friendship, above all others, she should have been careful to maintain.

From having thus taken an elevation too high, she possesses not enough of judgment and prudence to maintain her position; and therefore attempts to throw a mantle of reproach over all those whom she deems any way likely to be her competitors, or those who are adequate to give her seasonable advice. To arrive at her object, *truth*, that unbending companion and stern defender of the upright in heart, is sometimes sacrificed to feed her natural appetite for human applause, or to furnish the sweet incense of adulation to her vanity. Adopting the false and pernicious maxim, that the goodness of an object sanctifies the means to accomplish it, she scruples not to employ reprehensible arts and unjustifiable means in order to bring about her ends. The light of others must be put out that her own may shine the brighter!

Another impropriety which seems to mingle itself in her intercourse with mankind is, not seeming to know how to time her words—I mean she speaks on all occasions without reserve. Whether this be owing to an *artless* simplicity, or to an *artful desire* to elevate herself above her equals, I pretend not to determine. Be it, however, owing to whatever cause it may, it evinces a manifest want of a sense of propriety of conduct; and in a person of her pretensions, indicates an inexcusable ignorance of the frailties of human nature. I am here reminded of the declaration of Solomon—"A fool uttereth all his heart, but a wise man keepeth the matter until afterwards."

Another defect, equally manifest with the former, is, that she seems to have forgotten "the hole of the pit whence she was digged," and no longer acknowledges the causes which raised her from obscurity, and gave her notoriety in the world. Had not Christianity visited her breast, and exalted her among its disciples, whose love, perhaps somewhat ill-directed, led them to pay her particular attention, she might have remained unknown to this day. Ingratitude for past favours, leads her to neglect her old friends, to whose kindness she is so much indebted, and that fondness for the praises of men, which has already betrayed her into so many inconsistencies, impels her to seek the attention of her new associates, whose frivolity

renders them an object of pity and disgust, rather than of love and esteem, by all sober-minded and well-instructed Christians. These, with their flatteries, feed her insatiable passion for fame. On this account she is rather to be *pitied* than *envied*.

For in the midst of all this glare of popular applause, it is evident to every attentive observer of human actions, that *Sophronia* is a stranger to true dignity of character. To form this character, which, with her other accomplishments, would give her a commanding influence over the minds of others, and would enable her, in some degree, to direct their thoughts and actions, we should expect to see that *gravity* of deportment and *suavity* of manners, which cannot fail to adorn and recommend the female character, and without which the mingled emotions of pity and contempt are involuntarily excited in the breast of every beholder of her conduct. To these two accomplishments, for which no substitute can be found, she is unhappily a stranger. Instead, therefore, of rising to that eminence to which these, and those other attainments which she does possess, would elevate her, she unfortunately descends below the level of mediocrity; enters into the petty disputes of children; laughs at their puerility, and resents their innocent strokes of irony; treats them with that childish levity which invites them to insult her with their repartees, and to detract from her merit by their insignificant witicisms. By these glaring improprieties, she strips herself of that dignity necessary to command respect, and exposes herself to all those bitter shafts of ridicule which are the offspring of contempt, and which excite those mortifying sighs which are the effects of pity.

One more prominent defect in the conduct of *Sophronia* must not be passed over in silence, because it is such a manifest infraction of the immutable laws of Christianity; and that is, she is a "busy body in other men's matters." Would truth justify us in saying that she is "no tatler," "no promoter of strife," yet her continual intermeddling with that which does not belong to her, would render her conduct totally inexcusable in the estimation of all lovers of decorum and order. Thus exposing herself to the merited censures of the judicious and serious part of the community, she is perpetually involved in difficulties, from which she cannot honourably extricate herself. This conduct arises from that disgusting self-conceit, which induces a belief that none are so capable of managing affairs as herself, as if wisdom were her exclusive province, and therefore both it and she must expire together.

It will be perceived that most of these improprieties originate from "thinking more highly of herself than she ought to think;" and this is the consequence of having gradually departed from that Christian simplicity and godly sincerity, which are pro-

duced and perpetuated by an habitual communion with God.—That fear of the Lord, which is a constant wall of defence to those who are surrounded by it, no longer defends *Sophronia;* hence, from a desire to please man more than God, she is hurried into inconsistencies no less apparent than her namesake of old, who, to preserve her chastity, was guilty of suicide;* for, to avoid the odium of being singularly good, she murders the peace of her own soul.

O! how are these improprieties lamented by her godly friends! How much more satisfactory could they behold in her, instead of that *outward adorning*, of which, though she once despised it, she is becoming passionately fond, we could behold that *meek and quiet spirit* which is *in the sight of God of great price;* that humility which shrinks from public notice and applause; that faith in Christ and love to God, which disdains dependence on worldly pomp and human grandeur, for enjoyment; and that constant spirit of prayer and watchfulness, which keeps up an uninterrupted communion with God:—Then should *Sophronia* be exhibited as an example for the imitation of all her sex.

For the Methodist Magazine.

THE IMPORTANCE OF FEMALE IMPROVEMENT.

In a Letter from Miss S. to Miss S.

My Dear S.

Our late conversation upon the beauty of language, gave me many pleasing and delightful emotions after we parted, and caused me to reflect upon him who is the source of all beauty and perfection; and I was led to admire that creative wisdom which has so wonderfully fashioned our minds, as to be capable of relishing whatever is beautiful, grand, and sublime, either in the intellectual, moral, or physical world: and if we cultivate them as is our privilege, we shall ever find within ourselves a sufficient enjoyment, without the painful necessity of searching abroad for happiness, among those evanescent things in which it does not exist.

By the assistance of true devotion we may render every study subservient to God's glory, and make it the means of bringing us nearer the fountain of eternal light: for every acquisition of knowledge and virtue, may serve as an avenue

*Sophronia, in Greek Σοφρονια, was an ancient Christian matron, who, to avoid the seducing arts of the emperor Decius, put herself to death. This anecdote is related by the ecclesiastical historian, Eusebius.

through which light is reflected upon us from that holy place, where myriads of disembodied spirits, clothed with immortality, bow in reverence before the august throne. It should be our constant aim to promote the happiness of our fellow creatures; and to do this, we should improve our understanding, and fix a just restraint upon the imagination, which too often exceeds its proper bounds, plants thorns in the pillows of youth, and lays a foundation for unhappiness through future life. Ours is an age on which the God of heaven has propitiously smiled. No longer is the female world embarrassed by unequal rights. We now, thank God, have the same privileges for intellectual improvement with the other sex. No longer do the fetters of ignorance bind our mental powers; but almost all classes have now the means to cultivate their minds in some degree, at least so as to be able to take some active part in the social and relative duties of life, as rational, thinking beings; and thereby prove that they were designed, by infinite wisdom, to contribute to the improvement as well as ornament of society. External charms are pre-possessing; but when they are made a substitute for the excellencies of a refined understanding, they soon fade; for how can the attractive graces long centre and harmonize in a form devoid of thought and reflection?

> "Mind, mind alone, (bear witness earth and heaven)
> The living fountain in itself contains
> Of beauteous and sublime, here hand in hand
> Sit paramount the graces!"

O! how lamentable it is, my friend, that this inestimable gem, the soul, is so neglected, when all that is valuable is contained in it, even life and immortality! I am utterly astonished when I see the professor of religion insensible to intellectual charms. Surely I am ready to conclude that she has never tasted the sublime enjoyment of a spiritual elevation, nor felt the worth of solitude and retirement. Would to heaven that our sex were more wise! If we only knew how to make a just estimate of our time and talents, bestowed upon us by our Creator, we should use these precious gifts to extend our influence in society, by such a line of conduct as should do justice to ourselves and others.

I am glad, my dear S. that your mind has taken a different turn from many of your age. A taste for moral improvement discovers itself in your remarks; and I trust it will gain that ascendency over your mind, as constantly to draw your attention from the trifling spirit which reigns among many who profess the name of Christ; all you lack is the spirit of devotion. The world has not yet lost all its charms, and you are partially

enslaved by the fear of man: if this snare were broken, you would launch forth into that sea of gospel liberty which alone can give you that peace which passes all understanding. S.

New-York, Nov. 15, 1820.

Religious and Missionary Intelligence.

ACCOUNT OF THE WORK OF GOD IN NEW-HAMPSHIRE DISTRICT.

To the Editors of the Methodist Magazine.

Sandwich, N. Hampshire, Dec. 20, 1820.

DEAR BRETHREN,

THE following account of the progress of the work of God in this district, you are at liberty to publish in the Magazine, if you think proper.

New-Hampshire district has witnessed this year, some refreshings from the presence of the Lord, and especially Landaff circuit. Our Camp-meeting in September last was a means of the most glorious revival we have ever witnessed in this vicinity. It commenced on Thursday, and closed on Tuesday following. The weather was peculiarly favourable, as we had no rain, except on the last morning of the meeting.

As there had been some concern for religion manifested in a few families in the neighbourhood, previous to the Camp-meeting, they, at an early period of the meeting, evinced their desire for salvation, by requesting an interest in the prayers of God's people. Others soon joined them; and thanks be to God, they were soon enabled to bear testimony to the power of Christ to pardon their sins.

The gracious work, so happily begun, progressed; and each day and night presented additional witnesses for Jesus. Opposition, if any existed in the heart, dared not to shew itself openly; for the work became so general, that those who did not immediately engage in it, were awed into solemnity and reverence, while they silently gazed, and beheld the manifest tokens of God's power and grace. Some, indeed, who came apparently to divert themselves, were convinced of their error, and, bowing under the power of conviction, surrendered themselves willing captives to the Lord Jesus. "He had compassion on them, and healed them."

It was, indeed, a pleasing sight, to behold the aged and the youth, under a sense of their condemned state, press into the circle, and beg an interest in the intercessions of those who

were engaged in prayer. The conduct of one gentleman seems to deserve particular notice. Seeing his sister on her knees in prayer, he came abruptly upon her, took her by the arm, and instantly led her away. A preacher seeing her situation, and feeling great solicitude for her fate, endeavoured to dissuade the man from so rash a measure. This so exasperated the unhappy man, that he raised his hand to strike the preacher, but was prevented. God, however, soon "shewed unto him a more excellent way." Smitten with guilt for his conduct, he presented himself as a subject for prayer. He now kneeled with his sister, and raising his eyes towards that God whom he had insulted, begged that the sinner might live. He did not pray in vain. God shewed that he was merciful, and the penitent sinner left the circle rejoicing in God his Saviour. He is now a promising member of the church.

Another singular instance of Divine power and goodness was manifested towards an aged officer of the revolution. He who had long braved the rage of war, and dared the thunder of the cannon, now listened to the trump of salvation, and bowed the knee to the Prince of Peace.

On Monday the work was glorious indeed. The Lord "bowed the heavens and came down!" In the evening the scene was well calculated to impress the mind with awful delight.—That I might enjoy the full benefit of it, I retired to a neighbouring hill, from whence I could see the encampment, and distinctly hear the groans of the awakened sinner, as well as the song of triumph from the tongue of the happy believer.—From Monday morning to Tuesday, *thirty-four* professed to find peace with God. What number were converted during the whole meeting, I cannot exactly say; but it is thought that there were nearly one hundred. At any rate, that number joined the church before we left the ground.

Perhaps you who are accustomed to the great things of which we hear from the south, may not think the above any way extraordinary; but we who live in this north latitude, think it is marvelous in our eyes, and highly worthy of a thankful remembrance; and we doubt not but you will unite with us in ascribing all the glory to "God and the Lamb." This gracious work is still going on, and on that circuit one hundred adults have been baptized in one month.

Several other circuits within the bounds of this district, have been highly favoured of God: so that we feel greatly encouraged to persevere in our work, trusting in God for success.—Camp-meetings especially, for the year past, in this section of the country, have been greatly blessed of God.

I am, with due esteem, your's.

JACOB SANBORN.

STATE OF RELIGION IN ASIA.

An extract from "The Report of the Wesleyan Methodist Missionary Society of 1819."

(Continued from page 77.)

3. BOMBAY.—The accounts from our excellent and laborious missionary, Mr. Horner, are very satisfactory. His acquirements in the native tongues are highly creditable to him, and have, we trust, laid the foundation of extensive usefulness.—From his accurate knowledge of the Mahratta and Hindostanee, the missionary who has been sent to his assistance will be able the sooner to qualify himself for intercourse with the natives, and the superintendence of the schools. The following recent communications from Mr. Horner will best show the state of the mission.

Extract of a letter from Mr. J. Horner, dated Bombay, Feb. 15, 1819.

"In addition to my two Mahratta schools, mentioned in a former letter, I opened another the middle of last month in a central part of the native town, near one of the principal temples in the island. In the three schools I have about one hundred and forty boys. The general method of my school instructions is this: after the children have learned to form and join the letters by writing with a stile, or cane, upon a flat board, sprinkled lightly with sand, I give them a small book of sixteen pages, containing short lessons proper for children, such as are in the English primers and spelling-books: when this is gone through, it is followed by a larger one; the lessons in this latter are more decidedly Christian, treating generally in a plain manner of Christian doctrines and morals, interspersed with forms of prayer, scripture histories, &c. &c. others, who are farther advanced in their learning, read a small tract called, in Mahratta, *Swurgyupunth*, or, *The Heavenly Road;* and a few read the gospel of Matthew. It will be no depreciation of them to say, that the school-books above mentioned were composed and printed by the American missionaries here; they are certainly very well adapted to the design of conveying useful and religious instruction to ignorant, uninformed heathen children. In visiting the schools, after exmaining the scholars respecting their regular daily lessons, I make several of them stand up, one at a time, and repeat aloud alternately a hymn, or portion of scripture, or the commandments; asking them such questions, and giving such explanations as the subject may require.—Those who write on paper, copy out select portions of scripture, as well to impress them on their minds, as to improve their hand; and by giving small rewards, such as a new school-

book, or something of that kind, I endeavour to excite emulation among them, and to make them consider it an honour and a privilege to come to school. It affords me no small degree of satisfaction to perceive, that, in general, I have their confidence and affection. I have considered it from the first, and hope I ever shall, that it is the duty of a missionary to make all knowledge in himself, and, as far as his influence extends, in others, instrumental in conveying the knowledge of "the only true God and Jesus Christ whom he has sent."

"You have my grateful acknowledgments of your kindness in the generous vote of one hundred pounds for the establishment of schools. I could immediately find employment for more than that sum, but should not be able to pay enough attention to each school, were many established, so as to do justice to all: however, on the arrival of the long expected missionary, ordered to be sent by the Conference of 1817, I trust we shall break up fresh ground.

"I find I make daily progress in speaking the languages, and am able to address the people with a degree of pleasure: but until we can get a house or room to preach in, I shall not be able to say any thing of my sermons in Mahratta, or Hindoostanee. The people consider the streets and bazars, &c. their own, and though they listen to what we tell them, yet *they will talk*, and sometimes *contradict* with all their might. But these are good signs; they shew that the Gospel appears to them of enough importance to call forth their opposition, and is not a thing to be treated with silent contempt. If they will but listen to our message, and ponder it in their minds, who can tell but that divine grace may be imparted to them, and saving faith be wrought within them;—according to the scripture, "Faith cometh by hearing, and hearing by the word of God."

Extract of a letter from Mr. Horner, dated Bombay, 20th March, 1819.

"I have opened a fourth school: my complement of boys is now one hundred and eighty; a few have left off coming, because the school-books do not contain any portion of their religious and other writings; but the general number is on the increase. One great evil, and in my opinion the greatest, is the frequent recurrence of holidays. These are considered not merely days of play, but in general seasons set apart for particular forms and ceremonies of worship; yet, though styled *holy days*, they are nothing but times of merriment and revelry. When leave of absence is requested by my schoolmasters or boys, for such purposes, I invariably refuse; giving at the same time my reasons for so doing. With or without permission, the scholars absent themselves at particular festivals: but

till some effectual remedy can be devised, it appears a less evil to have one's authority undervalued by their acting directly opposite to order, than to give the slightest apparent encouragement to their idolatrous application of time, by granting leave of absence in such circumstances.

"One of the *most abominable* festivals ever celebrated, is just now ended. It is the annual festival of the *Holey*, and always lasts four or five days. A part of the ceremonies is the *worship of fire*, which was performed on the night of the 11th instant, large holes having been dug by the road side, in which fires were made. A description of the *general* character of the festival cannot with decency be given.

"Monday, March 22. Several days ago, I called at the Government House, wishing to have an interview with the governor; but his Excellency not being at home, I sent him a note, requesting to be informed when I might be permitted to wait upon him. Accordingly, yesterday morning, being at the Fort church, an *aid-de-camp* came to my seat, and requested me to be at the Governor's house after divine service. I went directly, and was very handsomely and obligingly received. I stated in few words, "that having heard of his Excellency's intention of leaving India, I thought it a duty incumbent on me to wait on him, and in the name of the other missionaries in India, with whom I was connected, as well as in my own name, to present our most grateful acknowledgments for the favourable notice which His Excellency had been pleased to take of our mission at its commencement, and for the protection I had since enjoyed under his administration; and, at the same time, to express my regret at the prospect of being so soon deprived of His Excellency's immediate countenance and protection." His Excellency was pleased to answer, "That it was his opinion that we deserved to be countenanced and protected; he highly approved of our proceedings, and was pleased at noticing the prudent line of conduct we had pursued, by which none of those unpleasant feelings had been excited which were anticipated; and he was happy to assure me, that he had not heard a single charge of impropriety alleged against our mission since its commencement; he felt a very high regard for the missionaries in Ceylon, who first landed at Bombay; and most cordially wished us all success in our undertakings."

The Committee, having received invitations from *Bangalore* and *Negapatam* to send out missionaries, these places have been lately added to their stations in continental India, and appointments for them will immediately be made. The missionary to be stationed at Negapatam, will also be directed to visit the island of *Rammisseram*, an important station for Missionary

labour, from the immense annual resort of devotees from the most distant parts of India to its celebrated temple. It has been properly termed the *Mecca* of India.

NEW SOUTH WALES.—The appointment of an additional missionary to New South Wales has been followed by pleasing results. Mr. Leigh has been in part relieved from his excessive labours, and the numerous places in the settlement where his ministry had been earnestly solicited, have been more regularly visited. Three chapels have been erected in the colony, and a number of villages, where the settlers were living without any religious care, are formed into a circuit, in which the two missionaries itinerate, preaching the gospel of Christ to many people who had not for years heard its joyful sound. The excellent clergy of the colony have kindly encouraged them in their labours; and Mr. Lowry, the last missionary sent out, readily received permission from His Excellency, Governor Macquarrie, to enter upon his labours. A third missionary has been appointed, and is on the point of sailing. The necessity for additional labours in this extensive and important field, is forcibly stated in a recent letter from a respectable gentleman resident in this colony, with extracts from which we have been favoured. The population of the colony is stated at 20,000 souls, not one-fifth of whom have any opportunity of attending on religious instruction. Public schools are formed at each township, yet, of near 4,000 children, it cannot be supposed that one fourth received instruction at schools.—Zealous and laborious as the clergy of the colony are, and great as have been the exertions of our missionaries, the help already there is greatly below the measure of the want, and this colony has yet large claims upon the compassion of Christians at home. Adequate instruction would, by the blessing of God, at length change entirely the moral character of the inhabitants, and lay the foundations of an industrious and religious state of society, in a country which must ultimately have an important influence upon the extension of the kingdom of Christ in the Pacific and Indian Oceans.

(To be Continued.)

For the Methodist Magazine.

ST. DOMINGO.

SOME time in the year 1816, a mission was established in St. Domingo, by our British brethren, and Messrs. John Brown and James Catts being sent, commenced preaching at Port au Prince. By a letter from Mr. Brown, dated at this place, May

30, 1817, it appears the missionaries had been kindly received, and had assurance of protection from President PETION; and that the word was heard with profit and joy by those who attended their ministry.

The following extract from Mr. Brown's letter, will shew the manner in which his hearers attended to what was spoken. "Very often," says he, "they respond to what we say in our sermons. Two or three Sundays ago, preaching on Luke xxiv. 46, 47, towards the close, wishing to rivet the word on their minds, I addressed them, 'Do you think, my friends, that we have come here to publish a lie?' Instantly, 'No, no!' echoed from every quarter. Taking advantage of this declaration, I proceeded to insist on our total depravity and guilt; on the absolute necessity of repentance and remission of sins; and pointed them to Jesus Christ as the only Saviour; whilst 'Yes, yes!' was reiterated at the close of almost every sentence."

From a subsequent letter, dated June 3, 1818, it appears they had commenced building a house of worship, and were making monthly collections to defray the expense; and also, that they had formed a class, consisting of about twenty-five members; and Mr. Brown had made an excursion into the interior of the island.

The missionaries continued their labours with considerable success, established a school, and received about forty members into society, to whom the sacrament was administered on July 26, 1818, until they were finally compelled, by circumstances beyond their controul, and much against their own desire, to leave the island of St. Domingo.

The following extract from a letter of Mr. Brown's to the Mission Committee of London, dated May 14, 1819, will best shew the causes of their departure. "At one period of our mission, our prospects were flattering, as may be seen by intelligence already given to the world; and though from the time individuals became attached to us, and were considered as of our congregation, persecution occasionally shewed itself, yet we had no apprehensions that it would so soon break out with so much violence. I do not mean to enter into details, but it appears to me that a party was formed, who were determined to drive us from the island; and to accomplish their design, availed themselves of some unhappy circumstances which occurred, to excite the fury of the populace against us. Our house was frequently assailed during divine worship, in such a manner as rendered it impracticable to continue our public assemblies. We ourselves were threatened, and found it necessary, for personal safety, to appeal to the civil authority. We have no reason to suppose that the government had any part in the persecution; on the contrary, a military force was sent to

protect us; yet, what finally shut up our way, and made us determine on leaving the island, was, the President's declaration, that he thought it expedient we should preach no more. The motives which induced his Excellency to make this declaration, are best known to himself; but his opinion of our character and conduct may be fairly inferred, as well by the complimentary letter addressed to him by the Committee, as from a promise of a donation to the Society, which promise he has since fulfilled by sending a bill of exchange for five hundred pounds sterling.

"Our removal from Port au Prince, the scene of two years' labour, and the object of our hopes and wishes, has cost me many tears; yet all is not lost. We left in society thirty approved members, and eighteen on trial, under the care of two young men, the fruit of the mission, one of whom in particular has promising talents, and has occasionally given exhortations. We gave them plans for meeting classes, holding prayer-meetings, and meetings for reading and repeating the catechism; so that there exists still in the capital of the republic of Hayti, a regular organized Methodist society, proceeding according to the Methodist plan.

"The situation of that island, and especially of the little society there, claims, and I trust will have the sympathies and prayers of the pious."

When Mr. Brown left St. Domingo, as above related, for England, he came, in company with *Thomas Le Savage*, (a French local preacher from the island of Guernsey, who had visited Port au Prince for the purpose of imparting the gospel of the grace of God to that people, without fee or reward) to this city, New-York. From him we received the melancholy tidings of the circumstances of his departure from the island, as detailed in the above extract.

Knowing the destitute situation of the "little society" which were left by Mr. Brown, and having an opportunity, the *New-York Methodist Tract Society* sent them some French tracts: and a few days since the following letter of thanks, translated from the French, was received, and read to the board of Managers.

Port au Prince, Nov. 28, 1820.

Lantine and Nannine, members of the Methodist society at Port au Prince, to the New-York Methodist Tract Society.

Very dear brethren and sisters in the Lord Jesus Christ.

We take great pleasure in writing this short epistle to you, to give you an evidence of our love to God, and to you, who are our companions in the kingdom of Jesus Christ. Permit us to inform you something of what we have endured from persecu-

tion since the departure of our beloved ministers, *John Brown*, *J. Catts* and *Thomas Le Savage*, who were obliged to leave us with much regret, contrary to their own desire, being maltreated and despised by the people here; so much so, that, unless the Lord had interfered in their behalf, they would have been stoned by the people; and even some of us have been imprisoned; but the Lord has delivered us, and we have avoided the evil they designed to do unto us. Oh! brethren and sisters, pray for us, that the word of the Lord may have free course, run and be glorified among us. We see the love of God towards us, in calling us to be his children, even us, who deserve to be banished from his kingdom: but, instead of this, he gives us access to his grace and love. Time will only permit us to say a few words to you, or we could recount to you much of our sufferings and blessings, since the gospel has been preached in our city. But permit us to offer up our prayers to God, that he may bless you, and cause you to walk in piety, and make you happy in his kingdom for ever.

All our brethren and sisters present their thanks to you for the TRACTS which you sent us, which came in a very favourable time, by the hand of our dear brother Daher; and we have it in special charge to present their love to you. Among others we name the following persons:—Charles Passoir, Saint Dennis, Mamare Justine Deschant, Madame Bauduy, Chalotte Toto,—and for ourselves, we close, by saluting you in the Lord, and requesting an interest in your prayers, that the Lord may grant his abundant grace unto us, that we may serve and love him eternally; and by saying, that our prayers shall be raised to God for you, that he may bring you to heaven, for the sake of Jesus Christ.

Your very affectionate servants,

LANTINE NOQUESTE.
NANNINE MICHAT.

We sincerely hope that the time will soon come when these people shall be favoured with pastors after God's own heart.

LETTER TO THE CORRESPONDING SECRETARY OF THE N. YORK METHODIST TRACT SOCIETY.

Rev. Brother,

Nantucket, Nov. 30, 1820.

THROUGH this vehicle, I would acquaint you of the formation of a Methodist Female Tract Society in this place, auxiliary to the N. York Methodist Tract Society; embracing every principle contained in the Constitution recommended in your second annual report.

I am requested to write immediately, in order to obtain Tracts as soon as is consistent. I cannot therefore inform you what our prospects are with regard to the increase of our number, which at present amounts to twenty-four members, while some others have it in contemplation to cast in their mite. But this I can say, here is a wide field for the circulation of Tracts. We have about eighty ships employed in the whale fishery, on board of which we believe tracts would be received and examined; besides many smaller vessels belonging here, some of which carry passengers. Likewise a large number of immortal spirits in our streets, who seldom or never attend public worship. In this view of the subject, and with these prospects before us, we united ourselves into a society, on the 29th November, with our hearts uplifted to Almighty God, that he would smile upon, and add his blessing to our feeble endeavours to promote his cause and kingdom here; and we entreat our dear brethren in Christ, to supplicate a throne of grace in our behalf. We send fifteen dollars to procure Tracts, and leave it at your discretion to send such as you think proper. It is probable we shall want more in the course of a few months. With sentiments of respect, we remain your sisters in Christ.

LYDIA H. ELDRIDGE, *Sec'ry.*

Rev. Thomas Mason.

By information we have received from the South-Carolina Conference, it appears that they have formed themselves into a Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church, and have resolved to make weekly cent collections generally throughout the Conference, and have also sent out two missionaries to Mississippi. This is matter of encouragement, and we hope that the other Conferences in the Union will follow their example. The increase of members in that Conference for the present year is one thousand six hundred and twenty.

The United Foreign Missionary Society of New-York are making exertions to extend their missionary labours among the Tuscarora and Seneca Indians, on the western borders of New-York state. The Senecas, who have heretofore declined receiving a minister of the gospel to reside among them, but have been instructed by a catechist, have at length consented to receive a regular minister, which the Society has determined on sending, and also two additional female teachers, to instruct the female children in spinning, knitting, weaving, and sewing. See American Missionary Register for January, 1821.

The following is a letter received by *William Alvis*, a youth from the Tuscarora tribe, now at the Wesleyan Seminary in this city, and who, it is expected, will soon be prepared to go out as a teacher among the Indians. Mr. Young, the author of this letter, is a teacher of a school in the Seneca tribe.

Seneca School-house, November 9, 1820.

MY FRIEND WILLIAM,

A few days ago I received from the office, your friendly letter, and am much pleased to hear of your good health, and success in your studies. I am also much pleased at the interest expressed in your letter for our welfare, and for our success among the heathen around us. I hope you are much in prayer for the poor heathen, who are perishing for want of that gospel that you and I are so fully informed of in God's word. The time is no doubt near, of which you speak, when many of the heathen shall be given to the Saviour—particularly the heathen in our own land: I mean the Indians of North and South America. We hear often of new missions going out to them, and that they are joyfully received. Several young people in and near Buffalo, expect to go out from this place about seven hundred miles into the Mackanaw country; perhaps to three or four different places. A young man left Buffalo on the 7th inst. for that part, to explore a place for commencing a mission, and preparing for a family, which will likely go out next summer—his name is Hudson.

I will copy a few verses composed for singing on his departure in the steam-boat.

THE MISSIONARY'S FAMILY.—*Tune* Brookfield.

1. The hour has come, the bark awaits,
The pilgrim lifts his soul to God—
May Jesus safely guide thee where
The Missionary never trod.

2. Hark! from the wilds near Mackanaw,
The wand'ring savage lifts his cry—
Come ye dear heralds of the cross,
And point me to that world on high.

3. See the poor Indian hopeless roam;
No ray of light breaks on his way;
For ages past his path is gloom,
Yet still and *still* he goes astray.

4. And shall the dying Indian's cry
Affect no heart; and shall he die?
Forbid it mercy—Sov'reign grace
Shall in the *desert* find a place.

5. Go, saith the Saviour—I command:
My gospel preach in ev'ry land;
The earth's remotest age and clime,
Shall find my grace is still the same.

6. And must you go—and must we part
The tie that bleds us heart to heart,
Unites us strong, but nought below
Should stop when Jesus bids thee go.

7. Go, brother, go—and may that song,
Though I am weak the Lord is strong,
Dwell on your lips—be this your hope,
No one can sink with such a prop.

8. Go then, dear brother, hasten on,
The long expected hour is near
When grace shall find Alknomac's son,
And he shall learn *one God* to fear.

9. And may those dark abodes of sin,
Soon be th' abodes of praying men;
The *holy, happy, happy* home
Of followers of the blessed Lamb.

Buffalo, Nov. 7, 1820.

The Christian world in our land is awaking up, and the Lord Jesus is enabling *Zion to lengthen her cords and strengthen her stakes.* I hope your constant study and prayer to God is, that you may be led into all truth, and your feet be kept from falling, and you be made faithful unto death, that you may at last receive a crown of life.

In very great haste, I must bid you farewell, and remain your sincere friend, JAMES YOUNG.

Poetry.

To the Editors of the Methodist Magazine.

The following lines, offered for insertion, are from the pious and animated pen of J. Montgomery; a poet who has dedicated his genius, and tuned his lyre, to the cause of virtue and religion.

Petersburg, Virginia, December, 1820.

CHURCH FELLOWSHIP.

People of the living God,
I have sought the world around.
Paths of sin and sorrow trod,
Peace and comfort no where found—
Now to you my spirit turns—
Turns, a fugitive unblest;
Brethren, where your altar burns,
O receive me to your rest.

Lonely, I no longer roam,
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more:
Ev'ry idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and pow'r:
Welcome poverty and cross,
Shame, reproach, affliction's hour.
Follow me, I know thy voice—
Jesus, Lord, thy steps I see,
Now I take thy yoke by choice,
Light thy burthen now to me.

Sheffield, April, 1820.

From Blackwood's Edinburgh Magazine.

ON THE CHURCH OF KRISUVIK, IN ICELAND.

"There was nothing so sacred in the appearance of this church, as to make us hesitate to use the altar as our dining table."
Mackenzie's Travels in Iceland, p. 114.

Though gilded domes, and splendid fanes,
And costly robes, and choral strains,
And altars richly drest,
And sculptur'd saints, and sparkling gems,
And mitred heads and diadems,
Inspire with awe the breast;

The soul enlarg'd—devout—sincere,
With equal piety draws near
The holy House of God,
That rudely rears its rustic head,
Scarce higher than the peasant's shed,
By peasant only trod.

'Tis not the pageantry of show,
That can impart devotion's glow,
Nor sanctify a prayer;
Then why th' Icelandick church disdain,
Or why its sacred walls profane,
As though God dwelt not there?

The contrite heart, the pious mind,
The Christian, to that spot confin'd,
Before its altar kneels!
There breathes his hopes, there plights his vows,
And there with low submission bows,
And to his God appeals.

In realms that touch the northern pole,
Where streams of burning lava roll
Their desolating course;
Sulphurious mountains raging boil,
Blasting th' already sterile soil,
With wild volcanick force;

Where cold, and snow, and frost conspire,
With livid subterranean fire,
To curse the barren lands;
Where deep morasses faithless smile,
In transient verdure to beguile,
This humble fabric stands.

O! scorn it not because 'tis poor,
Nor turn thee from its sacred door,
With contumelious pride;
But entering in, that Pow'r adore,
Who gave thee, on a milder shore,
In safety to reside:

Where Zephyr breathes in temper'd gales,
Through wood-crown'd hills, and gentle vales,
And gentle rivers flow:
And herbs, and fruits, and fragrant flowers,
And flocks, and herds, and shady bowers,
Their varied gifts bestow.

Let no presumptuous thoughts arise,
That thou art dearer in his eyes
Than poor Icelandick swain;
Who bravely meets the northern wind,
With brow serene—and soul resign'd
To penury and pain.

Where much is given, more is requir'd:
Where little, less is still desir'd;
Enjoy thy happier lot
With trembling awe, and chasten'd fear:
Krisuvik's church to God is dear,
And will not be forgot.

THE

METHODIST MAGAZINE,

FOR APRIL, 1821.

Divinity.

From the London Methodist Magazine.

ILLUMINATION, HEALTH, AND COMFORT.

Being the substance of a Sermon preached at New King-street chapel, Bath, July 7, 1816, by THOMAS ROBERTS, A. M.

(Concluded from page 91.)

THERE is another illustration of the text given by the Scripture. A person "walks in" providential "darkness, having no light." He is involved in perplexing circumstances, and sees no way of extrication. The cloud of providence emits not one beam of direction, but presents perpetually its dark side, enveloping every faculty with its gloom, and totally eclipsing the mind. So circumstanced was the ancient patriarch, renowned for his unparalleled patience, when even he could not forbear expressing himself in these lamentable terms,—"Oh that I knew where I might find him! Behold I go forward, but he is not there: and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him." If at such a juncture, God, in an extraordinary and unanticipated manner, effects a speedy and complete deliverance, this divine intervention is characterised by his "causing the eyes of the blind to see out of darkness and obscurity;" he opens a vista of light, and "leads the blind by a way they know not, in paths they had not known, and makes darkness to become light before them."

The case of a person who is the subject of this previous darkness and subsequent illumination, is not unlike that of the prophet's servant in Samaria, who saw no deliverance for his

master, himself, and the inhabitants of the city, being so closely besieged by the enemy. But when, in answer to the prophet's prayer, "his eyes were (supernaturally) opened," he beheld the mountains filled with these celestial protectors. Or, like the desolate wanderer in the wilderness of Shur, the despondingone is brought to the extremity of anguish, when the Lord opens his eyes to behold the fountain of consolation miraculously springing up before him. Such a person is led to exclaim, with mingled emotions of grateful delight and awful reverence, "Surely God is in this dispensation, and I knew it not; now, my Divine Deliverer! I perceive thy finger pointing to the way of escape; now I know that thou dost watch over me for good and not for evil; now I acknowledge all these things were not against me but for me;—'Thou, God, seest me.'"

Frequently have we witnessed, in this manner, the hand of Providence so evidently interposed, as to justify the appropriation of the terms expressed in the text. As in the instances alluded to of natural and of moral blindness, so also in the present case, which may be termed *circumstantial blindness*, the person who is the subject of the peculiar dispensation will not fail to acknowledge that "the Lord openeth the eyes of the blind."

And here we might conclude, satisfying ourselves with the review of those divine illuminations; but the text records other merciful acts of the Supreme Being. These we shall briefly touch. See then the procedure of his infinite goodness.

II. *The Lord raiseth them that are bowed down.*

God is the great source of all effectual help. How precious the appellations! "God is light." We have seen him illuminating the blind. God is the Almighty: let us behold this act of gracious power.

Is a soul sinking beneath the oppressive load of guilt; weary and heavy laden with grief, and fear, and unbelief, and dismay; so pressed by the mighty load as to be "bowed,"—"bowed *down*," down to the dust; the dust of death and despondency?

> "Burthen'd with a world of grief?
> Burthen'd with a guilty load?"

but, though bowed down, it is in humble contrition; and surely the Lord will "revive the spirit of the contrite ones." They are "humbled under the mighty hand of God, and he shall lift them up." They are fainting at the footstool of that merciful Being, who "will not break the bruised reed." They shall find that "Blessed are the poor in spirit;" that "Blessed are they who mourn." "Their's is the kingdom of heaven; they

shall be comforted." It is the pleasure and the prerogative of our blessed Saviour, to "heal the broken hearted," as well as to "open the eyes of the blind." "He *raiseth*" them, perhaps at first to the feeble exercise of *desire;* then to lively and still livelier *anticipation* of the promised help: and then by the consoling *application* of the pardon, sealed on the heart by the Spirit of adoption, attended with its blessed effects and evidences, particularly by "the love of God shed abroad in the heart." He *raiseth* them in their *condition*,—by lifting them (to apply the language of the patriarch,) "from the dunghill," from a mean, vile state, and setting them "among the princes of his people," investing them with the transcendent honour which comes from God. Will they not exult with the apostle, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." And this, glorious as it really is, can be contemplated as but the earnest of that immense fruition of felicity which awaits them. The everlasting arms will ere long raise them far above this region of sorrow and sin: will soon elevate them to the mansions, the thrones, the glories of their heavenly inheritance,

"High in salvation and the climes of bliss."

With such a resplendent prospect just opening, like the orient morning, on these gloomy abodes of mortality and sin, where we have lain so long in deepest degradation; can those who perceive the dawning, kindling, bursting glories of the celestial kingdom, forbear to exclaim, with overwhelming admiration,

"How can it be, thou heavenly king,
That thou shouldst us to glory bring;
Make slaves the partners of thy throne,
Deck'd with a never-fading crown?"

"If needs be," and God himself is to judge the case, he may sometimes permit his children to be "in heaviness through manifold temptations." But have they, therefore, cause for complaint? Most certainly not. In the firm conviction of the wisdom and faithfulness, the power and love, of their heavenly Father; and in the exercise of faith and hope in their Almighty Saviour, they may "glory in tribulation also;" and have the distinguished honour of "glorifying God in the fires." If to him it appears right, without whose permission there can be no burthen from any quarter whatever laid upon his children, he can at once remove the load. But if he see the removal not to be proper, he will do what is equally as good; he will do what they shall prove to be better than the obtainment of im-

mediate release; he will strengthen them to bear the burthen. And is not his strength, when made perfect in weakness, sufficient to cheer, to elevate, and to bear them aloft, even in the endurance of the severest trials? But if unerring Wisdom deem it most conducive to their benefit and his glory, that the burthen should be very heavy, and continued very long, so as to "*bow*" them—so as to bow them "*down*" low, so exceeding low, that they feel their "heart and flesh fail," (for he may try them to this extremity) then he will appear as "riding on the heaven to their help, and in his excellency on the sky, laying underneath the everlasting arms;" thus evidently furnishing the complete comment on the text; and by lifting his desponding children above all their trials and depressions, demonstratively prove that "the Lord raiseth them that are bowed down."

Having proceeded thus far in contemplating the displays of the Divine goodness, let us venture another step, and glance at a farther manifestation.

III. *The Lord loveth the righteous.*

God is the only source of genuine comfort. God is light: God is the Almighty: God is love. They whom he has illuminated by his truth, and raised by his gracious power, that is, they whom he has convinced and pardoned, are treated by him as *righteous;* justified by his grace through the redemption which is in the blood of Christ, they have obtained "the righteousness which is of faith," being freely forgiven, and "justified from all things." They have also been endued with the principles of righteousness, through the regenerating influence of the Holy Spirit,—and these sacred principles implanted within them, produce their essential effects, in a conduct "unblamable and irreproachable," such as "adorns the doctrine of God our Saviour in all things."

But these characters, however holy and useful, may not, on the ground of their being righteous, expect an absolute exemption from the common calamities of human life. No. In some respects, they should rather calculate on meeting peculiar trials, to which their character and circumstances will probably expose them, for "many are the afflictions of the righteous."—Yet they may rejoice in this comfortable conviction, supported by the testimony of God himself, who will not deceive them, that whatever they suffer according to his will, their sufferings are but the fruit of his parental love,—his chastening for their profit,—the evidence of their sonship,—and however painful, yet incalculably beneficial, in conducing to their present and eternal welfare. Are they afflicted, destitute, tormented? In all their afflictions, he is afflicted. His skilful hand, over-ruling

and leading to results worthy of himself, and illustrative of his glory, directs all things so as to "work together for their good." This will strikingly appear in the final issue. Eternity will reflect a glorious splendour on time, when it will be manifestly seen that whatever the Divine Being himself immediately did to us, or in any instance remotely permitted, was intended to make a deeper and wider channel in which his love, like "the river of God which is full of water," should for ever flow forth to the righteous. Precisely with this view, the great apostle, in nothing greater than the triumph of his faith, exultingly challenged the whole universe,—all finite beings, human and diabolical,—and all possible circumstances, present and future:—"Who shall separate us from the love of Christ? Shall tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?—Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The love of God is the never-failing fountain of consolation. When Moses said, "Yea, the Lord loved his people;" then he said every thing. The Lord constantly cared for his people, he bountifully provided for their wants, he securely defended them from their foes, he safely preserved them in their perils, he affectionately pitied them in their grief, he completely extricated them out of their difficulties, he tenderly nourished them as a nurse doth her infant, he gathered them with his arms, as the shepherd his lambs, and carried them in his bosom; he did all that a God could be expected to perform for a people whom he professed to love. And all this he will do, for "the Lord loveth the righteous."

But the complete exhibition of his love to the righteous, is not to be seen in their present low terrestrial state of existence.—He never designed to make a full discovery of his love to them in this transitory world of ours. Immersed in mortality, encompassed with infirmities, we could not sustain the resplendent view of his unveiled love; still less could we support that exceeding weight of beatific communication. We can now only express our grateful astonishment by adopting the language of the ecstacied apostle, "Behold, what manner of love, the Father hath bestowed upon us!" But, as it doth not yet appear what we shall be, so it is now inconceivable what his love will be, when it shall be fully displayed, when it shall beam forth in meridian splendour,—when, through the illimitable region of glory, and the interminable lapse of the age of ages, the love of God, from the transcendent zenith of its infinite effulgence, shall

blaze forth in everlasting manifestations. There! then! will be unfolded to their clear, correct, and capacious view, all those wonderful results, most worthy of God himself, and illustrative of every perfection, in all the characters he has been pleased to sustain relative to *the righteous*. What a developement, when the resplendent issues of God's creating, preserving, and redeeming love shall be unveiled. Will not each transported spirit overflow with abounding joy? Will not every melodious tongue be inspired with the heavenly theme? And will not the mighty impetus of rapture burst forth in the song of Moses and of the Lamb? "Great and marvellous are thy works, Lord God Almighty: Just and true are thy ways, Thou King of saints!" Catching endless inspiration from the theme, they will sing, "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion. Our robes are made white by the blood of the Lamb, who loved us, and gave himself for us. Therefore are we before the throne of God, the monuments, the recipients, the celebrators of his love for ever!"

Having, my dear brethren, successively noticed the display of the Divine goodness in the three instances mentioned in the text, we might make many practical inductions; but your attention shall be directed to two considerations only, which shall be treated as,

IV. *The improvement of the subject.*

First,—*God is the sole Author of all our blessings.* Hence the emphatic repetition of his adorable name JEHOVAH, as some divines have noticed, in the passage which has been reviewed: "The Lord—the Lord—the Lord." Need we help in any of the cases enumerated in the text? We see, then, to whom we should apply for relief. Are we, for instance, enveloped with the gloom of guilt? or surrounded by the midnight darkness of a mysterious providence? Are we dejected and depressed under accumulated trials? or are we in the school of suffering, undergoing the peculiar and painful tuition which God bestows on his beloved children for their greatest profit, refining them in the fiercest ordeal, to make them eminently partakers of his purest holiness, and most perfect love? We here see, that the Lord is a very present help in trouble; we behold him—The Resplendent Illuminator—The Almighty Helper—The Everlasting Lover.—His aid, then, should be sought; his only. For the encouragement of our faith and hope, let us seek to have our minds impressed, powerfully and effectually, with this cheering conviction, arising from the character and conduct of our heavenly Father, that as his omnipotent hand can with the greatest ease effect our relief, so his be-

nignity is equal to his ability; and if, in the all-comprehensive view of his omniscience, he perceives a possibility in connexion with our real benefit, his power and pity may be piously and scripturally expected to work our deliverance. May we never forget this imperishable inscription in the eternal volume of inspiration,—*Jehovah openeth the eyes of the blind: Jehovah raiseth them that are bowed down: Jehovah loveth the righteous.* "These are the true sayings of God."

But, my dear brethren, is this only an abstract speculation on the nature and character of Deity? Or is it only the solitary declaration of the text? Or is it merely the declaration of the scriptures at large? I ask, is this only speculative? Or is it at best but mere testimony? have the facts never been realized? Who then is this illustrious personage presenting himself to the view of the world? And what the wonderful deeds his hands achieve? "His form is like the Son of God." O, yes! He it is! and employed in the godlike exercise of infinite benevolence and infinite power. O, listen to the melting accents that drop from his sacred lip: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," Luke iv. 18, 19. O, hear him, thou whose misery moves his pitying heart, and needs his helping hand. Arise; he calleth thee. "What wilt thou that I shall do unto thee?" Lord, that my eyes may be opened,—that I may be raised up from the dismal deep of distress,—that I may enjoy the ineffable fruition of thy love for ever!

Lastly,—God is to be praised for all the good he has done to us.

And have we, then, in any of those cases mentioned in the text, obtained help from the Lord? should we not return and glorify God? We may have employed means,—may have had recourse to the help, the skill, the kindness of those whom we judged capable, through the blessing of heaven, of administering relief; and these were legitimate measures. Without their prudent adoption, if put in our power, we could not pray for the help and blessing of God. We are not permitted irrationally to presume on unwarrantable expectations of Divine interposition. But while we employ means, let us remember that he jealously maintains his own prerogative. He will not give his glory to another; neither will he permit us to tender it, no, not even to the means of his own providential appointments, nor to the instrument he chose to employ. Ah no! These are not our light,—our support—our consolation. Let not, then, the sacrifice of thanksgiving be desecrated, but sacredly and fer-

vently offered up on the holy altar of the Most High; for all the blessings of life and godliness,—for means of grace, and for hopes of glory; especially, let those who have obtained recent and extraordinary tokens of his wonder-working providence, and peculiar instances of his strengthening, or consoling, or delivering grace, sink down in humble prostration before him, solemnly charging all their bodily powers and mental faculties to unite in the fervent act of sacrificial praise:—"Bless the Lord, O my soul; and all that is within me bless his holy name.—Bless the Lord, O my soul, and forget not all his benefits—who forgiveth all thy iniquities—who healeth all thy diseases—who redeemeth thy life from destruction—who crowneth thee with loving kindness and tender mercies—who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

"My soul, through my Redeemer's care,
Sav'd from the second death I feel:
My eyes from tears of dark despair,
My feet from falling into hell.

"Wherefore to Him my feet shall run,
My eyes on his perfections gaze;
My soul shall live to Christ alone,
And all within me shout his praise."

Biography.

From the London Methodist Magazine.

MEMOIR OF LEWIS ANDREWS.

By his brother, Benjamin Andrews.

(Concluded from page 96.)

In 1810, he was united in marriage with Miss Adams, eldest daughter of Mr. John Adams, of Nottingham, a well-tried friend of Methodism, and who, for many years, has been a respectable and useful local preacher in that place, and one who stood firmly in the breach when a division was made in the society at Nottingham by Alexander Kilham. In this union my brother always expressed much happiness, considering he had a help meet for him in the dear partner of his joys and sorrows. His aim was uniformly to be an instrument of usefulness in the conversion of sinners. Indeed, he thought no exertion of body or mind too great if this object were likely to be obtained: possessing a good constitution, he cheerfully employed all its energies in the Redeemer's cause, ever desiring to render himself a work-

man that needed not to be ashamed, rightly dividing the word of truth. In the pulpit he generally put forth all his strength, not sparing himself after the most fatiguing journeys; but this ultimately proved injurious to his constitution; for there is every reason to believe, the remote cause of his premature death, was excessive walking, previous to and after preaching, to which he was much exposed while travelling on the Loughborough circuit. This was most imprudently made a walking circuit, by the horse being sold, during the Conference, the same year in which he was appointed to it; he, being unwilling to complain, and at the same time, scrupulously conscientious in filling up his appointments: and, on the other hand, the persons with whom he had to do, not being too solicitous for the comfort of their preachers, he continued preaching and walking till completely worn down by extreme exertion, and was then obliged to desist preaching for more than three months, and contracted a disease from which he never wholly recovered, and which always rendered him susceptible of taking cold.—When recovering from this attack, I received a letter from him so characteristic of his Christian temper and ministerial zeal, that I cannot forbear making an extract from it.

"*Donnington, April* 28, 1813.—I do not intend to preach till I can do it without any apparent danger. We cannot sufficiently praise God for his goodness. I trust, if I am spared, my future exertions will be directed entirely to his glory. My dear brother, I am very, very glad you feel a delight in proclaiming the sinner's friend. O! it is a delightful work when the whole soul is engaged in it with a single eye. The subject of the ministry is truly sublime, though exceedingly simple; it may be understood by the meanest capacity: let us make the blessed Jesus the model of our preaching; he did not preach in an unknown tongue, but plainly, so as to be understood by all; yet not with vulgarity, so that the most delicate and critical ear could not be disgusted. He did not sacrifice the interests of immortal spirits, and the spiritual glory of his kingdom, to the momentary blaze of human applause; this was beneath the dignity of his character, and the importance of his designs. He suited his address to the peculiar circumstances of his hearers; and, by the improvement of innumerable incidents, rendered his discourses new, engaging, and deeply interesting. He constantly aimed at the renovation of the inner temple, the heart, penetrating its inmost recesses by his close reasoning, energetic intreaties, and irresistible applications. He gave a sacred odour to his ministrations, also, by his immaculate conversation. O that you and I may be humble imitators of this unblemished example. Pardon the spontaneous effusions of my mind: I did not intend to write so

much, but when we fall on Christ, we fall upon a fruitful and heart-pleasing subject. As ministers, we cannot too frequently examine our mission—As shepherds, we cannot look too well to our flocks—As disciples, we cannot cleave too close to our Master. The Lord grant we may be found faithful! Amen."

In the promise he made of dedicating his future exertions to the Divine glory, the pledge was redeemed. At the ensuing Conference he was appointed to the Ashby circuit, which he esteemed a gracious providence, though his strength was scarcely adequate to regular work. By the kindness of Mr. Shelmerdine, his superintendent, and the interest taken in his recovery by the very excellent and attentive friends of that circuit, under the Divine blessing, his wonted health gradually returned, and his relations fondly cherished the hope that the bitterness of death was passed, not to threaten him again for many years to come. The former fervour and animation again appeared in his preaching, and the word was attended with the power and demonstration of the Spirit to many who highly esteemed his ministry. From thence he removed to Birmingham, where he found ample range for the warm and powerful effusions of his active soul, in the crowded congregations of that very populous town. Here he was instant in season and out of season, putting forth all his energies in that glorious cause which was nearest his heart; in doing this he found the pleasure of the Lord prosper in his hands. The alarming descriptions of Divine wrath, and powerful appeals to the conscience, which flowed from his lips, aroused the torpid consciences of sinners; while the balm of Divine consolation revived dejected and suffering saints. As he was thus watering others, he did not fail to drink abundantly of the waters of life himself, as I, with pleasure, witnessed, in the frequent interviews I had with him while on that circuit. After having spent two years there with increasing approbation and usefulness, he went to Mansfield, where, it was the mysterious decision of heaven, he should finish his course. The short reply he made to a pressing invitation to this circuit, will shew the spirit in which he accepted it, and went from Birmingham.—"May 7, 1817. My sincere desire is, for Providence to cast my lot in that place where I may be most useful and bring most glory to God. If Conference should, therefore, deem it proper to appoint me to your circuit, I shall willingly accept your kind invitation." Here he found circumstances which called forward his judgment, experience, and fortitude; but, through the Divine blessing, he steered the bark safely, finding hearty and judicious friends of Methodism there to support him.

At the Leeds Conference, 1818, he was re-appointed, and commenced his ministerial labours with apparently renewed

vigour, promising much success. When communicating the distressing tidings of his death, a respectable and intelligent friend wrote—"We were rejoicing in hope of seeing very good days, for such was the gracious influence which accompanied your dear brother's sermons, such energy, so much persuasive power, and so much unction, that, had he been spared, he would have seen many gathered into the fold of God—I feel conscious he would. Language fails me to express how highly I esteemed him. His word was to me ever accompanied with Divine power. I can say, I never heard him but with delight and profit. I never expect to see his like again in all things. He returned from Conference with increased energy, but, apparently, less bodily strength."

It now becomes my painful duty to record a scene, or rather a vacuum, which fraternal affections and feelings would fain fill with sighs—with tears, and regrets. The Biographer is frequently furnished with the dying charge of the Christian minister. The gradual progress of disease gives an opportunity for displaying the passive virtues of the Christian minister—the last sayings of departed friends—the expression of their blooming hopes, are recorded in the bosom of surviving relatives, and mitigate their grief at beholding them pass the dark valley a little before them. The harbingers of the grim tyrant give his victims some notice of his intended approach: but, alas! in this case no warning is allowed. He comes with all the rapidity and impetuosity of lightning, and is only known to have approached by the desolation of his march.

> "Ah! cruel death, why was that dart of thine,
> Shot at a brother, and a friend of mine?"

Surely, "his way is in the whirlwind, and his footsteps in the great deep." Here death enters as an armed man—admits of no impediments to retard his progress: if the soul is not prepared, no time is allowed to fit it for its passage. If his life had not been previously devoted to God his Saviour, the door of hope would have been eternally barred:—parents and friends could not have sorrowed as persons not without hope. Here was no time to execute premeditated plans—to finish works commenced—but the wheels of life, as in a moment, are eternally stopped. Thus my dear brother was arrested; he appeared to have no apprehensions of his approaching dissolution, and only discovered it at the moment he put off this mortal and put on immortality. About a fortnight previous to his death, he caught cold by being wetted through, in supplying the country part of his circuit: finding the cold increase, he returned home, in hope of having it removed by the following Sunday, when he intended to finish a sermon on "My son, give me thine

heart," which he had begun at Mansfield. But God's thoughts were not his thoughts, for on the very Sunday this was to have been done, he was attacked with violent symptoms of a malignant typhus fever, which rendered him speechless, and, for the most part, insensible, resisting all the efforts of medical skill, till, on the Wednesday following, December 2, 1818, his spirit took its flight to where there is no more sickness, no more death, while his colleague was improving the death of the queen in the adjoining chapel. Such was the contagion of the disease, that he was obliged to be buried the next evening in three coffins.

For me to attempt a delineation of the character of my much-esteemed brother, would be indecorous, and after the excellent testimony of the Conference, who well knew him, unnecessary. But I would only observe, that the respect shewed to his memory in the place where he finished his labours ought not to be passed over in silence, because it reflects as much honour on the friends of Methodism in the Mansfield circuit, as it shows their attachment to their departed minister, and lays an obligation of grateful acknowledgment on his surviving relatives. He was buried in Mansfield church-yard, but the esteemed vicar most respectfully and politely declined receiving any fees on the occasion, expressing how much he sympathised with his friends in the loss of a valuable minister. Another respectable clergyman of the neighbourhood generously united with the friends of the circuit in a voluntary subscription toward a marble tablet, to be placed in the chapel at Mansfield, which has since been erected, bearing the following inscription :—

In the adjacent church-yard are deposited
The remains of
LEWIS ANDREWS,
Obiit. 2d December, 1818, Ætat. 38.
He was suddenly called to his reward,
In the 15th year of his itinerancy,
and
While superintendant minister of this place.
In him
Deep piety and superior talent were happily united.
He displayed lively affection and ardent zeal,
Tempered with sound judgment.
In the pulpit
He was luminous, pathetic, and persuasive,
and faithful.
Having imbibed the early instruction of pious parents,
He feared the Lord from his youth.
By cheerfulness of disposition, affability of manners,
And affection of heart,
He was endeared to his numerous friends.
He was a most affectionate husband, and tender parent,
While as a minister
He was "in labours more abundant."

This Monument
Is erected by the voluntary subscriptions of
Five hundred and forty persons,
Who,
Deeply regretting the loss of so valuable a minister,
Desire to perpetuate his memory.

Scripture Illustrated.

For the Methodist Magazine.

ILLUSTRATION OF HEBREWS XI. 1.

"Now faith is the substance of things hoped for, and the evidence of things not seen."

It will appear evident to every attentive reader of the sacred scriptures, that their writers used the word *faith* with great latitude of meaning. Sometimes, by a usual figure of speech, called *metonymy*, by faith is meant the object of faith, or subject matter believed, and sometimes it means the gospel dispensation in opposition to the peculiarities of the Mosaic economy; but its most general and important meaning is, that it is that which instrumentally justifies the sinner in the sight of God; or by *believing* we are to understand that act of the mind which embraces the Lord Jesus Christ as our Almighty Redeemer and Saviour. This is the faith "of the operation of God," which is produced in us by the direct operation of the Holy Spirit, and, under the exercise of which we are restored to the divine favour and image.

Perhaps as unexceptionable general definition of faith, or of believing, as can be given, is the following, viz. *That assent of the mind which is given to a proposition, (the terms of which being intelligible) which is supported by competent testimony.*—. This definition, however, only holds good when we understand by faith, the act of believing; for in any other sense of the word, the definition must be derived from the peculiar sense in which the word is used.

In the text under consideration, there appears some ambiguity, arising from the peculiarity of the phraseology employed—*Now faith is the substance of things hoped for.* It might be asked, What are the things hoped for? In respect to the Christian, the substance of the things for which he hopes, is heaven, the full enjoyment of God in eternal glory. And does it not seem somewhat extraordinary, that it should be said of faith, that *it* is the *substance* of things hoped for? especially if we understand that word according to its usual acceptation, the *substantia*, the *essence*, or *principal supporting properties of any thing?* Surely faith—unless we here suppose the apostle designed the object of faith—cannot be the substance of those divine realities for which the believer hopes in a future world. And that the apostle did not design, in this place, the object of faith, is very manifest from the consideration, that his intention appears to have been to give a definition of faith itself, instead

of using the term in any equivocal sense; and surely in doing this, he would not have defined the object of faith, which would have left his readers totally in the dark respecting his meaning.

To remove the apparent obscurity which arises from the text as it now stands, suppose we were to read it thus:—Now faith is the *confidence* of things hoped for, &c. In this reading we have a clear and lucid definition of what the apostle meant by *faith*, namely, a *confidence* in the invisible things of God; and that this confidence in the realities of another world, a world of divine felicities, founded on the immutable promises of God, was to them an *evidence of things not seen*.

Let us now see whether the original word will admit of this reading. The word which our translators have here rendered *substance*, is ὑποστασις, which comes from ὑφιστημι, and this from ὑπο, under, and ιστημι, to place or stand; and when applied in a moral sense to the mind, it implies, that, from a full conviction of the truth, under which the mind is placed, the mind is fully persuaded, or has the firmest confidence in the reality of that truth thus revealed and supported. Standing under the enlightening beams of eternal truth, the mind yields to its conviction, and confidently hopes for the full fruition of that God which it reveals.

The connection of the passage plainly requires this rendering. The apostle was about to enumerate those ancient worthies, who, through faith and patience, inherited the promises; and also to shew the reason why they were induced to make a sacrifice of so many earthly comforts, in order to adhere to the commands of God; and that they had a firm expectation, grounded on the promise of God, of the great recompence of reward. This was the object of their faith. But before he exhibited these venerable names of antiquity, as examples for their imitation, he shews them what that faith is, of the effects of which he was about to speak more largely: it is, says he, the *confidence of things*, that is, a firm persuasion of the reality of those things for which they hoped. This is as clear a definition of faith as can be given in so few words. And this persuasion of the existence of those invisible realities, was an evidence, or divine conviction of their existence, though *not seen* by the eye of the body.

What supports the present rendering is, that our translators have rendered this word confidence in several places, and in no other place, as far as I can learn, have they translated it substance. In 2 Cor. ix. 4. they have rendered it confidence, In this same (υποστασει) confident boasting. Likewise in chap. xi. 17. In this (υποστασει) confidence of boasting; and also in Heb. iii. 14. υποστασεως is translated confidence. In chap. i. 3. it

is rendered person, a sense which it can hardly bear. These considerations alone might justify us in rendering the word confidence in chap. xi. 1. but in addition to this, the sense, as has been shewn above, absolutely requires it. If any man, therefore, ask what faith is, in the apostle's sense, let it be answered, Faith is the *confidence* which a Christian hath in the things he hopes for, and the evidence of things not seen. With this eye of his soul, he looks, "not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal; but the things which are not seen are eternal."

The Grace of God Manifested.

From the London Methodist Magazine.

ACCOUNT OF THE PIOUS LIFE AND HAPPY DEATH OF MRS. JANE JEFFS, OF GLOUCESTER.

Written by her Husband.

My dear departed wife, who is the subject of the following brief memoir, it appears, was born in the year 1773, near Stroud, in Gloucestershire, of pious parents, both of whom died happy in the Lord. From a very early period, Miss Neal, (for that was her maiden name,) was blest with the fear of God. At the age of five years, according to the light she had received, she saw the necessity of keeping the commandments of God, and, to use her own language, endeavoured to observe the whole law. With this impression she went on, sometimes sinning, and at other times repenting. At the age of nine or ten, the Lord was pleased, by his Holy Spirit, to convince her more perfectly of her fallen state, as a sinner, and the necessity of obtaining salvation through faith in the blood of Jesus Christ. In pursuit of this great and glorious salvation, she constantly attended the means of grace, particularly prayer and reading the word of God, in the latter of which duties she much delighted, insomuch that her surviving sister says she believes, for years, she seldom sat down to a meal of food without the bible, (which is the bread of life to the faithful) in her hand, or some other good book. And it appears evident to me that this must have been the case, from the great store of gospel truths, and portions of hymns, with which her mind was richly stored; and the remarkably ready utterance which she manifested on all occasions when conversing with religious friends on spiritual subjects.

She joined the Methodist Society in Stroud, at the age of fifteen, and ever after to the time of her death, continued a steady and consistent member.

It was about the time just mentioned that the Lord was graciously pleased to make his salvation known unto her, while she was reading the forty-third chapter of Isaiah, especially verses one and two. A portion of scripture particularly suitable to her, considering the great afflictions she had afterwards to pass through, and of which, for many years, she was the subject.

The first class in which she, I believe, met was a Mrs. Houlton's, a pious lady then living in Stroud, but who, long since, has entered into the joy of her Lord. I have often heard her delightfully dwell on the many precious seasons she enjoyed in this blessed and useful mean of grace. Afterwards she met with a Mrs. Watkins, another pious class-leader. And as Mrs. W. was frequently the subject of affliction, she often assisted in prayer, and sometimes was obliged to meet it herself, though very diffident of her talent for this important office. The Lord, however, was with them in this delightful employ, and I have often heard her express, with pious gratitude, the profit she experienced in these seasons of her early piety. For some years previous to my acquaintance with her, she met in band with a few select and pious sisters, and their profiting thereby was realized in strengthening each other's hands in the ways of righteousness.

About the year 1801, I first saw her, and I have reason to bless God I ever did. After mature deliberation and prayer, I simply and sincerely made known my intentions towards her, to which, after some time, I received an answer to the following effect: "I am not at my own disposal, I am bought with a price, and wish to glorify God with my body and my spirit which are his:" thus shewing her sense of the necessity of having the approbation of God in all our engagements, and especially in matters of such vast importance. The glory of God, indeed, was her aim and end in all things.

In the fear of the Lord we entered into the marriage state in March, 1803. The Lord crowned our marriage with his blessing, and, glory be to his holy name, I think I can say, notwithstanding all our trials and afflictions, which have been many and great, few, very few, ever lived more happy in the affections of each other. The Lord made her the mother of three living children, Joseph, Josiah, and Charles, all of whom are safely lodged in paradise. Josiah died in his infancy, Charles when a little more than four years old, and Joseph in the fifteenth year of his age.

I have already stated that my dear departed wife was the subject of long and very painful afflictions. The foundation of these was laid in her early life. And it is the opinion of those who knew her prevous to myself, they were principally occasioned by her going beyond her strength in too sedulously attending the beds of affliction, frequently sitting up whole nights in a week with the afflicted, thereby breaking her rest, and, by close attention to the business she then followed. She often had remonstrances from her friends on this account: but her soul was full of love to the suffering members of her dear Lord and Master, who himself continually, when on earth, went about doing good. From secret convictions in her own mind that she was called to be useful to her fellow-christians, she persevered even to the time she was obliged to yield to her own weak, afflicted, and worn-out body. And here I can't help remarking how fully that passage of our Lord was verified, "With what measure ye mete, it shall be measured unto you again." She never wanted a kind friend in all her accumulated afflictions. No. They always, on the wings of faith and love, flew to her aid; of this she was truly sensible, and for it ever grateful.—I have known her confined to her bed upwards of six months at a time, and one of her dear children with her: sometimes with the loss of the use of their limbs; and very, very frequently with her old complaint of which she died, the pleurisy, and an inflammation of her lungs and chest. Yet never do I remember to have heard a murmuring expression drop from her lips. Sometimes she would say,

"Pain, my old companion, pain.
Seldom parteth from my side," &c.

But generally this, "The cup which my heavenly Father giveth me to drink, shall I not drink it?" And when almost exhausted, she would encourage us by saying,

"How can I sink with such a prop,
That bears the world and all things up?"

The Lord was her strong tower, whereunto she always resorted, and therein she was safe, finding him a present help in every time of need.

During a fit of sickness, (the winter before last) in which she passed through much suffering for several months, she was peculiarly happy in God. It was fully expected her end was very fast approaching, and more than once we took our leave of each other. She awoke two or three mornings with the following lines deeply impressed on her mind, and was distinctly heard (by her kind friend who sat up with her) repeating them:

"O may my spirit daily rise
On wings of faith above the skies,
Till death shall make my last remove
To dwell for ever with my love."

She continued becoming very weak in body, and one night many of her friends took their leave of her. But that God, who heareth and answereth prayer, heard and answered in her behalf, insomuch that from that night she gradually recovered, and at length was mercifully restored to a measure of health.—She often repeated that hymn,

"Better than our boding fears
To us thou oft hast prov'd," &c.

The desire of her soul was granted in being raised up to wait on her afflicted child to the last moment, when she witnessed his happy deliverance from this world of sorrow.

I now thought, after a release from great trouble and anxiety of mind, as well as fatigue of body, the Lord would mercifully spare her to his church and myself, in all probability for a few years longer. But his ways are not as our ways, nor his thoughts as our thoughts.

After the decease of our dear child she had sufficient strength afforded to enable her to go and pay a visit to her relations and Christian friends in and about Stroud. It was but the too true opinion of many of her kind friends there, that they should never more see her face in the flesh. After her return to Gloucester, I had many foreboding fears of a return of her disorder; however, she continued tolerable until near Christmas, when she made a short visit to a few country friends, to fulfil an engagement which she had long made. She returned at the end of the week, expressing herself happy in the opportunity she had enjoyed in prayer and praise among them. But I perceived her health was not bettered thereby; and I frequently wished her to make speedy application to those means which, under God, might be rendered beneficial: and as often she buoyed me up with her expectation of getting better. She continued up until Tuesday the 5th of January, when I was obliged to attend our quarterly meeting at Tewkesbury. Previous to my going, I requested a positive promise that she would send for her medical attendant, and received the same from her. On my return I found she had taken to her bed; and, alas! to my sorrow, for the last time; which brings me to the closing scene—and O the feelings of my mind I am unable to describe.

(To be concluded in the next.)

Miscellaneous.

For the Methodist Magazine.

FARTHER OBSERVATIONS ON CONSISTENCY OF CHARACTER.

TRUTH, that bright efflux of the Deity, is ever consistent with itself. Like that effulgent Source from whence it flows, it is immutable, not bending to suit the times in which we live, nor varying to accommodate itself to the mutable passions and inclinations of ever varying man. Entering into the understanding, it gains an assent to its dictates, and if its demands be complied with, penetrates the recesses of the heart, and produces a principle and conduct corresponding to the strictest rules of rectitude.

Error is not so. Though it is acknowledged with deep regret, that there are many who embrace the truth with their understanding, while they violate its principles with their practice, yet, it is undeniably manifest, that error is much more likely to produce deleterious effects upon the hearts and lives of mankind. On this account, it is vastly important for every individual to see that he embraces the truth.

All Christians profess to receive the holy scriptures as containing, in the most pre-eminent sense of the word, *the truth*—Nay more, *The truth of God.* We have a right, therefore, to expect, that all Christians will exhibit a consistency of conduct between their faith and their practice; because it is required in that volume of truth which they profess to make the rule of their faith and practice, that we should not only believe on the Lord Jesus Christ, but also that we should keep his commandments.

That this, however, is not the case with all professed believers in Christianity, the following communication, signed, "A Traveller," will demonstrably shew. And as this writer has requested us to "open our artillery" against what he justly conceives a pernicious error, we hope he will continue to replenish our arsenal with such ammunition as will do execution. Though he has thought fit to hide himself under a fictitious name, yet, if we augur right, his high standing in the church, and extensive acquaintance with mankind, would, were his proper signature added to his communication, give weight to his observations. Of the propriety of doing this hereafter, we shall, however, leave him to be the sole judge; for truth needs neither the ornaments of rhetoric to heighten the beauty of its features, nor the dignity of a name to add to its importance.—Here follows the communication:—

MESSRS. EDITORS,

Having with pleasure read the different numbers of your Magazine, and finding it to be a medium of general and useful information, I solicit the favour of having the following remarks inserted, with any others on the same subject you may think proper and necessary.

You may consider me as a general traveller, exploring the several states of North America, in regular succession, and, of course, generally conversant with men and things. In many instances I notice the moral integrity and excellence of men with much pleasure: but in other instances, the obvious marks of that depravity which is making speedy progress in our land, are truly alarming. The most painful sensations which I have experienced for many years, were excited a few days since in conversation with some clergymen, while we were mutually deploring the unpleasant state of things among the professors of the Christian religion in general. The principal subject of discourse was *intemperance*, and particularly the *immoderate use of ardent spirits*. While conversing freely upon this subject, I made a statement, which I have held as sacredly true for many years, namely, *That such were the glorious effects of our blessed gospel, that wherever it was read, preached and believed, no man could live in immorality, and still believe himself in the way to heaven.* In the full belief of this principle, I was moving on with tranquility, hoping every day that men would awake, submit to their convictions, and act consistently.

But could you have realized my sensibilities, when one of the clergymen alluded to, informed me, that such were the conquests of antinomianism, in many sections of the southern states, that men really believed, or said they believed, they were in the way to heaven, *drunk or sober!* that is to say, *righteous* or *wicked.* I can assure you, my dear brethren, that when this declaration removed the opinion on which I had reposed with so much tranquility, my sensibilities were powerfully touched, and I was not only filled with surprise, but I shuddered with horror! I thought, what must be the situation of such men, acting under the pernicious influence of such an *horrible tenet!* From that time to the present, my mind has been crowded with awful thoughts—and frequent inquiries have arisen in my bosom, *is there no help?*

Under the impressions thus induced, I am persuaded that it is my duty to ask it as a favour, that you will devote some pages of your Magazine for the purpose of detecting and exposing an error pregnant with such deleterious consequences to the souls of men, and commence a general assault upon this wretched fort of mischief and ruin. You may draw your forces and implements of warfare from the grand volume, from

heaven, and the earth, from the sea and its islands; from the harmony of the universe, and the general passive submission of all inanimate nature to the government of Jehovah. All these speak plainly, that this abominable declaration is radically false. No reasoning can prove it true, in the estimation of those who believe the holy scriptures, and think for themselves: for in this holy volume is most obviously seen a clear distinction between righteousness and unrighteousness, between holiness and unholiness.

My impressions are, that were you to make application to the moderate Calvinists, they would rise *en masse*, and assist in demolishing this wretched castle of errors: for they certainly cannot tamely submit to be identified with men of these shocking principles, which must, upon sober examination, be found inimical to all those moral excellencies which constitute the happiness of society. For if society ever arrive to that alarming state, as to destroy the distinction between *virtue* and *vice*, *righteousness* and *unrighteousness*, and by some unaccountable dexterity in verbal criticism, or use those significant terms as synonymous; so that men under the influence of ardent spirits, &c. may consider themselves the happy children of God; then there can be no doubt but that the pure system of morality, recommended in the sacred volume, is altogether farsical. And if this were the case, we might give up our bibles, and embrace the religion of nature, or have no religion at all. Men, accustomed to deep reflection, following "nature up to nature's God," and thence inferring some of His adorable perfections, have long since determined that Jehovah is a Being of order, even from the symmetry, beauty, and order of His works; but when we turn our attention to that additional light reflected upon us by revelation, we have the utmost demonstration of his attributes; and we feel ourselves bound by the strongest of obligations, to imitate Him in His justice, holiness, and truth.

I now conclude by requesting you to make an effort to rouse the public mind upon this subject. I would that all the theological artillery of Christendom were opened and brought to play upon this satanic fortification at once; and that the fire might not cease until the black colours are struck!

I am your friend. A TRAVELLER.

Our own minds perfectly accord with the sentiments expressed in the above communication. We are fully persuaded, and that from a higher authority than merely human, even His whose we are, that Christianity does, wherever its operative principles are felt, produce a radical distinction between man and man; and that this distinction is rendered visible by the consistent con-

duct of all those who have been the happy subjects of these efficacious principles.

If the unhappy delusion above referred to were traced to its source, it will be found to derive its principal support from the persuasion that all things, good and bad, have their origin in the *will*, and are consequently according to the *counsel* of God. It follows, therefore, that, to make an effectual destruction of the delusion itself, the foundation on which it rests must be first destroyed. Arming ourselves with "the sword of the Spirit, which is the word of God," we think this dreadful fortification may easily be demolished. It is taken for granted, that whatever the Lord *hates* cannot be according to His will. Now concerning a certain abomination to which the people of Israel were addicted, the Lord saith, "Do not this abominable thing which I HATE." Throughout the sacred scriptures, God is represented as standing opposed to sin of every kind. How then can any believer in divine revelation, flatter himself that he is in the way to heaven, while indulging in drunkenness, or any other known sin! But this is one of the inconsistencies to which mankind are so much addicted—To embrace the truth in *general terms*, and then draw *particular conclusions* from it, which are directly hostile to its purest dictates. This inconsistency shall be exposed in our next.

ACCOUNT OF THE CAPTURE BY THE INDIANS, AND FINAL DELIVERANCE, OF RICHARD WILLIAMS.

Extracted from the Journal of Bishop Asbury.

RICHARD WILLIAMS, on the north branch of the Potomac, was taken prisoner bythe Indians. It may be satisfactory to many to record in this journal his own account of the wonderful deliverances he experienced, and the extraordinary combinations of providences by which he was restored to his family.

A few days before Braddock's defeat, nineteen Indians beset the house, killed his father, his mother, and one of his brother's sons: Williams and his child they secured as prisoners, and took them away to Fort-Pitt (now Pittsburg) tying his hands to a tree every night to prevent his escape; the child he fed with wild cherries or sawice berries; but it was taken from him at the fort. On the day of Braddock's defeat, he was taken across the Ohio river, and guarded to Detroit, where he found the garrison reduced to the extremity of eating horse-flesh.—After staying some time at Detroit, he made his escape, taking with him a Frenchman's gun and ammunition; and pushed

homeward, first by curve lines, and then in a more straight direction.

The Indians pursued and headed him, which obliged him to alter his course: wading through a deep stream, the water went over his head, and wet his powder. For three days he travelled on, until being pressed by hunger, he stopped to dry his wet powder, but on examination he found it all dissolved away: his next shift was to dig sarsaparilla for sustenance.—He went on, and by good fortune found a fish which a bird had dropped, and eat that. Continuing on, he came to a large river, where he saw two canoe loads of Indians pass; from these he hid himself: the Indians being out of sight, he made a raft of two logs, and by this contrivance gained the opposite shore. After this, he was three days without eating or drinking, and reduced to extreme suffering: he saw an Indian, and escaped him, and came to a stream of water of which he drank, and soon after a plumb-tree, some of the fruit of which he took along with him. The day following he fared something better, having found part of a fawn, which he roasted, picking the bones and the marrow, and carefully preserving the meat for future need. After the venison was all eaten, on each succeeding day, for three days, he found a squirrel. He afterwards caught and eat a pole-cat: at another time he saw a hawk fly up, and going to the spot he found a wild turkey.—Travelling on, he came to the Ohio and waded it: near this place an Indian threw his tomahawk at him; he tried to escape by climbing up a wild cherry-tree, but found himself too weak, and he fell into the hands of two Frenchmen and five Indians, and thus found himself once more in the power of his enemies. With these he feigned derangement; they, however, took him along with them to Fort-Pitt. On the way he tired, and they threatened to kill him; he told them he was willing to die. Arriving at the fort, an Indian charged him with being a prisoner from Detroit: he was forthwith put under a guard, and a council held in the French language, to determine on what was to be done with him. The sentence of the general was, that he should be shot: to this some objected, saying that his *spirit* would haunt them if he was killed there, and advised his being taken to the island and buried in the sand. He was told that he should eat no more meat there, that the crickets should eat him. He behaved himself as though he understood nothing they said, yet he knew the general purport of their conversation, although they spoke in French. He relates, that one morning before day, while in the fort, he fell into a trance: he beheld spirits for his conductors, and lightning also: the guards being both asleep, he climbed up the high wall, and clambering over the spike palisades, got out safe.

Having still to pass the sentinels, and not knowing where they were placed, he was discovered just as the cock crew for day; the sentinels mistook him for a comrade and let him pass. At this time he felt a conviction that his wife prayed for him, and this was communicated in an unusual manner: and she, during his absence, had great comfort, and an assurance that she should see her husband again. Escaping thus, he made the best of his way without interruption until the evening, when he heard a gun fired at some distance behind him; presently another—these were his pursuers, who had found his track in the woods: he strove to run, but he was too weak. Another gun yet nigher to him went off: he made what way his strength would allow, and when he came to places where he left no track, he made *zigzag* courses to deceive them, and give him time to get ahead; but there were so many of them, they would still discover his track again. Thus he struggled on until seven guns were fired, the last of which he supposes to have been within two or three hundred yards of him; now his heart began to fail, and he thought he was gone, yet he resolved to labour onward as long as he had life. At the firing of the last gun, his pursuers crossed his track and got ahead of him; taking advantage of this circumstance, he turned out of the path, letting the Indians who were behind tread in the footsteps of those before. Following the direction now taken, he had not gone far until he came to a path which led to a settlement of the whites; this he did not long keep, but going round the head of a ravine, laid himself down, concluding that if his track was again discovered, he would be favoured by the darkness.—The Indians did get his track twice, but never overtook him. He went on in the dark as well as he could, sometimes feeling the bushes with his hands: among the rocks he often fell down from weakness; having gained smoother ground, he stopped and lay down until day.

His enemies, it seems, had not given up the pursuit. He had not long left his hard lodgings when he heard the report of two guns; but coming to a hill where no marks of a footstep could be traced, he steered his course for Bedford, and came on a trading path in which he kept. Five days he lived on acorns; afterwards he found some wild cherries; but lo! while he was eating, up comes an Indian. The Indian asked him where he was going; he said, To the Delaware: the Indian then took him by the hand and gave a *whoop*, when presently others joined him. By these he was kept a prisoner for some time; he appeared bold; was active in cooking, and by his cleverness got the favour of the captain, who praised him, and said. he could do every thing like an Indian. He had more than he needed to eat; the captain, however, was very careful to se-

cure him every night, by making him lie down in one corner; here he drew a cord over some hoop-poles and tied deer's hoofs to the end, so that if Williams pulled open the poles they would rattle, and the deer's hoofs would strike the captain's face.—With these Indians, Williams staid a long time: they went to war and left him to provide deer for the squaws. At last he found an opportunity of escaping, which he improved, and arrived safe at his own home. He is now a faithful man—his wife a pious woman; and they have preaching at the house.

A PREVAILING AND NOXIOUS ERROR DETECTED.

In several parts of this work, says the CHRISTIAN OBSERVER, in a Review of Mr. *Faber's Practical Treatise on the ordinary operations of the Holy Spirit,* and especially in that chapter which treats of the Holy Spirit as a Comforter, the want of peace, of cheerfulness, and of joy in religion, is almost uniformly and exclusively treated as the work of God, *as a sort of course adopted by the Divine Physician, as best for the moral health of the patient.* It is said, for instance, "Joy is the gift of God, and *God alone is able to deprive him of it.*" In treating of the evidence of a mind living under the influence of the Holy Spirit, the author seems almost to consider an occasional dejection of this kind as constituting a part of this evidence—"while another principle damps our ardour, discourages our exertion, and too frequently frustrates our best resolutions."—In another place it is said, "we are *exposed* to this trial for the wisest and most merciful purposes." In another, "serenity" "may occasionally, for wise purposes, be withdrawn." Now these, with a multitude of like passages, are destined to establish some such doctrine as this—that a want of peace or joy is not to be considered simply as the fruit and consequence of sin, as an evidence of our defective state, as an indication of something wrong in our system, either of thinking or acting, but *as one of the means designedly employed by God himself to promote the growth of religion in the mind.*

Now we are well aware, that this statement is highly popular with writers on this topic. We are also aware, that mankind are not likely, very freely, to surrender a system so full of consolation to themselves. But, at the same time, as we are not convinced of its being either scriptural or safe, neither the authority on which it stands, nor the consolation which it proffers, will betray us into a dishonest admission of its accuracy.

It is unquestionably true, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" that the children of God often experience the disappointment of

every worldly hope; that they are often smitten where the stroke is calculated to wound the deepest; are often subject to losses, privations, and sufferings; beyond the ordinary lot of man. But these inflictions, so far as they are not penal, are intended to mortify the remains of pride, vanity, and every earthly affection; to wean the heart from the creature, and to fix it on the Creator; and thus to produce substantial hope, and peace, and joy. Nay, it is a distinguishing characteristic of the Christian, not that he is fearful, and dejected, and distrustful, under such circumstances, but *that he is confident, and believing, and joyful.* Indeed, in every page of Scripture, we meet with the most explicit declarations, that peace and joy are the proper fruits of religion, and with the most constant and unqualified injunctions to Christians to enjoy them as their proper inheritance;—"acquaint thyself with him, and be at peace;"—"great peace have they that love thy law;"—"all her paths are peace;"—"the fruit of righteousness is peace, the effect of it quietness and assurance for ever." The kingdom of God, says St. Paul, is "peace and joy in the Holy Ghost." "May God," says he to the Romans, "fill you with all joy and peace in believing;"—"rejoice, and again I say, rejoice;"—"though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Such is a small part of the testimony of scripture on the subject; but, small as it is, we cannot but think it quite decisive on the point. Scripture by no means spreads a pall over the cheerfulness or happiness of life; but, whilst it humbles the natural, *cheers the renewed man; flashes the brightest light from the darkest clouds; bids us hope even against hope; and gives us here an unequivocal earnest of the glorious inheritance of the saints in light.* Surely, it is more safe, as well as more scriptural, to consider dejection of mind as the fruit of sin; *to believe, that we shall be happy in proportion as we are good; and that the shortest and surest road to glory is always the best which is the road of simple obedience, and cheerful, childlike, implicit faith and trust in God Almighty.*

Southern Evangelical Intelligencer.

ANECDOTE.

It is related that Berkley, the acute metaphysician, who denied the existence of a material world, once had an interview with Malebranche, his predecessor in the field of philosophical discussion. The former in his 31st, and the latter 77th year. The conversation, it is said, turned on the non-existence of matter. Malebranche, who had an inflammation in his lungs, and whom Berkley found preparing a medicine in his cell, and cooking it in a small pipkin, exerted his voice so violently in the heat of their dispute, that he increased his disorder, which carried him off in a few days.

Religious and Missionary Intelligence.

STATE OF RELIGION IN AFRICA.

An extract from "The Report of the Wesleyan Methodist Missionary Society of 1819."

(Continued from page 114.)

1. SIERRA LEONE.—The Committee have the pleasure to report, that the increase in the number of Societies in this colony since the publication of the last Report, is eighty-eight. Mr. Samuel Brown, having been three years on this station, in which time he had endured several attacks of fever, and had the affliction to lose his excellent wife, has been removed to the West-Indies, and two single men, Messrs. Baker and Gillison, were appointed in his place. They arrived in February last. The letters received from them were very satisfactory as to the progress of religion in their societies, and in the colony; but we deeply regret to state the death of Mr. Gillison in the late mortality. Mr. Brown having lately returned to England, previous to his proceeding to his station in the West-Indies, has made the following report of the state of the Mission at his departure.

"We have five different places at which we regularly preach. Two in *Free Town*, and three in country villages entirely inhabited by re-captured negroes.

"At the east end of Free Town stands our principal meeting-house, which is a boarded building with a grass thatched roof, fitted up with benches, excepting one pew, which joins the pulpit. It may, when crowded, contain from three to four hundred hearers. We have freehold land sufficient on which to build both a commodious chapel and a preacher's house. The foundations of a chapel, sixty-five by forty, are laid, and stones prepared which cost one hundred pounds, collected by Mr. Davis. In addition to this, we have since collected upwards of a hundred pounds.

"We preach in this meeting-house twice on Sunday, give a lecture to children on Monday evenings, preach on Wednesday evenings, and hold prayer-meetings every morning, and on two evenings in the course of the week.—The congregation on Sunday is usually larger than the place can accommodate. It consists of negroes formerly from Nova-Scotia, Maroons, and re-captured negroes. My mind has often been much pained, that the bounds of our decayed wooden meeting-house could not seat all who anxiously came to hear the word of life. Many were obliged to sit down on the out side, in the scorching heat of the sun. This meeting-house is at the head of our mission; here our re-captured people from the villages attend on Sabbath mornings; and, influenced by the cleanly habits of the Nova-Scotians and Maroons, make a decent appearance, which does credit to the religion they profess. Here they are brought more intimately into acquaintance with our Society, and have further opportunity of improvement.

"Among my most pleasant labours, I may rank the lectures which I gave twice a week to children, apprentices, and servants of all descriptions: part of them I met at the mission-house on Sundays, and the rest and greater part on Monday evenings. The number on Sundays was from twelve to twenty, and on Monday evenings from sixty to one hundred.

"The west end of Free Town is chiefly inhabited by the Maroons and re-captured negroes. With a design to awaken a spirit of piety, in the dry season of 1818, I preached on Sunday morning, alternately in the streets, at the east and west end of the town, and visited most of the inhabitants from house to house. Some good arose from this to my own mind, and to the souls of several of my hearers. Several re-captured families became our constant hearers, and are now members of our society. In the hut of one at this end

of the town, we preach twice a week, and hold a prayer-meeting. The brethren now on the station have formed a promising class at the same place.

"*Congo Town* is so called from its inhabitants chiefly consisting of re-captured negroes from the river Congo. Its population, taking in the scattered huts in the neighbourhood, may be averaged at from three to four hundred adults, exclusive of children. About the middle of 1818, I took them wholly under my care, and by the help of the leaders, visited them three times a week. They are all re-captured negroes, and, in general, married. From an earnest desire to have their children taught to read, that they might have an opportunity of hearing the gospel, they commenced a subscription to build a chapel. It is now nearly completed, and will serve the double purpose of a school and preaching room. Here we have twenty-seven members, under different degrees of concern for their salvation. We have appointed Moses Brown, whom I taught to read and write, as schoolmaster, under the immediate care of the Brethren. We are fully satisfied as to his suitableness for the work. He lived with me two years, and on the whole behaved himself to my satisfaction. The congregation is usually from forty to eighty, and the prospects are very encouraging.

"*Soldiers' Town* is the first of our country villages for the fruit it has yielded to our mission. It received its name from being the residence of the re-captured negro soldiers, who are now in the African corps. Its population may be averaged at six hundred adults, besides children. On February 13, 1817, I commenced my labours in it, and took my stand in the open air, on an elevated place, and assisted by some of our members from Free Town, began the service. At first about twenty attended, chiefly females; afterwards the number increased to fifty or sixty. I continued my out-door preaching fourteen weeks, when on July 6th I opened a wattled meeting-house, which cost us about ten pounds, and could accommodate a hundred and fifty hearers. I now, by the assistance of some of the leaders, visited them three times each week, twice on Sundays and on Thursday evenings. The congregation was usually from fifty to one hundred, about two thirds women, and very attentive. Some became impressed by the truths which they heard, and shewed a reformation in their lives. The concern of many wore away, but their places were more than filled up by the addition of others. I found it very difficult at first to make myself understood, and was obliged to accommodate myself to their capacities, and knowledge of the English language. The state in which I found them, unmarried, unbaptized, sunk in superstition, fornication, and every vice, suggested the necessity of keeping them on trial from six to eighteen months, until their knowledge was enlarged, and their conduct proved their sincerity. In the latter end of November, 1817, several who had been for some time in deep concern for their salvation, made a clear and satisfactory profession of faith in Christ. One whose name is John Crown came to the Mission-house, and said he was come to tell me what God had done for his soul: that when I baptized his child (which had taken place about four weeks) conviction seized his mind, that he had prayed in the bush, in his house, or wherever he might be, for the Lord Jesus to forgive his sins: that every thing bad that he had done came to his recollection; that his trouble was so great that he could neither eat nor sleep; that his wife and former companions frequently questioned him as to what burthened his mind, and urged him to eat, and not give way to trouble: that when he had been at prayer in a retired place in the bush, and was returning home, he felt a sudden change pass upon his mind, his trouble went away, and gladness filled his heart; that this good thing which he felt was sweet; that in his own country he had eaten honey, and in whiteman's (Sierra Leone is so called by the re-captured negroes) sugar; but this, putting his hand to his breast, is sweeter than all: that since his mother bore him, he never felt the same: that if the Governor had given him plenty of shops full of cloth, his heart could not feel as glad as it did. Oh! he said, I thank God for this good thing; that ever he brought me into this country, and that he may ever keep this good thing in my heart." This man has been very useful to the Society, which consists of about thirty members, and the same number on trial. The conversion of many of them is clear and satisfactory. At the present time we have a new wattled meeting-house (the first, after standing two years, having sunk into decay,) built chiefly by their own exertions. It is generally filled with a congregation of from fifty to a hundred and fifty. The brethren, Baker and Gil-

lison, have joined me in expressing the pleasure which it always affords to visit this Society; the hearts of the members abound with love and gratitude to God, and to their ministers.

"*Portuguese Town* takes its name from the majority of the inhabitants having been rescued from the Portuguese. In the beginning of February, 1817, I first visited this town, and by ringing a small bell, collected the inhabitants, to whom, under the side of one of their huts in the open air, I published the truths of the gospel. The hearers were attentive, and my congregation was usually from thirty to sixty. On the 30th of April I opened a wattled meeting-house in the village, and by the help of the leaders held meetings three times a week. Two females appeared concerned for their salvation, whom I put under the care of an experienced Christian. On May the 5th, 1817, I commenced a day-school. Twenty-nine attended, and seemed anxious to learn to read. This school was continued but for a short time: sickness and death caused a suspension, and finally a dissolution of it. After continuing my ministry under many discouraging circumstances, we had at length the pleasure of seeing some fruit of our labour. A man and his wife became experimentally acquainted with the Saviour. The work spread, and four other persons professed to experience the same blessing. The Society at this time consists of fifteen members, and some on trial."

From the above statement the best hopes may be entertained, that many more of these wandering pagans may be brought into the fold of Christ. Familiar teaching and schools are doubtless the only effectual means which can be applied to raise the moral and intellectual character of the African, and when they are persevered in by men constrained by "love of Christ" to love those whom he has redeemed by his blood, and accompanied by the earnest and indefatigable zeal which that principle creates, success cannot be doubted. It is one of the greatest encouragements to those who "*minister the grace of God*" to the sable children of Africa, that no pagans in any part of the world have received the gospel with so much submission and readiness, whether it has been offered them in our West-India islands, or on their native continent. And it may be a circumstance intended to be over-ruled by him who "*is Governor among the nations*," that so great a number of re-captured negroes from the various nations of Africa, speaking their various languages, should be collected into a Christian colony, to receive the blessings of the true religion, that by them it may be ultimately diffused through their various tribes. The more the moral state of the African continent is developed by discoveries, the more strongly are its claims upon Christians enforced, and of European Christians especially, who owe to Africa so great a debt of reparation and kindness. The superstitions of the interior, like those of all other pagan states, are deeply ensanguined, but with the African they have assumed some of the fiercest features of ferocity. The waste of human life in sacrifices to appease supposed angry spirits, and at the funerals of persons of eminence, is immense, and renders persons of every rank of life insecure; a gloomy bondage of fear, or a heated revelry and dissipation, is the alternation to which their feelings are constantly subject, and from hence flows a state of society which presents itself under the most affecting views to the Christian philanthropist. The Christian Mission stations now on the coast, have a high importance, if considered as places where those means are accumulating, which may be subsequently applied to throw light and peace into the "*regions*" of darkness, and habitations of cruelty "*beyond*;" and as such have special claims for support and enlargement. It is another consideration equally rousing to every feeling of Christian zeal, that among all the pagan nations of Africa, the emissaries of Mahometanism are spreading that imposture, principally by the aid of charms and incantations, in which the ignorance of the African leads him to place entire reliance. Thus among the negroes of the colony of the Cape of Good-Hope, Mahometan priests are teaching their faith; and among the independent tribes of the interior, the same imposture is occupying the hearts of the natives with a hatred of Christians unfelt by them in their purely pagan state, through the supineness and neglect of European nations who have had access to Africa for centuries, only to blacken their own history with deeds of outrage and injustice. Let us hope that the full and effectual visitation of this great and benighted continent, by the means of the gospel, is near at hand.

The Committee have resolved, under these views, to enlarge its share of exertion to accomplish this event, and have recently resolved to establish a new African mission to St. Mary's and the river Gambia. To this they have been induced, by the great population on the banks of that river, and by the facilities which such a Mission, should the blessing of God succeed it, will ultimately open for diffusing the light of truth into the interior.

2. South Africa. *Little Namacqualand.*—The intelligence from this station continues to be of a very interesting kind. The labours of Mr. Shaw among the little Namacquas, a tribe of Hottentots, continue successful in the best sense. A religious society has been raised up, of whose experience the most satisfactory accounts have been received. Proper care has been taken of their children, who are regularly instructed, and the arts of civilized life introduced. Of this the Missionary settlement on Khamies Berg affords a pleasing indication, in the fields which have been cultivated, and the buildings erected by the labour of the Missionaries and a few of their people. From this place as a centre, the light of Christianity and the useful arts, is gradually diffusing itself among the neighbouring tribes. A communication has been opened with the Bushmen, Mr. Shaw having with him converted Hottentots, who speak their language. This project, which Mr. Shaw, always vigilant in looking out for opportunities of usefulness, has had much at heart, has been impeded by difficulties, which appear but of a temporary kind, and a hope may be entertained, that many of these wanderers, scarcely human in their habits, and treated by the colonists as the beasts of the field, may be brought by the influence of religion into the fold of Christ. By the kindness of the governor of the colony, Mr. Shaw obtained liberty to form a second mission establishment among the bastard Hottentots, about two day's journey from Khamies Berg. In visits to this people he discovered sufficient willingness to receive the gospel to warrant the attempt. An additional married Missionary has therefore been sent out, on whose arrival the new station was proposed to be occupied. We fear, however, that this intention will not be so soon realized on account of Mr. Shaw's state of health, which we greatly regret to find has materially suffered in consequence of an injury he received in his knee, and a subsequent lameness. This obliged him to seek relief at a medicinal bath on the way to Cape-Town. In his absence, Mr. Edwards was left at Khamies Berg. From the bath Mr. Shaw went to the Cape, and whilst there, Mr. and Mrs. Archbell, appointed to the same mission, arrived. In June last, Mr. Shaw being better, they set out together for the settlement.—We trust that Divine Providence may continue the health of Mr. Shaw to prosecute those plans of usefulness which he has so judiciously and laboriously commenced; and that he may find in the persons who have now joined him in his work, men of a similar spirit, and active co-workers with him, in leading the race of Hottentots, among whom he has laboured with prospects so encouraging, to the knowledge and experience of the gospel. The most satisfactory accounts have been received of brother Links, the native Hottentot assistant Missionary, and of others who take opportunities to be useful to their pagan brethren, whose talents and piety give great promise of their becoming important auxiliaries to this interesting mission.

Cape-Town.—This station remains vacant for the reasons mentioned in the last Report.

The following dialogue between a Dutch farmer and some of Mr. Shaw's people, affords a lively refutation of those who have so greatly underrated the intellect of the Hottentots, and proves that the Namacquas have not been carelessly instructed by their Missionary.

Extract of a late letter from Mr. Shaw.

"In the month of May last, I rode to a farm about twelve miles distant, in order to preach to the bastard Hottentots who inhabit the house. It happened that many of our people followed on foot, and others on horses; so that the house was nearly filled. My poor wife being ill at the time, I, after service, hastened home in the midst of the rain that was falling, and our people were left behind. The Namacquas, wishing to employ their time to the profit of themselves and those present, held service after dinner; and while thus engaged in worship, a farmer, who had come some distance, opened the door and looked in. His astonishment being in some measure abated, he retired to the kitchen till the service was ended; and having a desire to converse with the Hottentots, and ridicule their worship, he began as follows:—

Farmer.—What sort of singing and praying is this that you have had? I never heard any thing like it, nor can I understand any thing you have said.

Jacob.—I think, Master, you only came to mock us; nevertheless, let me ask you, does Master understand this chapter, (John iii.) especially that part respecting the New Birth? Pray who are the persons that must be born again?

Farmer.—(The New-Testament being handed to him, he complained that he could not see very well; but said,) "I suppose Jesus Christ is the person who must be born again."

Jacob.—No Master, no such thing; Jesus Christ says that *we*, and *all sinners*, must be created anew, born again of the Spirit, and become new creatures, or we cannot enter heaven.

John, (brother to Jacob.)—Master, you once told me that our names did not stand in the Bible, and that the gospel was not for us. Will Master now tell me if the name of Dutchman or Englishman is found therein?—(No answer.)

Jacob.—But, Master, you who are Christians, call us Hottentots *Heathens*. That is our name. Now I find that the Book says, Jesus came a light to lighten the *Heathens*: we do read *our* name in the Book.

Farmer.—(Yet dumb; but after some consideration, he proceeded:) Your missionary baptizes Hottentots, and that before they know their catechism. You must first know this; then the missionary must stand upon a high place, and ask all the questions. If you cannot answer all these out of your heads, you must not be baptized.

Jacob.—Pray, Master, where is it so said in the Book?—(No answer.)

Jacob.—I learn from the Bible, that the people dat repent and believe, may be baptized; but the Book says, not dat he who can answer all the questions, shall be baptized. If we had all in *our heads* that you say, what better if our hearts not converted be?

Farmer.—There is no conversion in this life; that must be after death.

Jacob.—Will you, Master, tell me where that is written?—(No answer.)

Jacob.—If I right understand, a man who is of sin convinced,—who also sin forsakes, and upon Jesus Christ believes, is converted; this man can be baptized. John baptized in Jordan them dat sin confessed.

Farmer.—It is time enough to repent when we are sick, and likely to die.

Jacob.—Dat you not find said in de Book. No: we must repent now, as the Lord says in the Word.

Farmer.—I cannot understand you; your Dutch is not good.

John.—How is it, Master, that you do not understand, when Mynheer (missionary) understand all that brother says?

Farmer.—Your missionary cannot understand or speak good Dutch.

John.—Our mynheer learns the Dutch from the book: you learn the bastard Dutch, without book. It is not wonder then that you think our mynheer speaks not good Dutch. He speaks as the book speaks; you not understand de book, and therefore not mynheer understand.

Farmer.—That is partly true; there are many things in the Bible that we do not understand; and when I come to your place, I shall ask your missionary the meaning of Gog and Magog.

Henry, (one of our interpreters.)—That you, Master, cannot understand many things in the book, is not wonder: Paul says, "The natural man understandeth not the things of God, but they are to him foolish."

Farmer.—Who is the natural man?

Henry.—We are all natural men in our sinful and natural state, and we can only understand the things of God by the help of the Spirit of God.

They then asked him the meaning of several passages; but he said, 'I am no missionary, and therefore cannot explain.'

Jacob then inquired if he did not teach his own people, slaves, or servants? and his answer was, "No: for they would then be as wise as I am myself!"

ST. DOMINGO.

In our last number we gave an historical sketch of the rise and progress of Methodism in this island, until the departure of the missionaries; and likewise a letter directed to the New-York Methodist Tract Society. The following letters will shew the difficulties with which they have had to contend since the missionaries left them, as well as the persevering efforts of the little band of brothers, amid the reproach and persecution they have endured. We trust the time is not far distant, when the principles of religious liberty shall universally triumph over those restraints imposed upon the consciences of men by the hand of civil despotism, and that the REPUBLIC OF HAYTI shall participate in the general blessing.

Extract of a Letter from Mr. V. St. Dennis, to Mr. Brown, dated Port au Prince, March 28, 1820.

There is a priest called Jeremie, who came hither some time last year. After he had been in this place some time, he married (i. e. performed the ceremony) the mother of Mary Martha Nichol, and also, Souffrance; but when he knew they were Methodists he was much displeased, and said, if he had known they were Methodists he would not have married them. The next morning he went to sister Justine's, but not finding her at home, he told her daughter Agentine to tell her mother that he would come again in the evening. As soon as sister Justine came home, her daughter told her what the priest had said. She immediately let several of us know his intention, and we went at the time the priest appointed to be there. (It was not in the house of sister Justine the ceremony of marriage was performed.) Charles Pressoir was there; Evariste was not; Mrs. Clarke was there also; she held a long dispute with the priest, but I cannot tell what she said, as she spoke in English. The priest said, we have a church for the assembly of the faithful, and we are three parties in this town, we must come to the church. Charles Pressoir told him, When all these idols are taken away, and the gospel is preached in its purity, then we will come. He told us, he did not worship idols, but he worshipped God in spirit and truth, and that Jesus Christ said to Peter, "on this Rock will I build my Church," and dwelt upon the word Church. We see by this, he did not understand things as they are written. When he said this, I did not hear what our brother replied; but I wishing to shew him the law God gave to Moses, he would not listen to me, saying, I was too young to speak with him. It is true, I am very young, but young people have souls to save as well as old, and it is true also, I am ignorant, but, I can, with the assistance of God, plead for the truth of Christ when I am told of errors.

It was after these disputes, the 13th of May, last year, that we were forbidden to meet together; but notwithstanding this, we still have our assemblies as well as class-meetings. Evariste was obliged to appoint male and female leaders, having divided the Society into five classes of twelve persons each; but there is now another, making in all six classes, besides many more persons who wish to join us, and who are in the habit of meeting with us at midnight, at our sister Jane Dumas', near the magazine of the state, and we meet classes late in the evening at different places. I was in the habit of going to our midnight meeting, to read and pray, till Charles and Evariste came, (these are the two young men under whose care the society was left.) But more frequently there is only Charles, for Evariste often spends his Sundays in the mountains, for when he is there measuring land, and it falls out to be Sunday, he stays where he is. Our midnight meeting got to be known, but we still continued it for a considerable time. Some time after, the priest published in the church three Sundays running, that none of the faithful of the church must come near us, for when we die we shall not go to heaven. He has brought with him a book, as I have heard, by Abbe Gregoire, which is full of falsities against us; and which I cannot recount to you in detail.

It was about the end of January, 1820, when the priest published these things, and the President was about to leave the place. On the 13th of February, being Sunday, about half past ten o'clock, the police came to the house of our sister Mary Pierre Jacques, who lives on Belair; having found her and several persons of our society from the mountains, they led them away to the

Judge de Paix (Justice of Peace). Our sister Collinette was there, and they took her also. Our friends from the mountains were released, but Marie Pierre Jaques, and Collinette, were put in prison also. The same day the Police went to brother Charles Pressoir's, took him and put him in prison along with our sisters, in the same room. They there sung several hymns together, but their books were taken from them, and Charles removed and put into close confinement, (the felon's cell); I heard that Charles told them, that it was the President which sent for you at first, which is the fact, according to the President's letter, and also that of Mr. Inginac, which you read in the congregation: (I read these letters when the persecution began). On this he was taken to Mr. Inginac, but what passed between them I do not know. Evariste was from home when the Police went to his house, but being informed on his return that they had been to seek for him, he went immediately to the prison: the jailor refused his admittance without an order from the Judge de Paix. He went straight to the Judge's, who was not at home. I saw him enter the office, and in the afternoon I heard he was imprisoned. The following days the others not yet imprisoned were sought for. They hunted them in the mountains, and wherever they found them, they took them. Commandants Victor and Covin are charged to find us out wherever we are; Victor is in town, and Covin in the mountains; Commandant Victor says, if they will go to church, they shall be set at liberty; that our enemy (meaning Christophe) had adopted the same religion, and if they are suffered to go on, they will cause a revolt.—He has told several lies of us, such as, we say that if our enemy comes on a Sunday, we must not fight. No one is permitted to enter where our brothers and sisters are confined. When food is carried them, it is placed at the outside of the barrier of the prison, and given to a soldier, who takes it to the person to whom it belongs. And I have heard that the soldiers often eat the food sent to them: I know not whether this is true or not. All the country is against us, but He who is for us is more than all. The jailor has much protected our brethren and sisters; I pray God to save him from sin, as well as all those who seek to do us evil, and to persecute us. We see the word of God is fulfilled in every point, according as we heard it, and by this we know that it is the truth itself which has been preached to us. There are persons who say, if the President would but give us into their hands they would kill us; and others say it is necessary we should be hanged or drowned. But the Lord is he who has been for us, and I believe he will be with us always, through Jesus Christ. Though our brothers were in close confinement, they were not ironed; the door was always shut, except now and then, and to give them a little air; and latterly, the door was left so as to open of itself. Many false reports were circulated; some say, if they had thought of this when you were here, they would have put an end to you. For you came to ruin the young people of this town, and do mischief to the country. Some of our sisters have been to the priest and church, and say they came among us only for form. To these the priest has given a certificate to save them from the police. The certificate runs thus: "I, the undersigned, certify that the undernamed N— is of the Catholic and Apostolic religion, in proof of which I have signed," and the priest then puts his name. Others are made in a different form, saying, "N— having seen his or her error," in short they have done whatever they pleased. The priest sent a man of the name of Bonnecaze to take the names of those in prison, who wished to be released; after which he went to the prison himself, but what took place I know not, as I was not there. Should Evariste or Charles write, they will inform you particularly. Our brethren and sisters were taken out of prison, and led by Commandant Victor to the priest's house: it was then Commandant Victor so abused Evariste.—Of our brothers Jilot Louis, and Theodore, a brother from the mountains, were that day set at liberty; the others were put in prison again, and all our sisters were set free, except Rozite Alexandrine, and another. Dear Father, I cannot tell you all that has taken place, for my memory fails me; our other brethren will give you more particulars. Before our friends were taken out of prison, a captain of the police, named December, came to our house, and said to my mother, Madam, I summon you in the name of the law, to appear before Pere Jeremie; my mother went immediately, but the priest told her he knew nothing of the order given by December. He spoke civilly with my mother about religion, and she answered his questions.

Dear Sir, pray for us, that we sin not against the goodness of God; ask of God, that his grace may abound in me, for I am weak and ready to fall every moment. I pray the Lord to bring you again to this city: O could I but hear the gospel preached in its purity, by faithful ministers, my hunger and thirst would be satisfied: but the will of the Lord be done, and I pray to be conformed to his will.

Extract of a Letter from Mr. M. Evariste to Mr. Brown, dated Port au Prince, February 4, 1820. (This is the young man to whom Mr. Brown left the care of the Society.)

I eagerly seize the opportunity which now offers of answering the letter you did me the honour to write to me, which I received the 18th of May, and which much rejoiced my heart, as well as that of all the faithful servants of our Lord Jesus Christ, who have heard his word read and spoken, and declare openly by their obedience to the gospel, their attachment to the service of God, and uniform conduct and conversation, that they will serve and obey God, and be resigned to his will till their latest breath. It is this which gives me a continual joy, to see the work of the Lord prosper in this manner in the hearts of his children, whose minds and understandings he has been pleased to enlighten with the knowledge of salvation which is by faith in our Lord Jesus Christ; O give thanks unto God, who has not abandoned us, neither to our temporal nor spiritual enemies; as it is said, "My sheep hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." The society in this island is much persecuted by the wicked, who desire the destruction of all who belong to it; indeed they have used all kinds of methods to do us evil; but the Lord has supported and protected us in the midst of them. They hate me in particular with a mortal hatred, expressing the most cruel wishes: For some say I ought to be burned, others, sent aboard the frigate of war, or the Corsair, where I should neither see father nor mother, nor any person of our society. But to show you how I am hated by these people, I shall lay before you my short journal. Before doing this, however, I wish to inform you of the edifying death of Mr. Joseph William, brother to Mrs. Clarke.

Saturday, May 8, coming from the mountains, where I had been measuring land for several days, on my arrival home I learned that Mrs. Clarke's brother, with whom I became acquainted only a little time before the sickness which proved his death, was very ill: I went to Mrs. Clarke's to visit him, accompanied by Charles Pressoir, a faithful servant of Jesus Christ, who ceases not to fight the good fight of faith. We found the sick man in a very pitiable situation, his countenance quite dejected and cast down: seeing him thus, I thought it my indispensable duty to read and speak to him the word of God. But he not understanding the vulgar tongue in which I spoke, and I not being able to speak a language he could understand, I requested Mrs. Clarke to be the interpreter between him and me. When I proceeded to ask the sick man as follows: "Do you believe on the Son of God, Jesus Christ our Lord?" He answered, "Yes; but I know I am a great sinner before God." "Do you believe," I replied, "that your sins are forgiven you?"—He answered, "No; but I feel them very heavy in my heart, and I believe God is merciful, and will pardon them for the sake of his Son." I then asked him, "if he prayed to God for pardon, confessing his faults, and if he tried to believe and apply to his heart the merit of our Lord and Saviour Jesus Christ?" and he answered, "He would try to do so with greater earnestness." After this we kneeled down, and prayed, and I returned home. In the evening I went again alone, and asked Mrs. Clarke how her brother had been during the day. She informed me that not long after we had been to prayer, her brother told her that he had experienced a great joy and change of heart, which made him believe God had pardoned his sins, for all fear and alarm were passed away, and far removed from him. When I heard this, I prostrated myself before God, giving thanks to him for that he had heard my feeble prayer. I then went up to the sick man, who manifested the peace he had received from God by affectionate breathings, and a countenance beaming with joy, which alone was sufficient to shew that he had been visited from above.—Seeing him in this state, I kneeled down along with Mrs. Clarke, and prayed

the Lord not to suffer him to be deceived by the enemy, but to give him the assurance of pardon, and to finish the work began in his heart, to the eternal salvation and happiness of his soul. And God himself gave me power to trust in his mercy with regard to that dying man, for my prayer was that he might be saved through Jesus Christ our Saviour. Having finished prayer, I desired Mrs. Clarke not to neglect, but to pray frequently that God would have mercy on her brother, and after having pardoned him, receive him to himself in the kingdom of glory. She promised me she would. The sick man passed Monday in the peace of God, but towards evening he was very ill, and several of our society spent the night with Mrs. Clarke, to assist her in case he should die. He lived through the night, and on Tuesday, about eight o'clock in the morning, died, aged thirty-nine or forty years. Charles Pressoir and I were invited to the funeral, at five o'clock that evening. We went immediately after sermon and found all our society assembled there, for they were invited also. Mrs. Clarke requested us to sing a hymn before the lifting of the corpse.

May 13, an officer, aid-de-camp to the President, came to Madame Bouduit's, and said, he was sent by order of the government to forbid her having any more meetings at her house: but our sister Madame Bouduit, who is now zealous for the cause of God, influenced by her love to God, went immediately to the Government-house, to know the truth of this, and found the order issued from the superior authorities, and she was again forbid to hold any meetings for prayer at her house, except with her children alone, one of whom, St. Denis, is now in society, and a younger appears to fear God, but all the rest oppose the word of God. We are absolutely forbidden to hold any assembly in any place whatever, or even to be found two or three of us together. The officers of the police are ordered to watch us narrowly, and if they find any of the Society met together, to arrest us, and put us in prison; this they do without ceasing, and with eagerness to execute their orders. The same day, May 13, having heard of this, I requested one of our brethren in society to go to Madame Bouduit's, and inquire of her for what purpose she had been at the Government-house. I then hastened to put in a state of safety my brethren and sisters committed to my feeble care, and especially those who had but lately joined our society. We were in the habit of meeting at Madame Bouduit's on Tuesday mornings for the catechism, and evenings for reading and expounding the word of God. On Fridays for the same, and on Sundays to read the Liturgy, &c. And at Françoise Hercule's Mondays and Thursdays for the class I requested these two sisters to collect all our brethren and sisters together, at Françoise Hercule's, in order to speak to them, and exhort them to remain stedfast under all these things, and not to fear the rage and fury of Satan against them: for such things must happen, that they who truly love the Lord, may be proved and known: and that we ought still to cleave to each other in the love of God, and the brotherly communion which we have one with another. In the afternoon all the society met, with many tears. We prayed that the Lord would preserve our society, and that we might not go astray. I then divided it into five classes, that the members might be better able to trample under foot the malice of men and the snares of the devil; and that they might follow their heavenly calling, by the grace of God, and pursue the good way under the care and guidance of zealous male and female leaders. The leaders are Charles Pressoir, 1st class; Marie Marthe Nichol, 2d class; Madame Bouduit, 3d class; Louisa La Font, 4th class; and Charlotte Toto, 5th class. Having thus divided the society into classes, and apppointed the leaders, before we parted I read the first chapter of Isaiah, which, when these servants and handmaids of the Lord heard, they wept much.

I had not finished reading, when a commandant of the place, sent expressly, arrived, (and who has treated us as if we were the vilest malefactors.) He said we ought to go to church; that was the place where the faithful ought to assemble, but not in any other place elsewhere, and he used several threatenings. We are under the protection of God. The priest is our enemy, as you will see by and by. On the first of June I was attacked with a violent fever, which had nearly brought me to my grave. I have recovered, however, for which I give God thanks. On the 18th of the same month, being still very weak, I went to Justine Des Camp's, to see her and our other sisters, who live in the same yard, and to talk with them concerning the things which tend

to mutual edification. Presently Commandant Victor came, and seeing me sitting with these persons, two or three in number, called me out; I not knowing what he wanted, went to him. When he began to threaten me, saying, I was forbidden to be found with two or three persons, either at my own house or elsewhere, for Government had already received information against me, and knew my disposition: "And," says he, "if I see you with two or three persons, I will arrest you, and take you to prison, by order of Government. Go your way home to your mother, if you do not wish me to arrest you."—Being thus driven away, I wished to go to Miss Juliennes'. But he cried after me, saying, "Go home, or I will arrest you." Thus I was obliged to return home. My sickness had left me so weak, I could make no reply, besides, I was taken by surprise. Indeed, though I had spoken to him, he would not have listened, for he was like a roaring lion against me. Thus was I driven to the great gratification of those who are, without cause, my enemies, but it was for the cause of God, which I support, and will support, through God's assistance, to my latest breath. He that keepeth me doth not slumber, he has delivered me gloriously out of their hands, and will deliver me still by his grace. All are against me, but in all these things I am more than conqueror, through him that hath loved me. If the Lord had not been with me, these people had made me suffer evils which would have been very trying; for they conceived wicked designs and evil machinations against me, but the Lord did not permit them to execute them. It is this which makes me say with the prophet, "The Lord is my rock and my retreat, therefore will I not fear what man can do unto me." What cause have I to give thanks unto God for all his goodness towards me! O blessed be the Lord who made heaven and earth, and all things therein visible and invisible, blessed be his name from one generation to another and for ever! Amen! Yes, I bless him with a humble heart at the recollection of my sins, which were many in his sight, but which he has now pardoned for the sake of Christ, after having been convinced of them through your ministry. How useful have you been to me! I say this to you with my heart melting with sorrow: but since it has pleased God to deprive me of you, his will be done, not mine; and if we are separated for a while below, I hope to meet you one day in a better place in the kingdom of God, where we shall live for ever in a perfect joy. I thank God, because he has disposed my heart to leave father, mother, brethren, sisters, home and heritage, to follow him whithersoever he goes; for he himself is my riches and heritage: Think of me as your son, for you have begotten me to God by the glorious gospel. I regard you as my father in Christ, for whilst you were with me, you cared for me as a father cares for the child which he tenderly loves. Your zeal and care, not only towards me, but also towards the whole society, I endeavour to copy, in watching over the souls committed to my trust. I wish and desire ardently to be with you, that I might serve you as a son in the gospel, even as Timothy served St Paul; that, being near you and with you, I might improve the talent given me by the Lord. O that I could but use it to the glory of the Lord my God! As for the people of this city, their hearts are obstinately set against the word of God; they will not listen to it. This word you preached amongst us in the clearest manner, Christ and him crucified: but those who appear to be persons of intelligence, as well as the ignorant, have opposed it in the most obstinate and brutal manner. There is now no hope of getting them to hear any thing whatever; they shut their eyes that they may not see, and their ears that they may not hear, nor turn from their wicked way and evil life. They believe not on Christ, or if they have a faith, it is only dead; for they depend on their candles, services, relics, idols, masses for the dead; in short, all kinds of like superstitions that are brought, are readily received by them. It is God alone who is able to make them hear his voice. For when his judgments are abroad in the earth, the inhabitants shall learn righteousness. With respect to the society, they remain, in general, steadfast in the service of God.

The following persons have returned to lies, and to their ancient superstitions, viz. Melisie, Margueritte Content, Margueritte Lorquette, the last of whom did not leave the society openly like the two others, but concealed herself from us. Her leader, Mary Marthe Nichol, sought for her, as a shepherd seeks a lost sheep, even with tears, but she could not find her, for she hid herself. The others remain stedfast, by the grace of God; and the Lord adds

daily to our society such as shall be saved. I send you a list of those who have joined us since you left, that you may know of them. They come amongst us on the conditions required in our rules. I entreat you not to be displeased with me for saying, I wish to be with you, for I recollect I mentioned this whilst you were here, and you forbid me to speak of it. But the love of Christ constraineth me, I even desire my voice were thunder, to carry his glorious name to the extremities of the earth, that all might hear of it. You see all I can now do is to watch over the little flock of the Lord; but I wish to labour for the honour and glory of him who has called me by his grace to the possession of eternal salvation, through Jesus Christ our only hope. I desire to go up and down preaching Christ crucified, determined to know nothing but him to the end of my life.

The second of June, a priest, named François Jeremie, was requested by two persons of our society to marry them, (I advised one to be married by the priest, as this was the only legal marriage at Port au Prince) "Monsieur Lubin, now the husband of one of these, left our sister, with whom he had been living, when she first began to seek salvation; but the Lord having convinced him, he has returned and married her, and joined society. When the priest came to the place appointed, without hesitation he performed the ceremony, not knowing they were Methodists; then he wished them all kinds of benedictions, and went away. The next day, being informed that they were Methodists whom he had married, he went to the place where the ceremony was performed; finding only a girl at home, he began to make a noise, which drew the attention of the whole neighbourhood; declaring, if he had known these persons were Methodists he would not have married them. He stayed awhile, but not seeing the mistress of the house, he went away. In the evening he returned, and found the mistress of the house and several of the society. He began to speak to them, wishing to turn them aside, using every method he could to seduce them, decrying the Methodists in a shameful way, enough to fill with horror those who did not know the nature, purity, and innocence of that society. But not being able to do any thing, he left them, saying, "Be at peace among yourselves, pray for me, I will pray for you." The persons resisted him strongly, and produced their books, which contain the truth, so that he had his mouth shut. Some time after, he went to Juliennes, wishing to draw them aside, but here he met with a reproof sufficient to silence any who have any sensibility of heart: he deserved this on account of the malice and subtlety with which he decries us, both by books and by word of mouth, saying things not proper to repeat to you. He lent Juliennes' daughter a book written against the Methodists, in which are things enough to revolt the feelings of any who do not know the society, but she returned it to him again, thanking God who had given her light not to be led astray by the artifice and malice of man, or of the devil. For where shall we find a way more holy, or doctrine more pure, than that observed by our society? Thus was he severely reproved by Julienne.

In your last letter, you reproach me for not writing to you. Pardon me, I entreat you, for it is not for want of inclination, but for want of a good opportunity of sending. I received a letter from Mr. Le Suavage, from which I learn he is in health, and that the congregations at Guernsey are numerous and attentive. The malice of the people at Port au Prince, begins, I hope, to decrease. Mr. Tredwell, (a man of colour) and his wife, from the United States, have come to settle here. He has obtained leave of the President to build a chapel, in which he expects to be assisted by other persons of colour from New-York. Here are we left. I wish to address a petition to the President in favour of our society. I received all your three letters. Lastly, I finish, wishing you good health. Farewell! May the Lord, by his goodness and mercy, crown your labours, giving you many souls for your hire; leading you by the Spirit of his grace into all goodness, and after you have finished your course on earth, may he receive you to the kingdom of heaven with the blessed, to glorify him for ever! Give my respects to all your relations, and all those with whom you have any communication, and who love the Lord Jesus with a pure heart and without hypocrisy. All the society send their kind love in the Lord Jesus. The Captain who brought me your last letter, is dead. My mother desires to be remembered to you. I salute you with a filial affection in Christ.

For the Methodist Magazine.

REVIVAL OF RELIGION IN CARTER'S VALLEY CIRCUIT.

Extract of a Letter from the Rev. George Eken, dated Feb. 5, 1821.

"The God of missions has highly favoured us on this circuit. Though, when I took my station here, the prospect was somewhat gloomy, the scene has greatly changed for the better. In addition to preaching the word, and other means of grace, general prayer-meetings have much contributed to extend the work of God among us. In the course of the year I have baptized two hundred and ninety-two, mostly adults, none, however, by immersion, except two Africans

"The number of church members, when I came on the circuit, was two hundred and ninety-four whites, and thirty coloured—We now number five hundred and twenty-six whites, and ninety-eight coloured, making an increase of three hundred. So you see the Lord does not forget us in this wilderness, among the mountains and vallies. We held one camp-meeting, at which sixty-four were received into society. The Lord, indeed, was there in mighty power. From thence we went to our Conference, which was attended with great peace and love. I am appointed to travel here another year. May the good will of Him who dwelt in the bush be with me."

Obituary.

DEATH OF MRS. RACHEL M'MAHON.

To the Editors of the Methodist Magazine.

Mount-Pleasant, near Springfield, Kentucky, Dec. 13, 1820.

Dear Brethren,

Believing that the following letter, from a worthy minister of the gospel of Christ, is deserving of a place in the Magazine, I transmit it for that purpose.

Yours in Christ Jesus.

BARNABAS M'HENRY.

Madison county, Alabama, Oct. 30, 1820.

"Yes, my dear brother, Rachel is dead! She whom Jesus loved, sleepeth, and we cannot awake her. Our friend Rachel is dead, but she shall live again, and live to die no more—shall live with God, and live for ever blessed.—She closed her suffering scene last Wednesday, about sun rise, at the seat of Mr. Richard Harris, near Huntsville, where she had been confined for a considerable time, and where she bore a long, painful, and lingering affliction with sweet submission to the will of God, and the most tender affection for her friends and all around her. After she could no longer *do* the will of God, she was called to (perhaps) a harder task, which is to suffer his will; and in this trying scene she exhibited an example of patience, fortitude, and resignation, which has been rarely witnessed in our sinful, disordered world. It was remarked by her physician, minister, and those who attended on her in her last sufferings, that they never before saw such patience in any human being. She died as she lived, collected, happy, and resigned. A few minutes before her death, after suffering in the most severe manner through the night, until she was covered with a cold sweat, which run down and wet the bed whereon she lay, she asked me what o'clock it was; to which I answered, It is day-light—broad day light, my dear Rachel. She exclaimed, with her usual emphasis and fervour,—"Thank God for the light of a new day!" Oh, said I, my dearest Rachel, I have often heard you praise God for the light of day upon bended knees in family prayer, but you will soon see a light that shall never go out, and behold a day that shall never close.—After I had made some remarks on the happy state of departed spirits, I observed to her—My dear suffering Rachel, you are converging to your eternal state; your suffering scene will soon be closed. "Yes," she exclaimed, "and I am glad, or I thank God for it. And oh! how pleasing is the prospect!" She then asked the Rev. J. Manifee, (her brother-in-law) to

raise her head on the pillow, and requested one of the young ladies who were with her to put her feet strait in the bed, which was immediately done. She then expired in my arms, without a struggle or a groan.

We had both frequently prayed to God, that she might die in her senses, and have an easy death After her happy soul had taken its flight to God, her countenance still seemed to bear the marks of piety and devotion, and it was remarked by many who saw her pale and lifeless clay, that they never saw such a sweet and heavenly appearance before. It pleased God to spare her until her mother, sister, and brother-in-law came to see her, and minister to her in her last illness, which they did for two weeks before her death.

A few weeks before she died, her mind seemed to be in great heaviness, through manifold temptations, and she continued to be disconsolate for some time. About ten days before she left us, it being the sabbath, I asked her if she would not wish to have the Sacrament administered to her before her death. She replied, "O! yes! send for father Thompson, and let me once more commune, (or enjoy) this privilege." I immediately sent for father Thompson, provided the elements, and had the Sacrament administered. During the time of administration, the Lord blessed her soul in a very wonderful manner. She endeavoured to raise a tune of a favourite hymn, and shouting aloud with a strength that was really astonishing, she cried out, "O! how good the Lord is—this house is full of glory." All in the house felt an uncommon power. It was surely one of the best times I ever saw. Thus delivered and blessed, she continued with her mind calmly staid on God, and her soul kept in perfect peace, and complained no more of temptation.

The day before she died, she called me to her bed, and told me she wanted the Lord's Supper administered to her once more before she died. I immediately sent for father Thompson, and saw her again with holy pleasure receive the blessed sacrament. She then seemed to have no more to do, but, as she said, to wait upon the Lord until he took her to himself.

I am left in this howling wilderness to wander and suffer alone. Oh! my brother, my soul is troubled indeed.—Human language is too feeble to describe my sorrow. I feel very much like I should go mourning all my days. If ever faithful and constant affection were found in the breast of woman, surely it lived in her bosom; and if ever, since the first human pair were united, there were two congenial souls, we were that happy pair. But my lot was too happy to continue long in this world. I was not worthy of the dear saint that God has taken from me.—I think I am one of the most disconsolate of men. Every face I see, every family I visit, every road I travel, reminds me of my departed Rachel, with whom I have seen such happy days—but days which are gone for ever. In her blessed society, I had all that this world has to give, and much more.—In her counsels I felt safe. To visit her in her afflictions, I have cheerfully rode ten, fifteen, twenty, and sometimes nearly thirty miles after preaching and class-meeting, and my labours and toils were always sweetened and forgotten in her company and conversation. My paper and my heart are full. I am your sorrowful friend,

"WM. M'MAHON."

"*Rev. B. M'Henry.*"

Poetry.

For the Methodist Magazine.

LINES ON THE DEATH OF AN INFANT A DAY OLD.

BY A SUBSCRIBER.

THOU lovely stranger! whither
Art thou fled? Is life's frail thread
So soon spun out? or was its
Brittle texture such that it
Has snapt in twain by one short
Turn of time's revolving wheel?
Or did the busy, noisy
Hum of sinful men assail
Thine ear? and wast thou startled
At the sound? and being thus
Admonish'd, didst thou seek by
Timely flight, a safer and
Securer home? Op'ning thine eye,
Didst thou behold their frantic
Rage? and was thy infant soul
Appall'd to see the wid'ning

Ruin brought on Adam's race
By the fell storm of hellish passion?
Or wast thou inform'd that here
Nor truth, nor justice, mercy,
Love, good will, compassion, scarce
Find footing? and that this world's
Charities are frequent to
The touch as cold, and often
Colder far, than death itself?
If such thy thoughts, thy views
Of our sad world, I wonder
Not that thou art fled from hence;
There's little here to court thy
Longer stay. For here, alas!
Thou might'st be told, are added
Hosts of mighty woes and ills
Insufferable, such as
Death before him onward sends
To announce his swift approach.
Pains, tortures, agonies and
Racks! Fevers that scorch, burn,
And drink up all life's vital
Fluids, leaving behind nought
But a senseless lump of clay.
Consumptions too, that mar and
Sicken all the joys of life;
And tho' more slow, yet not less
Sure, their certain fatal stroke.
But tell me, lovely stranger,
Couldst thou not stay a little
While, to bless a mother's arms?
And with one sweet endearing
Smile, repay the pangs and throes
She bore for thee? (if aught could
Pay!) And still, oh! why not stay
A little longer, until
Thy creeping, climbing efforts
Reach'd an honour'd father's knee,
And there, with look transporting,
Tell in artless prattle, all
Thy soul-bewitching story.
Perhaps some kindred angel
Whisper'd in thy ear and said;—
"Sister stay no longer here.
Thou hast seen enough—this earth
Is too polluted. Its touch
Would stain thy innocence.
That sinless robe of thine
Wrought by thy Saviour's merit,
Could not endure corruption's
Foul assault. Its fabric is
Of heavenly origin,
Pure as the flame proceeding
From the spotless throne of God.*
Such dress the spirits of the
Just made perfect wear;
'Tis call'd the Righteousness of saints.
This is the wedding garment:
And all who to the marriage
Supper of the Lamb would come,
Must have it on: without it
None may hope to find acceptance.
Then haste my sister; see! I
Lead the way up to the seats
Of bliss. Heaven's inmates are
Much made up of such as thee.
Upon thee 'tend angelic
Guards for to escort thee safe:
And countless hosts of angels
Wait to bid thee welcome there.
And He who shed his blood to
Purify thy nature, and
Efface from off thy soul, all
Taint of guilt original,
Bends forward on his throne, and
With a smile holds out to thee
His mercy's golden sceptre:
And in his arms, and to his
Blest embrace, receives thy soul."
Ah! lovely stranger, 'tis the
Will of God that thou shouldst go
Thus soon. Thou sooner pay'st
The debt which Justice calls for.
'Tis nature's debt and heaven's
Unalterable decree.
It's forfeit none may cancel,
And well for guilty sinners,
If in paying this, their all
Of debt bedside is paid by
Him who bled and died for all.

Such, gentle reader, is the
Picture that we draw of life's
Sad course, perhaps too highly
Charg'd, but much of truth is told,
And much might yet be told us.
But let us sing of brighter
Truths, and truths of higher fame.
Such truths the prophets glori'd
In singing; and saints delight
To tell, and see accomplish'd.
Nor let we unbelief's dark
Veil obscure the light divine—
'Tis clear prophetic light, which
Every day and every hour
Brings forth to sure fulfilment.
God, who rules the destinies
Of men, and wills that all should
Come at last to know and share
His love, has so ordain'd the
Means; and with an energy
Divine, directs them to the
End his mercy has design'd.
His gospel plan'd in heaven
First, and then promulg'd on earth,
Was once proclaim'd to all, and
Every creature heard its sound
Of joy. But darkness, such as
Curs'd old Egypt's land, o'er spread
The moral sight, and hid from
Sinful men the light divine.
But see it bursts upon us,
And we now behold what John
In Patmos saw—the herald
Angel fly through the expanse
Of heaven, and in his hand
He bears the everlasting
Gospel. Swift he descends to
Earth to preach its truths divine.
The list'ning tribes with wonder
Hear the blessed tidings in
Their native tongue. These tidings,
Wafted by unerring truth,
Make sure their way: while the great
Lamp of education, burning bright,
Now points the road to virtue,
And to more exalted worth.
Blest Jesus, we hail these signs
Of thy approaching reign, thy
Universal reign, when all
Shall know, and fear, and love thee
Too. For all the heathen are
Thy right, secur'd by sacred
Promise. And earth's remotest
Bounds shall own thee Lord, and bow
And kiss the sceptre of thy grace.
Then hail ye blessed days, roll
On your grand approach; and hail
Ye Missionary heralds,
Who in the face of dangers,
And of death, advance with firm
And undaunted step, and count
Not life, nor friends, nor kindred's
Sacred ties, nor home too dear,
So ye may preach the truth and
Save a lost and ruin'd world.

New-York, Feb. 12, 1821.

*It is presumed our author does not mean to deny the inherent corruption of human nature. If he do we differ from him in sentiment.—Editors.

THE

METHODIST MAGAZINE,

FOR MAY, 1821.

Divinity.

From the London Methodist Magazine.

A SERMON BY THE REV. JOHN FLETCHER;

NEVER BEFORE PUBLISHED.

"If any man be in Christ, he is a new creature."—1 Cor. v. 17.

St. Paul says, in his epistle to the Romans, that "he is not a Jew who is one outwardly, but he who is such inwardly," by the circumcision of the heart. This being applied to Christianity, it follows, that he is not a Christian who professes to be so, but he who has got "a new heart and a new spirit," by being truly born again, not of water only, but of the Spirit of Christ. That regeneration is absolutely necessary in order to be a true Christian, and that there is no surer mark whereby we may know whether we are living members of Jesus than to be really new men, appears in the clearest light in the words of the text, —"If any man be in Christ," or be a true Christian, "he is a new creature." You see then, brethren, how necessary it is to have right notions of the doctrine of regeneration, since without it there can be no Christianity. I hope you will therefore follow me with an attention answerable to the vast importance of the subject, whilst I endeavour to shew you,

First,—What we must understand by regeneration, or becoming a new creature.

Secondly,—What are the causes that concur to the work of regeneration: and

Thirdly,—Why regeneration is so necessary to salvation.—May what shall be spoken in God's name, be so applied by his grace to every one of our hearts, that the important work of regeneration may be powerfully begun, or carried on in each of our souls.

Regeneration, brethren, is that mighty change whereby a natural man is made a spiritual, or new man; and he that was a child of the devil, becomes by grace a child of God. For, as by our natural birth we are made in the likeness of fallen Adam, called *the old man*, the *first man;* so by this spiritual birth we become *new creatures—spiritual men*—and sons of God in Jesus Christ, the second Adam.

The work of grace, whereby we are thus born again, is so great that St. Paul calls it *a new creation;* and it deserves that name, for thereby the soul of man is renewed throughout, with all the powers and faculties thereof; his carnal, sensual, earthly disposition is turned into a spiritual and a heavenly one; his blind understanding is enlightened with the knowledge of God, and Jesus Christ; his stubborn and perverse will becomes obedient and conformable to the will of God; his conscience, before seared and benumbed, is now quickened and awakened; his hard heart softened, his unruly affections crucified, and his body, whose members were before instruments of unrighteousness, is now ready to put in execution the good intentions of the mind. Thus is he restored to that happiness, to that image of God, wherein he was at first created, though before, on account of his corruption through the fall, he was altogether destitute of it. Oh! how great, how inconceivably great must man's depravation be by nature, since God cannot fit him for glory by mending or repairing the Divine image in which he first made him; but must thus, as it were, create him a second time, and cause him to be born again, and made anew.

But to be a little more particular concerning the nature of regeneration. It has two parts, as says our church, *a death unto sin*, and a *new birth unto righteousness.*

By *a death unto sin* we must understand, that casting off and crucifying the old man; that destroying the body of sin, on which St. Paul so often insists. "*Mortify*," says he, or *put to death*, "your members which are upon earth, uncleanness, covetousness, and the like:" whence it appears, that by those members upon earth, he means, all sorts of sins and unholy desires, whereunto a natural man is given. Nor is it enough to curb and hold them in, but their life must be taken—they must die. And, indeed, it is impossible to put on the *new man*, till the *old man* is cast off: nor can a new birth unto righteousness follow, but where a death unto sin has taken place. But when a man, tired of the body of sin, has yielded it up to be crucified with Jesus and feels the power of his death; then, and then only, does he experience a new birth to righteousness, and becomes a partaker of the power and benefit of Christ's resurrection.

This second part of regeneration is called in Scripture a passage from darkness to light; from death unto life; God's

quickening us, and making us alive; a rising together with Christ, and walking in newness of life.

Whence it is plain that we must understand by regeneration, not only the destruction of sin in our souls, which is the devil's image stampt upon every child of Adam, since the fall; but the bringing in again into our souls that conformity to the Divine nature, that unspotted holiness, that image of God, wherein Adam was first created, and which Jesus Christ, the second parent of mankind, is ready to stamp again upon every sincere believer. Let us observe here the dangerous mistake of some who judge that they are regenerate because they are reformed, and commit no longer those sins wherein they formerly lived. No, it is not enough to be able to say, "I am not what I was," unless we can add, "I am what I was not." It will signify but little for a man to plead that he is not a drunkard, that he swears no more, and no longer *walks after the flesh*, unless he can also say, that by the grace of God he *walks after the Spirit*, in faith, love, and holy obedience. You are not *unjust*, do you say; Very good. But do you *shew mercy?* You are no longer *unclean*, nor *sensual:* but are you *spiritual and heavenly-minded?* You no more break out into raging fits of anger: but does "the peace that passes all understanding" keep your soul in the meekness, gentleness, and long-suffering of Jesus? You are no longer swelled with that overbearing pride which made all around you look on you as a tyrant. But, instead of getting the humble mind that was in Christ, do not you rest in what the world calls a *decent pride*, a *proper pride?* You think it now below you to curse, swear, and lie: but do you bless and intercede, reprove and exhort? You scorn to tell a lie: but do you boldly stand for the truth as it is in Jesus? You no longer laugh at the despised followers of a crucified God; but do you take their part, and confess Christ in his members, who are rejected of men as he was himself? You no more make a mock at the word of God. Very well. But do you "meditate therein day and night?" and is it "sweeter to your soul than honey to your taste?" You are convinced that it is a dreadful sin to take God's name in vain: but do you rejoice with reverence, whenever you pronounce his sacred name? You detest profaneness, and daily lament the overflowings of ungodliness: but do not you rest short of piety, and lie down in a state of lukewarmness and presumption. You pity those who never go to church, and never worship in God's house: but when you are there, are you sensible of the presence of the God on whom you wait? And does the apprehension of his Majesty make you cry out. as Jacob, in the deepest act of adoration, "This place is dreadful; surely it is the temple of the Most High." You cry out against those who never say their prayers, and with much reason: but

when you pray is the intercourse opened between God and your soul, and do you find in your heart what you profess to ask daily, the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost?" If you do not, you are not yet regenerated in the Gospel sense. You know something, it may be, of the first part of regeneration, a death unto outward sin; but you are yet an utter stranger to the second part thereof: you never experienced a new birth unto righteousness, unto true inward holiness.

Having thus shewn the nature and parts of regeneration, I come now to show, in a few words, what causes concur to effect that important change.

God alone, in Christ, is the first cause and author of it; wherefore the regenerate man is said in Scripture to be *born of God*; And if you ask why he does not leave us in the state of sin and misery into which we plunged ourselves by the fall, but offers to create us again in his image; whereas there is no regeneration for the fallen angels upon whom Divine justice passed at once sentence of eternal damnation; "I must answer in the words of the prophet Jeremiah; "It is of the Lord's mercy that we are not consumed: it is because his compassion fails not:" that, as Adam was once placed in a state of trial, either to remain holy, like angels, or to fall into the sin and misery of devils: so we have, during this life, our trial too. Though God might, with justice, have suffered the sentence of eternal death to take place in all men, since all have sinned, he bids us choose whether we will remain fallen with devils or rise again, by regeneration, to that blessed and holy life which Adam lost. The mercy of God is then the only original and moving cause of our new birth, by the gospel of Jesus Christ. "Of his own will," says St. James, "he begat us by the Word of Truth." And St. Peter, that "God has begotten believers again according to his abundant mercy."

But the immediate worker of regeneration is the Spirit of God, which our blessed Lord obtained for us by the merits of his death. In this respect, true Christians are said by Christ to be *born of the Spirit*; and St. Paul calls regeneration *the renewing of the Holy Ghost*, Tit. iii. 5.

Yet the ordinary instrumental cause is the Word of God, when applied to the soul by his Spirit. In this sense the apostle says, that believers are begotten by the *Word of Truth* (James i. 18); or the Gospel, said by St. Paul (Rom. i. 16.) to be "the power of God unto salvation to every one that believeth." This is "the incorruptible seed," as St. Peter terms it, which Christ's ministers sow in the church of God; and when God raises it up with power in any soul under their ministry, we may look upon them also as *instrumental causes* of our regeneration, in the

lowest sense of the word. Thus St. Paul tells the Corinthians that he was their father, and had begotten them in Christ through the Gospel.

You see, brethren, how all these causes, in subordination to the first, concur to the Divine work of our regeneration. God's mercy contrives the scheme of man's redemption: our Lord Jesus executes it. His ministers are sent to cast the seed of his word into men's souls, and to water it; but the Spirit of God alone gives the increase, and quickens the souls dead in sin and unbelief, when they are truly willing to be quickened. Thus the glory of our regeneration ought to be wholly ascribed to God's mercy in Christ, since it is the only source of that unspeakable blessing; and we are bound to exalt the free grace of God continually, and to call upon our souls to praise the Lord, since as the heaven is high above the earth, so great is his mercy towards them that fear him.

(To be concluded in the next.)

Biography.

From the London Methodist Magazine.

A SHORT ACCOUNT OF MR. STEPHEN BUTLER, DECEASED; LATE PREACHER OF THE GOSPEL IN THE METHODIST CONNEXION.

By Mr. John Hodgson.

Mr. Stephen Butler was born at Peasmarsh, in the county of Sussex, on the 29th of June, 1781.

In a brief manuscript written by himself, he makes honourable mention of the guardian care of his parents over the morals of their children. "My parents," he says, "were strenuously attached to the Church of England, and consequently brought up their children to attend uniformly on the public services of that church, and maintained their authority in restraining them from those evil habits and immoralities into which many children fall." And such, indeed, appears to have been the good effects of these restraints, that Mr. Butler remarks, "during my early years, I never heard but one oath from any of my brothers."

It is a fact, that when children are trained up to the worship of God, and instructed in those things which belong to their everlasting salvation, the happiest consequences frequently are the result; but, in many instances, it is painfully otherwise: and hence Mr. Butler laments the misimprovement that he made of the instructions that he received; for though he was frequently visited with Divine impressions, when a child, and moved through

the fear of death and hell to cry unto God, yet, to use his own expression, he "became proof against these impressions, and avoided as much as possible being brought into bondage thereby; violating, in some instances, even the appearance of external morality."

The circumstances attending Mr. Butler's conversion to God, he relates as follows: "Our village had been favoured with the preaching of the Gospel, by the Methodists, for many years, but with little success, until Mr. E. Banister opened his house to the ministry of the word. From this time many attended the preaching, and several experienced the gospel to be the power of God unto salvation. My parents attended also, with all their children, myself excepted; and, in a few years, my mother, (who is since gone to God) three brothers, and a sister, were brought to the knowledge of the truth, and joined the society. At this time I was seeking death in the error of my ways, and was seldom found at the preaching of the word: but if at any time I attended, it was either because the family were accustomed to hear, or through an undue attachment to created objects. At this time satan was my instructer, unto whom I too willingly yielded obedience; and, yet, however impure were my motives in hearing the gospel, I was often constrained to tremble under the word. For this reason I determined not to hear the Itinerant preachers, lest I should yield to the force of their arguments; supposing it possible to hear the local preachers (of whom my brother was one,) and still enjoy my sinful pleasures. That satan might fully secure me to himself, he induced me to form an intimacy with a young person who, as my companion, was instrumental in strengthening my hands in wickedness, to whom I felt a greater attachment than to my own brothers, and through whose example and instructions I abounded in iniquity more than ever. In this state of dissipation and enmity against God, when the family have been attending the ordinances of God, I have frequently wandered into the woods and fields, inexpressibly miserable and wretched, and feeling, in an awful degree, the bitterness of sinning against God; for, though through the restraints of my parents, and the light which God had given me, I was in general preserved from notorious sins, yet great was my vileness before the Lord.

"Being arrived at my eighteenth year, my intention was to have cast off the restraints of my parents, to follow the example of my companion in prodigality and dissipation, under the hope that at a future period, when the days of my youthful pleasures were closed, I might reform my conduct, and give my heart to God. But at this time, the Holy Spirit, whose long-suffering had borne with my levity and trifling, convinced me deeply of sin, and of the necessity of a present salvation.

"On the 16th day of February, 1800, Mr. John Clarke came to preach at Peasmarsh. His text was Luke xxiii. 42, 43, 'Lord remember me when thou comest into thy kingdom,' &c. and the sermon was rendered instrumental in alarming my fears, humbling my stubborn soul, and leading me to cry for mercy unto God. Being returned home from the preaching, the Spirit of God still more powerfully alarmed me; and the convictions, under which I laboured for a short time, were brought to my remembrance. I opened the Bible, but the word was like a hammer, breaking the rock in pieces; in consequence, I could only direct my prayer unto God; and, indeed, so intolerable was the burden of guilt under which I laboured, and so afflicting the retrospect of my past conduct, that in the most fervent manner I was constrained to agonize with God in prayer. I continued under the most unspeakable anguish of mind for three days, when the Lord, who never said to the seed of Jacob, 'seek ye me in vain,' graciously favoured me with a sense of redemption, through the blood of Jesus, by forgiving all my sins. Being in the field, in the exercise of prayer, I heard, as it were, a voice, saying, 'Ho! every one that thirsteth, let him come and drink of the waters of life freely;' at which instant my soul was dissolved into contrition, and, for some moments, I remained speechless; but, soon I cried out, 'Lord, I thirst; shew me the waters:' when by faith I beheld the Son of God evidently as crucified before me, was delivered of the burden of guilt, and was enabled to exclaim, 'Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou now comfortest me.' Thus was my darkness turned into light, and my mourning into joy, which was unspeakably great. I now no longer neglected Divine ordinances, but embraced every opportunity of waiting upon God; yea, in him and in his ways was my delight; nevertheless, I was soon tempted to suppose that I was indulging a false peace; hence I cried to God, who soon delivered me by applying, 'Son, be of good cheer, thy sins are forgiven thee.'"

He now walked in the light of God's reconciled countenance daily; and in the contemplation of the works of creation, providence, and grace, found unutterable delight. His deep and powerful conviction of sin had led him to see, that in an unpardoned state he could not be safe, and hence he wrestled with God for redemption through the blood of the cross; and when afterwards brought into doubt and fear, lest he had deceived himself, he could not lightly part with the sense of mercy.—Very possibly Mr. Butler's case may be read by some who have long seen their need of pardon, but have never, as yet, tasted that the Lord is gracious; or, who, through unnecessary reasonings, have lost that lively sense of the Divine favour which they

once enjoyed. It would be well for such to recollect, that the remission of sins is an essential part of the great salvation; because, no unpardoned soul can enter heaven; that, all the first Christians had a clear sense of the pardoning love of God, and thereby rejoiced in hope of the glory of God; that, every convinced sinner is called to possess the same happy experience, inasmuch as the testimony of their peace and joy in believing, who first trusted in Christ, is left on record for the encouragement of all awakened sinners to the end of time; and, lastly, admitting the indispensable obligation on every penitent to bring forth the fruits meet for repentance, by departing from sin and living unto God; yet, that the pardoning mercy of God is suspended on the condition of believing on the Lord Jesus Christ, as the only immediate method of laying hold on the promise of mercy, and receiving the witness of the Holy Spirit unto the knowledge of salvation by the remission of sins. Neither is it sufficient to attain the sense of pardon; but we are equally called to retain this grace unto the end. It is easy to exclaim, "Once in grace, always in grace!" or, "once justified, for ever justified!" But the Holy Spirit may be grieved; and, as the result, the witness of pardoning mercy be withdrawn. Mr. Butler himself, after having for some time enjoyed the comforts of genuine experience, in one instance painfully felt the distressing consequences of giving way to sin, and for a time had the sentence of guilt and condemnation on his conscience. This declension, he says, "was accompanied by such a degree of obduracy that, for some time, I neglected to acknowledge my evil; and O, how great was the darkness in which I was now involved! But being satisfied by experience that mercy was with the Lord, and being determined that if I perished it should be at his footstool, I soon regained the light of his countenance." Mr. Butler being again restored to the enjoyment of Divine mercy, resolved to be doubly watchful, gave his heart fully to God, and continued to follow the Lord with due circumspection and perseverance unto the close of life.

Several months after Mr. Butler's recovery of the happy experience he had lost, he found his mind strongly imprest that it was his duty to call sinners to repentance. On this subject he had many severe conflicts. Fearing to rush, uncalled of God, on an office and work the most awful and important that can be committed to man, he long resisted the impression; yet he felt a tender concern for sinners, accompanied with a distressing apprehension, that by refusing to comply with the impression on his mind, he should incur the Divine displeasure; and hence he yielded to the call that was given, and began to preach the doctrines of the cross to his fellow-creatures, wherever the Lord opened his way.

It appears to have been about this time, though I cannot exactly ascertain the date, that he had his mind more fully enlightened to see the indispensable necessity of perfect holiness. The discovery of the remaining depravity of his heart was a revelation which pierced him through with many sorrows. But of all others, the strong propensity he felt to unholy anger was to him painful in the extreme: and, indeed, such was the force of this propensity, that, to use his own expression, "It mattered not whether it had any object; and it was frequently no small difficulty to prevent its breaking out; so that I was under the necessity of carefully watching over my spirit, and seeking help from God." For some time the discoveries he had of the remaining evils, against which he struggled to get free, were so affecting to his mind, that he could scarcely expect the deliverance he wanted until he should be made free from the body. But, by "reading with attention and much prayer to God, Mr. Fletcher's Last Check to Antinomianism, my corrupt nature," he says, "became intolerably loathsome, and I was convinced that until a deliverance was effected, I should remain a stranger to that happiness which God designed me to enjoy." He continued to seek earnestly for the full renewal of his soul in righteousness, and rested not until, by faith in the purifying blood, and receiving a larger measure of the Spirit of Christ, he laid hold on the promise of a full deliverance from all sin. "Then," he observes, "were my affections supremely placed on God, and the language of my heart was, 'Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.' My delight in his ways increased, the fear that hath torment vanished, my confidence was firm, and my evidence bright for glory. Yea, hereby it was made manifest to me, that my preceding experience was only a preparation for that felicity unto which I was now called." Such is his own account of the effects of that grace which he had received; and let not any reader, who is of a different opinion respecting the doctrine of entire sanctification, suppose that he was deceived, or that the experience, which he relates, or the doctrine included in that experience is not true. Rather let him believe the report of the Word of God on this head; let him search the Scriptures, laying aside all prejudice and partiality, in the fear of God, with earnest prayer to understand this truth aright; and, instead of disputing against this glorious doctrine, and attempting to shew with how little of the mind of Christ he may go to heaven, *let him seek with all his heart, in lively expectation* through faith in the blood of the cross, for the cleansing efficacy of that precious blood; and verily, as God and his word are true, and as there is an infinite efficacy in the blood and Spirit of our common Lord to save from all sin, he shall also prove by faith, that he

who pardoneth sin is also equally willing to "cleanse from all unrighteousness."

Mr. Butler had been a local preacher about two years, when he was addressed by one of the travelling preachers on the circuit, in regard to his becoming an itinerant. This proposal was succeeded by some severe conflicts of mind respecting the will of God. He feared to run before he was sent, and to comply with the request of a friend, while the approbation of his Divine Master was wanting. Hence he wrestled mightily with God to know his will, and committed himself to the disposal of him who alone could read his heart. In due time the way was opened, but attended with some difficulties: for, when he received from the Conference a letter respecting his travelling, he met with a decided opposition from a very near quarter. "I was," he says, "strenuously opposed by an affectionate father, whose conduct on the occasion indicated that his life was bound up in the presence of his son; and who, by his remonstrances, prevailed on me to refuse the request of the Conference. But I was convinced that I was sinning against the Lord; for no sooner had I put the letter into the post-office than the glory of God departed from me. I no longer retained a sense of his approbation, but laboured under an intolerable sense of guilt, a stranger to peace, until my father gave his consent to retract what I had said in my letter." His retractation was accepted, and in the year 1802, he was appointed to the Lynn circuit. He entered on his work with an intention, if accepted, to abide therein; but, if otherwise to return to his father's house. "I soon became," he says, "more sensible of my own ignorance, and of the greatness and importance of the work in which I was engaged. I was severely tried from various quarters; and I most assuredly should have relinquished my work, but having once felt the bitterness of sinning against God in a similar case, I dared not to repeat it again.

"I was stationed, at the Manchester Conference, 1803, on the Thetford circuit. This year the Lord blessed the labours of his servants, and granted unto us to see a gradual prosperity of his work.

"At the London Conference, 1804, I was removed to the city of Norwich. From a consciousness of my inability, I entered on my circuit with fear and trembling; but God granted me strength according to my day, and gave me favour in the eyes of the people.

"From thence I was removed to Grimsby, in 1805, with Mr. Vaughan, with whom I had laboured at Thetford. This was a prosperous year to both preachers and people, many being added to the Lord."

In 1806 he was appointed to the Winterton circuit, in which it appears he was married to Miss H. Marshall. His next remove was to Lincoln, where, he observes, "I spent two happy years, amongst an affectionate and pious people." Their next remove was to Biggleswade; after noticing which Mr. B. remarks, that Mrs. B. was to him a true help, and a useful member of society; but that in about nine years from their marriage, she was taken away from him. This was a severe stroke to him; but he was, amidst the most distressing feelings and anxieties, enabled to look up to God for strength, and found that support and comfort which his case required.

Whilst Mr. Butler was stationed in the Ipswich circuit, he took a violent cold, in the foggy weather of November, 1817, but continued to preach till January, 1818, when his voice and strength failed him. The severity of his cough occasioned the rupture of a blood-vessel, from the effects of which he never recovered. Hence, in January, his brother, Mr. E. Butler, of Peasmarsh, brought him home to his own house in the Rye circuit, where he died. When I visited him, he was so extremely weak that it was but little that he could say on any subject; yet he evidently possessed his soul in peace; and, from the beginning to the close of his last illness, found his mind comforted in the retrospect of past mercies, and in the view of an approaching immortality. The truth and importance of Christianity, his recollection of the early impressions made by the Holy Spirit upon his mind, his call to the work of the ministry, the many blessings he had received therein, together with the prospect of eternal glory, appear to have yielded him matter for meditation; and, on the ground of his personal interest in these, he distinctly notices the consolation he received. For a short time after his arrival at Peasmarsh he seemed to revive, but the issue proved that the last stage of his complaint had taken place; and he was compelled to give up the hope of life. Yet, not the hope of a life beyond the grave; for, admitting the extreme weakness of his frame, his soul was, as he advanced towards eternity, not seldom enraptured with the abundant consolations of the grace he enjoyed. On these, his brother remarks, that "One day his sister said to him, that if he recovered he would deceive all his friends; he answered, 'Well, heaven is before me.' At another time he said, 'Were I to speak or write all my thoughts, it would wear me out. I have been thinking of our glorious Head, that he ascended into the heavens, and he will also bring us thither. These poor bodies must go to the grave until the resurrection, when they will be raised glorious bodies, and our spirits return with our Redeemer and inhabit them."

March. 27. After a restless night of coughing, he said, "I can recount the dealings of God with my soul. My foundation

is Jesus, whom I now find precious, by whom I am reconciled to God; and though incomprehensible now, I expect to behold him in glory for ever; and in heaven grow into a conformity, and consequently a greater nearness to him, to all eternity. Though I have been an insignificant trifle, going about a little, I hope I have not been a mere shadow in his church; and yet, this is not my foundation, but the mercy of God, and the merits of Christ, whose presence now comforts me, and through whom I look for all that is calculated to constitute my bliss for ever." On the evening before his departure he said, "My body trembles, but my soul is fixed on Jesus, whom I know to be my Saviour." In this state of mind he remained to the last, when, on the 30th of March, he fled to the rest which remaineth for the people of God.

Scripture Illustrated.

Communicated for the Methodist Magazine.

"How can they preach except they be *sent?*" Romans x.

It has been usual to refer this "*sent*," as importing sent *of God;* but besides its not so reading, it is thought the context *proves* it means *sent* by the *Church.* If this idea can be sustained in the following *paraphrase* of the 10th chapter of Romans, will it not present an interesting text for a *Missionary* Sermon?

Verses.

4. "Christ is the *end* of the law, for (*personal*) righteous-
7, 8. ness to every one that believeth." "For the righteousness that is of Faith," is *not difficult of attainment, but it brings* "the word nigh thee even in thy mouth and in thy heart, so that if thou shalt *confess* with thy mouth the Lord Jesus, (for with the *mouth* confession is made unto salvation) and shalt *believe* in thine *heart* that God raised him from the dead, (for with the *heart* man believeth unto righteousness) thou shalt be saved—and as "there is no difference between the *Jew* and the *Greek,*" *whosoever* shall
10. *call* upon the name of the Lord shall be saved." But
13. behold! *free* and *easy* as it is, "how shall the *Greek* or the *Gentile call* upon him, in whom they have *not believ-*
14. *ed?*" and, "how shall they believe in him of whom they *have not heard?* and how shall *they hear* without a Preacher, and how shall *they* preach except *they* be *sent*" by the *elders of the church,* as their *chosen* men?* Then

* See two cases of sending Paul and Barnabas, Acts xiii. 2, 3. and xv. 22, 25.

Verses.
shall they "rejoice for the consolation" and say (as it is
15. written) "beautiful are the *feet* of them *that preach to us*,
the gospel of peace, and *bring* unto our *ears* the glad ti-
dings of good things!" Thus comes *their* faith; for
17. "faith cometh *by hearing*" (them) "and hearing by the
word of God," which *they* preach.

We must thus *send* the Gospel, because millions are yet without even hearing of it; and therefore, "they have
16. not all *obeyed* the Gospel," and therefore "*Esaias* truly said, Lord, who hath believed our report." But, '*I* say, have they not already heard" (in a *degree*, in such *sense*, as the Psalmist xix. 4. has expressed it, to wit:)
18. "their line (that is, the display of God's handy work in the firmament, which is a voice *heard* by all people) is gone out, through all the earth, and their words to the end of the world." *I* therefore (Paul) in writing to you *Hebrews* at *Rome*, my proselytes, beseech you to consider if "this calling in of the Gentiles, is by any means the casting away (as ye have feared) of God's peculiar people, which *ye are*" of birthright. I reply by asking you,
19. "Did not Israel (your fore-fathers) know" by both Moses and Elias, that these things should be so? Truly,
21. Esaias did say, because, "all day long I stretched forth my hands unto a disobedient and gainsaying people"—
20. "I will be found of them that sought me not, I will be made manifest unto them that *asked not after me*," and,
19. so Moses also before had said, "I will provoke you to jealousy by them that are no people, and by a foolish nation (such as the *heathen* are) I will anger you" i. e. by them I will excite you to *emulation*. J. T. W.

The Attributes of God Displayed.

From the London Methodist Magazine.

To the Editor of the Methodist Magazine.

SIR,

SHOULD you deem the following extract from M'Keevor's Voyage to Hudson's Bay, worthy a place in your excellent miscellany, its insertion, when convenient, will oblige, yours, &c.

Nottingham, December, 1819. W. G.

"While sailing through the straggling ice, one of the men on the quarter-deck observed, at a few yards distant, a silver bear, and her two young cubs. The captain immediately ordered the

jolly-boat to be lowered, and muskets, pistols, cutlasses, &c. to be got in readiness. All things being prepared, Mr. Fidler, Mr. Cockwell, the first mate, with one or two more, set out in pursuit of them. We were all leaning over the deck, waiting with the greatest anxiety for the interesting scene that we expected to witness. They had not got many yards from the vessel, when I beheld a very affecting sight. The mother, observing their approach, and aware of their intention, set up a most doleful cry, and presently clasped her two young ones within her fore paws. First she would look at one, then at the other, and again resume her piteous cry. Perceiving the men approach still nearer, she got them on her back, and dived under water to a considerable distance: when exhausted, she made to the ice for shelter. This she did several successive times. The gentlemen who went out for the purpose of shooting her, were so justly affected at the sight, that they humanely returned to the ship without discharging their muskets. Still, however, the poor bear apprehended danger. After getting on a detached piece of ice, she again clasped her young ones with the greatest tenderness, and continued her heart-melting cries. In about ten minutes, another party, not subject to the same correct sensibility as the former, went in pursuit of her. Immediately on observing this, she again took her young on her back; one time getting under water; at another, escaping to the ice for refuge. When the party had got within a short distance of her, they all fired. The mother, however, had covered her young cubs so effectually, that she alone was wounded, one of the balls entering her chest. The scene that followed was, if possible, still more affecting than that we had already witnessed.

"Though mortally wounded, she retained within her fond embraces her tender young. It looked as though the iron grasp of death could not tear asunder those ties of affection which bound her to them. Still she would fondly gaze at the one, then at the other, occasionally renewing her piteous cries which had now become much more feeble. But the purple current of life was ebbing fast through the wound: her sides heaved—her eye became glassy and dim—she looked at her young ones—gave a convulsive sob—laid down her head, and expired!

"After this, they had no difficulty in taking the young cubs. They in vain, however, endeavoured to loose them from their parent's embraces. Even while dragging her up the side of the vessel they still kept their hold. When they had got her on board she was immediately skinned; when the skin was removed they put it into the cage which had been prepared for the young cubs. As they roared most hideously from the time they were torn from the mother, we were in hopes that this might pacify them; and it did so; it was no sooner introduced than they laid

their heads down upon it, and growled in a very affecting manner when any one attempted to touch it, they roared very loud, and appeared much more irritable than usual. They were brought home, and sold in London at a very high price.

When detached from its young, how very different is the character of the polar bear from that I have just described; it is then a most formidable animal, being apparently the natural lord of those frozen regions Every other animal shudders at his approach, considering it as a signal for immediate destruction. The seals either retire to their sub-marine dwellings, or conceal themselves in the crevices of the ice-islands, while the bear, stalking along with solemn majesty, faces the breeze, raises his head, and snuffs the passing scent, whereby he discovers the nearest route to his odorous banquet. A favourite poet, with great truth and beauty, thus describes the march of this formidable animal:

"There, through the piny forest, half absorbed,
Rough tenant of those shades, the shapeless bear,
With dangling ice, all horrid, stalks forlorn,
Slow pac'd, and sourer as the storms increase,
He makes his bed beneath the inclement drift,
And with stern patience, scorning weak complaint,
Hardens his heart against assailing want."

They are possessed of such uncommon strength, and defend themselves, when beset, with such extraordinary obstinacy, that even the natives of the country never venture to attack them but in parties of eight or ten, and even then are often defeated with the loss of one or more of their number. Though to a skilful rifleman the danger is very much diminished, the bear is still an animal of tremendous strength and fierceness, as will appear from the following adventure:—Captain Lewis tells us, that one evening the men in the hindermost of the canoes discovered a large silver bear, lying in the open grounds about 300 paces from the river. Six of them, all good hunters, set out to attack him, and concealing themselves by a small eminence, came unperceived within forty paces of him. Four of them now fired, and each lodged a ball in his body, two of them directly through the lungs. The justly enraged animal sprung up, and ran open-mouthed at them. As he came near, the two hunters who had reserved their fire gave him two wounds, one of which, breaking his shoulder, retarded his motion for a moment; but before they could re-load he was so near that they were obliged to run to the river, and before they reached it he had almost overtaken them. Two jumped into the canoe, the other four separated, and concealing themselves in the willows, fired as fast as each could load. They struck him several times, but they only exasperated him; and he at last pursued two of them so closely, that they jumped down a perpendicular bank of

20 feet into the river; the bear sprang after them, and was within a few paces from the hindmost, when one of the hunters on shore shot him in the head and killed him. They dragged him on shore and found that eight balls had passed through his body in different directions. Frequently they attack, and even attempt to board armed vessels at a great distance from the shore, and are sometimes repelled with great difficulty. While on land, they prey on foxes, hares, martins, and young birds; they also eat various kinds of berries, which they may chance to find while ranging through the trackless desert. During these excursions they not unfrequently enter the habitations of the natives, and carry off one of the party. Mr. Howes, one of the inland governors, mentioned to me, that one evening he and his companions were sitting in their wigwam, enjoying a social hour after a hard day's hunting, when, on a sudden, they found one of their party to disappear. A white bear had, in fact, carried him off by the skirt of his coat. They all immediately sallied out in pursuit of him, which, when the bear observed, he instantly dropped his prey, and made off into the woods. It is said that the best mode of repelling them on these occasions is by the smell of burnt feathers. During the summer months, being allured by the scent of the carcases of whales, seals, &c. they venture out on the ice. They have been seen on those islands at the distance of more than eighty miles from land, preying and feeding as they float along. During the winter they retire and immerse themselves deep beneath the snow, where they pass the long and dreary arctic winter, and do not again appear until the return of spring.

The whole animal is white, except on the point of the nose and the claws, which are of a deep black colour; the ears are small and sharp, and the eye small and of a deep jet black; the hair is of a great length, and the limbs are of an enormous size, and of a very unseemly shape. I tasted the flesh of the one we killed, and think it by no means bad eating. It had, however, a fishy taste. The paw, when dried and smoked, is considered a delicious morsel. Among the Chinese, the flesh is considered as one of the greatest rarities, insomuch that, as Du Haldy informs us, the emperor will send fifty or a hundred leagues into Tartary to procure them for a great entertainment. At the approach of winter they become extremely fat; a hundred pounds have been taken from a single beast at this time of the year. Their skins are used for a variety of purposes. By the Esquimeaux they are used for the purpose of making boots, shoes, and other articles of dress. In this country they are sold principally for covers of coach-boxes. The length of one whose history I have related, measured thirteen feet. The tendons, when split, are used by the Esquimeaux as a substitute for

thread; for which purpose, if we might judge by the neatness of their workmanship, it answers admirably. They appear to be confined to the coldest part of our globe, being found as far north as any navigators have yet been able to penetrate.

The Grace of God Manifested.

From the London Methodist Magazine.

ACCOUNT OF THE PIOUS LIFE AND HAPPY DEATH OF MRS. JANE JEFFS, OF GLOUCESTER.

Written by her Husband.

(Concluded from page 138.)

At the commencement of this her last illness she observed, that she believed this affliction would terminate in death, for she never found her affections more loosened from earth,—alluding to the tie she felt on former occasions on leaving her dear Joseph in his afflicted state,—adding, she knew the Lord would graciously support her dear Jeffs. During the first fortnight, her disorder fluctuated, and sometimes hopes were entertained of her recovery; and few, I believe, expected any thing to the contrary. She remained perfectly resigned to the will of her heavenly Father, trusting, as she expressed herself, in a faithful covenant-keeping God. She had many very profitable interviews with her Christian friends who came to see her, and I believe her conversation was blessed to several. Prayer was daily made in her behalf, both in the congregation and among individuals; but the Lord knew what was best for her.

To one of her kind friends, (after she had been bled, and for some time hanging as it were between life and death,) she said, "How increasingly happy I feel myself, my cup of joy runneth over.

'O for a thousand tongues,
On all the world to call.'"

During the third week, she seemed every day, until Saturday, to get somewhat better; but in the afternoon, or rather the evening of that day, she grew much worse, and experienced a painful night both in her back and sides, but exclaimed,

"Round me and beneath are spread
The everlasting arms."

She frequently said to me, "How good the Lord is! Don't grieve, it will be but a little while before we meet again." To one of her friends who came to sit with her, she pointed out

some lines, (written by a preacher's wife respecting her husband, who took a share in all her afflictions,) as strictly applicable to me. But, lest it should be thought I wish to praise myself, I forbear to mention them. Looking steadfastly at me she said, "The Lord will support you—weep not."

On Sunday, Jan. 31st, she was very ill indeed, her sufferings were very great; and wishing me not to witness them, she begged me to go to the lovefeast, praying it might be a feast of love to our souls. While I was there, her pain being very great, she said to her constant friend, "I fear my pain of body keeps me from glorifying my God." Her friend said, "The enemy knows our weakest part; I don't know what you can do more than lie so resigned under such heavy afflictions. When you are able, you are continually speaking of the praises of God. The Lord knows whereof you are made; he remembers that we are but dust; Christ is not an High Priest who cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." "Yes," said my dear wife, "and in a measure feels afresh what every member bears;"

> "His love is as great as his power,
> And neither knows measure nor end."

She passed a suffering night, and on Monday her pain in her side and back was very acute; a large blister was applied, which gave her some little ease. In the midst of her pain, she said, "The mortal conflict will soon be over. It is but a moment, and a moment will not always last. There is a river, the streams whereof make glad the city of God." She continued growing much worse until Wednesday morning, when we all thought that day would put a period to all her sufferings. She requested me to go into the adjoining room and pray to the Lord that he would be pleased to grant her an easy passage. When I returned, she said, "Well, my love, has the Lord given you a promise for me." I said, "Yes, my dear, when your heart and flesh faileth, God will be the strength of your heart and your portion for ever. In his presence there is fulness of joy, &c. His rod and his staff shall comfort you." She said, "It is well." In the evening she requested me to read the whole of that hymn in the 275th page, beginning with "Omnipresent God, whose aid;" and was able to repeat good part of it herself, and found comfort therein. She requested me to talk to her of the love of Jesus. I said, "My dear, his love is without a bottom or a shore." "Yes," said she,

> "Safe in thy arms I'll lay me down,
> Thy everlasting arms of love."

She then bid me read the 43d chapter of Isaiah. While I was reading the verses with which the Lord first set her soul at liberty,

she exclaimed, "That promise has been applied to my mind thousands of times, even in my darkest moments." "Yes," said I, "and you find it still applied." She added, "For upwards of thirty years I have known that God is mine and I am his: what can I want beside. He will never leave me nor forsake me;

'In my heavenly Father's arms
I shall resign my breath;
And lose my life amidst the charms
Of so Divine a death.'"

I sat up with her the whole of the night; she had not much rest, but was truly happy. In the mean time the enemy of my soul was levelling his fiery darts at me, and the powers of darkness seemed, for a while, to be let loose upon me. She looked at me with a smile, as though she could read what I was conflicting with; and said, in a manner I shall never forget,

"God is thine, disdain to fear
The enemy within," &c.

This was a word in season, and I repaired to the throne of grace, and found deliverance nigh.

While we were talking together of the love of God, and alluding to her approaching happy change, I said, "Jesus hath done all things well." "Yes," said she, "Christ Jesus hath opened the kingdom of heaven to all believers, and an abundant entrance shall be administered, &c. O what an expression—*an abundant entrance*—Jesus hath even perfumed the grave for us. He is an advocate every way suited to our necessities."—She took an affectionate leave of several who came to see her, and gave to each a suitable portion of Scriptural advice. I feared it might be too much for her, but her kind friends would not have been satisfied without seeing her; and she bore it far better than my expectation. To one of her class, whose spiritual prosperity she longed for, and over whom she had watched with a godly jealousy, she said, "Seek *first* the kingdom of God and his righteousness, and all other things shall be added;" adding, "I feel for you, but I must leave you to God and the word of his grace."

After this she seemed to revive a little, and she said to me, "I don't wish any thing to be said about me by way of a funeral sermon;—it is by the grace of God I am what I am; I feel I am a sinner saved by grace." I said, "Well, my dear, I wish to do every thing agreeable to your mind, only I think it may be likely to do good." "Well, you tell Mr. Byron what I say, and I shall leave it to his and your better judgment." She kindly thanked her nurse, and all who attended her, expressing great satisfaction in every thing that was done for her. She clasped the hand of her medical attendant, and kindly blessed him for

all his attentive services to her, praying that the Lord would grant them a happy meeting in heaven. And, to his praise be it spoken, he constantly waited upon her with as much filial affection and tenderness, as though she had been his own parent.

Thursday she had some little sleep, but through excessive weakness, could speak but very little. She was parched with continual thirst, and suffering considerable pain thereby she said, "Give me some water, I could drink a large draught." And when it was given her she said, "O how good." And contrasting her sufferings with those of her dear Jesus, she exclaimed, "This is not vinegar and gall;

'Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.' "

In the evening I said, "My dear, Mrs. Byron desires her love to you; she would have been glad if the Lord had seen fit for you to have been raised again to his church and your own class; if it had been only for you to sit among them to tell them of the love of Jesus, and exhort them like the apostle, by saying, 'Little children, love one another,' it would have been a mean of doing them good." She expressed her gratitude, and said, "Give my dying love to Mrs. Byron; she is a most affectionate woman." "Yes, my dear," said I, "she loves you, and so do your Christian friends, who all unite in love to you." I added, "Jesus loves you." "Yes," said she, "that is best of all;

'God is love, I know, I feel,
Jesus weeps, and loves me still.' "

To her brother, the salvation of whose soul lay near her heart, though she was scarcely able to speak, she said, "Seek the Lord, and hope in him, and we shall meet again." He is a son and brother of many prayers.—To her sister, when weeping round her bed, she said, "Weep not for me." To another weeping friend, "Angels invisible are attending round."

On Friday she remained part of the day quite easy. At one time she raised her voice and said,

"O for a trumpet's voice,
On all the world to call;
To bid their hearts rejoice
In him who died for all," &c.

About half past twelve o'clock she requested me to support her; I did as she desired me, and she said, "I find Jesus increasingly precious, and cried out,

'Then in a nobler sweeter song,
I'll sing thy power to save;
When this poor lisping stammering tongue,
Lies silent in the grave.' "

"Yes," said I,

"And when to that bright world we rise,
To claim our mansion in the skies,
This note above the rest shall swell—
Our Jesus hath done all things well."—

At one time she said, "Why are his chariot wheels so long in coming?" I answered, "He will surely come, and will not tarry." "Yes," she exclaimed, "the Lord's time is the best time; 'We have a building of God, a house not made with hands, eternal in the heavens,'" repeating, "made without hands." She slept some hours during the night. When I put a question to her relative to the state of her mind, whether she still found herself happy, she said, "Yes, Jesus is increasingly precious. It would be the highest act of ingratitude to doubt the goodness of God after so many years experience of his love. It would be a God-dishonouring sin."

About ten o'clock on Sunday morning preparations were made to get her out of bed. This being done, and she being laid down in bed again, according to her directions, she said, "O bless the Lord! how comfortably it is all done. O how easy; praise the Lord." She then quietly reclined her dying head, and sweetly fell asleep in the arms of her blessed Jesus, about half past eleven o'clock on Saturday morning, Feb. 6, 1819, in the 46th year of her age. As she lived, so she died,—happy in the love of God, in love and peace with all that composed the true church of Christ, and bore his image, of every denomination, and in peace and charity with all mankind.

It may be asked, "Had she no defects or imperfections?" To such inquiries, I would say, "Yes, she was conscious of many in herself. But as I seldom witnessed any, I hope I shall be spared the pains of even endeavouring to recollect them, much more of reciting them. Suffice it to say, she being conscious of them herself, carried them to the foot of the cross, humbly deplored them before God, obtained pardon through the blood of atonement, and finally deliverance from them through faith in Christ Jesus our Lord. View her in what relation of life we may, in various respects she was worthy of our imitation. When a child, she was most dutiful to her parents, loving to the other members of the family; and as she grew older, earnestly prayed for the salvation of their souls.—As a friend, she was firm and constant in her attachments; as a wife and mother, she was the most tender, loving and affectionate; and in the church, whether considered as a private member, or class-leader, she was humble, pious, and useful. The members of her class recollect well her fervent prayers, her faithful admonitions, her encouraging and scriptural exhortations; and they knew likewise it was a maxim with her,

"Never to use the harsher way,
If love would do the deed."

What I have written I conceive to be justly due to her memory. I conclude by saying, "She being dead, yet speaketh."

Gloucester, Feb. 12, 1819. SAMUEL JEFFS.

Miscellaneous.

For the Methodist Magazine.

ADDITIONAL OBSERVATIONS ON CONSISTENCY OF CHARACTER.

To trace effects to their causes, and where a combination of causes are at work to assign to each its peculiar place, so as to arrive at safe conclusions, requires a compass of knowledge, acquired by that deep and laborious research, which falls within the province of but few rare geniuses. It so happens, however, that, in many instances, the causes which produce certain effects are more obvious, and a man needs but little acquaintance with the operations of nature, or a small portion of accurate observation of human beings, to account, upon the common principles of ratiocination, both for the one and the other.

There is no maxim, within the whole circle of philosophical truths, which admits of clearer demonstration than the following;—*That the same causes, under the same circumstances, uniformly produce the same effects.* When we apply this maxim to moral, it will be found equally true as when applied to physical principles. As fire uniformly emits light and heat, so does inconsistency of conduct excite disgust, call forth the censures of the well-instructed, and produce deleterious effects upon the morals of society; and more especially that kind of inconsistency which is exemplified by those who profess faith in Christianity, while their moral deportment is a flagrant violation of its holy requirements.

What was it, for instance, which gave birth to that huge mountain of infidelity, which, in the last century, vomited out its destructive lava over the populous plains of Christendom, sweeping away, in its mighty course, whole kingdoms, with their cities and villages? This burning mountain was raised by a gradual accumulation of abuses and absurdities, which men, under the awful sanction of the Christian name and Christian Priesthood, had superadded, (O! dreadful appendages) to the pure system of Christianity. Viewing popery as interwoven, more or less, with all the civil institutions of Europe; perverting the understandings and enslaving the consciences of all

classes of men; breathing a spirit of intolerance, and barring the intellectual world from the light of science, and from freedom of inquiry; and considering, also, that this ill-shapen system of religion, debased by superstition, and blindfolded by ignorance, was identified with Christianity itself; seeing, moreover, that most of its advocates and adherents were sunk into vice, and were become the mere mercenary supporters of a system of corruption; such men as Wieshaupt of Germany, D'Alembert, Voltaire, Rosseau, and Volney of France, Hume and Gibbon of Great-Britain, Frederick of Prussia, and Paine of America; arming themselves with weapons scraped from the arsenal of infidelity, commenced their rude attack upon the Church, aiming, at the same time, a deadly blow at those monarchies, which lent their influence to support, what these infatuated men erroneously considered to be Christianity. Their furious passions, being inflamed with the fire of hell, raged with infernal enmity! Thus the inconsistencies of popery, that is to say, the absurd dogmas of men, who made the Church a bank for the support of sinecures, who fed their voluptuous passions by means of this sacrilegious revenue, became the hot-bed of infidelity. Though, from the acuteness of their intellectual powers, one would suppose, that these men might have discriminated between that system of doctrine and ordinances which was of divine appointment, and those corrupt appendages which were of human origin, yet they did not; and hence, confounding the "chaff with the wheat," and impelled on by their voracious appetites, which were in direct hostility to the self-denying requirements of the Gospel, they greedily devoured every thing before them, not sparing even the innocent *babe of Bethlehem.* O inconsistency! Shalt thou not be responsible for some of the destructive effects of the fire of infidelity?

It matters not under what name inconsistency shew itself, nor what specific form it may assume; whether it mask itself under the habiliments of Popery, Protestantism, Mahometanism, or Heathenism; or appear under the more winning names of Arminianism or Calvinism; its effects are the same. But when we embrace truth in general terms, and then draw an erroneous conclusion from it, the natural tendency of which is to grant licence to sinful propensities, the source of the inconsistency, being more occult, is less easily detected, while the conduct itself is equally glaring and pernicious. But if this conclusion manifestly leads to the indulgence of those passions and appetites, which are congenial to fallen nature, it becomes truly alarming to the pious mind.

The truth of these observations will be best illustrated in the belief and conduct of *Incontinens.*

Blessed by the God of providence with an elevated genius, and cultivated under the tuition of a skilful master, he early exhibited those rare intellectual qualities which excited in the minds of his friends just anticipations of his future greatness. But, unhappily for himself and the world, he, at that period of life when the mind, tender and flexible, is susceptible of the slightest touches, imbibed that principle of philosophy which teaches that one eternal law uniformly rules the universe; and that this, receiving its direction in the first place from the Creator of the world, operates, in every instance, according to the Divine Mind, and that its ultimate result, in every respect, is pleasing to God.

Under the influence of this evil-engendering principle, he arrived to that state of maturity, in which he claimed the right of thinking for himself. Casting his eyes abroad upon the mighty empire of creation, he was sensibly struck with the admirable marks of omnipotence and wisdom which he beheld in the structure of the universe; and rejoiced to find his previous belief confirmed by the inferences his own mind could now draw from existing facts. He, therefore, understandingly believed in one God. By turning over the volume of natural religion, and examining it with candid criticism, he soon perceived its defects; and hence, being directed in his inquiries by *Evangelus*, he dipt with eagerness into the book of revelation, surveyed its external and internal evidence; and, as might be expected in a mind like his, he soon perceived those commanding evidences of truth, which gained the assent of his understanding. He did not stop here. Following the vein now opened to his eager inspection, he soon descended to that rich mine, where all the gems of precious truths, unfolded in the inspired volume, cast forth their bright scintillations, and almost overpowered him with their refulgence. He is charmed! He is captivated! But, the first sensations subsiding, a strange hesitancy begins to distract his mind. At one time he is ready to throw himself at the feet of the adorable Saviour, and make a total surrender of all his passions for sensual pleasure, which ere this, had gained an unhappy preponderence over his mind. Then he finds a powerful excitement in his heart, originating from a source he little suspected, prompting him to resist the convictions of truth, and to follow the dictates of his corrupt inclinations. Here he paused—he reflected—an involuntary sigh betrayed the agitation of his mind. He found himself powerfully drawn by two opposing motives. Truth had found its way to his understanding, and it enforced its unbending demands by all the authority of its Sacred Author; but his pride and his passions, unwilling to unloose their grasp, held him under their domineering influence.

Happy would it have been for *Incontinens*, if, in this perilous situation, he had been favoured with that friend to mankind, *Evangelus—Consentaneus*. This consistent Evangelist might have developed the plan of redemption in all its excellencies; shewn him the compatibility of the Divine government with human liberty; might have pointed him to the universality of the Saviour's love, and have reconciled to his dubious mind salvation by grace with human responsibility.

Not, however, being thus favoured, and still being under the influence of that fatal doctrine before mentioned, he insensibly sunk down into a stoical belief that all things were prefixed by God, and therefore it was useless for him to undertake either to disarm Omnipotence of his power, or to resist his uncontroulable decree. Incorporating this principle of his religious creed with his received system of philosophy, his penetrating mind could hardly avoid perceiving the inference necessarily flowing from it. He reasoned thus:—If all things result from the uniform operation of a law emanating from the Infinite Mind, perfectly subserving His wise and benevolent purpose; and if I am included among the number of those who are to be objects of his eternal delight, I shall finally enjoy the felicities of the future world, *drunk or sober*, in this! This revolting conclusion, though perfectly compatible with the principle of fatality he had adopted, is in flat contradiction to the general, nay, I may say, to every part of the system of Christianity he had embraced. One powerful plea it had in its favour:—Though the grasp which truth had upon his conscience made him suspect, sometimes, the permanency of his foundation, yet the conclusion on which he settled gave permission for the predominant operation of those sanguinary passions, which now loudly called for gratification.

An inconsistency, however, somewhat peculiar, served to restrain him in some measure. A regard to decency of character, which, in an age when Christianity is exalted to honour by the voice of the majority, he found it his interest to maintain, furnished him with a seasonable check, and tended not a little to induce a practical refutation of his dangerous principle. Sometimes, however, when a favourable opportunity will shield him from public observation, he indulges his favourite pursuits without restraint. If at any time his quiet is disturbed by the stingings of an accusing conscience, his adopted principle, that all things are in conformity to the council of God, operates like a charm, silences the reproving language of his conscience, and produces a temporary calm in his breast. I say temporary; for, in spite of his philosophy, which he now considers somewhat refined and sublimated by the fire of Christianity, the rays of eternal truth will sometimes

penetrate his soul, and make him suspect the soundness of his belief, and cause him to long for deliverance. Under these impressions he becomes restless. But an antidote is furnished. In the hands of some men, under high professions of learning and sanctity, the application of the above doctrine to his case, removes his apprehensions; for they tell him, that the time may not have yet arrived for his true conversion to God; or if a child of grace according to election, the old man is not yet crucified, nor will be, until death destroy the union between the soul and body; and therefore he must content himself by waiting patiently,—though impatience is one of the evils with which he must contend through life,—until the time appointed come for his deliverance.

Under the lulling effects of this moral anodyne, as quietly as he can he dozes, though frequently aroused by the flashes of truth, accompanied with those thundering declarations of God's word which threaten the unholy with everlasting destruction. At other times he gives full scope to his inclinations for sensual gratification, and strives to shield himself from blame by resorting to the leading principle of his philosophical and religious creed, which assures him that all things are as fixed as the Throne of God, and are continually tending to the ultimate good of the human family. While under this belief, he naturally concludes that it is vain to attempt a reformation, as he cannot alter, by his puny attempts, the original designs of Omnipotence.

Now, though his passions approve of his conclusion, yet, at times, his conscience, not yet cauterized by sin, strongly remonstrates against it; and he cannot help perceiving, such are his mental improvements, that the principle he has embraced, if followed in its legitimate consequences, is destructive of all morality. Those great moral principles which bind mankind to reciprocate the laws of justice and mercy in their intercourse with each other, unloose their hold upon the conscience; and that which has been denominated vice, by the common voice of mankind, and above all, by the voice of God in His word, is no more than the effect of an antecedaneous decree of that God who is righteous in all his ways! And were it not for the many express declarations of scripture to the contrary, *Incontinens* would pursue the consequences of his principle to their fullest extent, and to which it naturally leads, by denying an hereafter punishment altogether.

Here then is an inconsistency which owes its existence to a man's embracing the truth in general terms, because such is the strength of evidence in its favour that he cannot resist it; and yet drawing particular conclusions from it destructive of its pure demands, because those demands are at war with the contaminated passions of his unrenewed heart. What other evi-

dence do we need of man's departure from God? This inconsistency is a striking proof of the alienation of the heart of man from his Creator. Instead of sacrificing his passions to the righteous demands of Christianity, he brings to his aid a corrupt doctrine of philosophy, incorporates it with religion, and thus debasing this chaste offspring of the Most High, ingeniously finds out a way to spare the life of his corrupt inclinations, while he retains his belief in the system of Christianity.

Should not, therefore, that doctrine, which, by fair inference, gives permission to the indulgence of such unholy desires and propensities, be condemned and exploded? Who will arise in defence of the truth? The *whole truth* as it is in Jesus? Who will proclaim war against such inconsistencies as we behold in *Incontinens*? Let the lovers of order and decorum—let the lovers of virtue and religion—let the venerators of God's law and gospel—of experimental and practical godliness—arise under the mighty power of eternal truth, and march forward to the assault of that fortification which shelters such characters as *Incontinens*,—and never lay down their arms, "until it is laid even with the ground."

ACCOUNT OF THE CAPTIVITY BY THE INDIANS, DELIVERANCE, CONVERSION, AND HAPPY DEATH OF MRS. SCOTT.

Extracted from the Journal of Bishop Asbury.

THIS day in the evening brother K—— was called upon to perform the funeral solemnities of Mrs. Scott. Perhaps she has been as great a female sufferer as I have heard of. The following account, in substance, was taken from her own mouth, some time ago, by J. Kobler, who performed her funeral rites.

Her maiden name was Dickenson. She was married to a Mr. Scott, and lived in Powell's Valley; at which time the Indians were very troublesome, often killing and plundering the inhabitants. On a certain evening, her husband and children being in bed, eight or nine Indians rushed into the house; her husband being alarmed, started up, when all that had guns fired at him. Although he was badly wounded, he broke through them all, and got out of the house: several of them closely pursued him, and put an end to his life: they then murdered and scalped all her children before her eyes, plundered her house, and took her prisoner. The remainder of the night they spent around a fire in the woods, drinking, shouting, and dancing.—The next day they divided the plunder, with great equality; amongst the rest of the goods was one of Mr. Wesley's hymn-books; she asked them for it, and they gave it to her, but when

they saw her often reading in it, they were displeased, called her a conjurer, and took it from her. After this they travelled several day's journey towards the Indian towns; but, said she, my grief was so great, I could hardly believe my situation was a reality, but thought I dreamed. To aggravate my grief, one of the Indians hung my husband's and my children's scalps to his back, and would walk the next before me. In walking up and down the hills and mountains, I was worn out with fatigue and sorrow, they would often laugh when they saw me almost spent, and mimic my panting for breath. There was one Indian who was more humane than the rest; he would get me water, and make the others stop when I wanted to rest: thus they carried me on eleven days' journey, until they were all greatly distressed with hunger; they then committed me to the care of an old Indian at the camp, while they went off a hunting.

Whilst the old man was busily employed in dressing a deer-skin, I walked backward and forward through the woods, until I observed he took no notice of me; I then slipped off, and ran a considerable distance and came to a cane-brake, where I hid myself very securely. Through most of the night I heard the Indians searching for me, and answering each other with a voice like that of an owl. Thus was I left alone in the savage wilderness, far from any inhabitants, without a morsel of food, or any friend to help, but the common Saviour and friend of all: to Him I poured out my complaint in fervent prayer that he would not forsake me in this distressing circumstance. I then set out the course that I thought Kentucky lay, though with very little expectation of seeing a human face again, except that of the savages; whom I looked upon as so many fiends from the bottomless pit; and my greatest dread was that of meeting some of them whilst wandering in the wilderness.

One day as I was travelling, I heard a loud human voice, and a prodigious noise, like horses running; I ran into a safe place and hid myself; and saw a company of Indians pass by, furiously driving a gang of horses which they had stolen from the white people. I had nothing to subsist upon but roots, young grape-vines, and sweet cane, and such like produce of the woods. I accidentally came where a bear was eating a deer, and drew near in hopes of getting some, but he growled and looked angry; so I left him, and quickly passed on. At night when I lay down to rest, I never slept, but I dreamed of eating. In my lonesome travels, I came to a very large shelving rock, under which was a fine bed of leaves; I crept in among them, and determined there to end my days of sorrow. I lay there several hours until my bones ached in so distressing a manner that I was obliged to stir out again. I then thought of, and wished for home; and travelled on several days, till I came where Cumberland-River breaks through the mountain.

I went down the cliffs a considerable distance, until I was affrighted, and made an attempt to go back, but found the place down which I had gone was so steep that I could not return. I then saw but one way that I could go, which was a considerable perpendicular distance down to the bank of the river. I took hold of the top of a little bush, and for half an hour prayed fervently to God for assistance; I then let myself down by the little bush until it broke, and I went with great violence down to the bottom. This was early in the morning, and I lay there a considerable time with a determination to go no further. About ten o'clock I grew so thirsty, that I concluded to crawl to the water and drink, after which I found I could walk. *The place I came through, as I have been since informed, is only two miles, and I was four days in getting through it.* I travelled on until I came to a little path, one end of which led to the inhabitants, and the other to the wilderness; I knew not which end of the path to take—after standing and praying to the Lord for direction, I turned to take the end that led to the wilderness; immediately there came a little bird of a dove colour near to my feet, and fluttered along the path that led to the inhabitants. I did not observe this much at first, until it did it a second or third time; I then understood this as a direction of Providence, and took the path which led me to the inhabitants. Immediately after her safe arrival, she embraced religion, and lived and died a humble follower of Christ.

Religious and Missionary Intelligence.

COMMENCEMENT OF THE GREAT REVIVAL OF RELIGION IN KENTUCKY AND TENNESSEE, IN 1799,

In a Letter to the Rev. Thomas L. Douglass.

June 23, 1820.

DEAR SIR,

IN compliance with your request, I have endeavoured to recollect some of the most noted circumstances which occurred at the commencement of the work of God in the states of Kentucky and Tennessee, and which came under my observation in 1799, and the two following years.

I suppose I am one of the two brothers refered to in "Theophilus Armenius' account of the work of God in the Western Country;" my brother William M'Gee is fallen asleep in the bosom of his beloved Master. We were much attached to each other from our infancy, but much more so when we both experienced the uniting love of Jesus Christ. I was the oldest, and by the mercy and grace of God, sought and experienced religion first. With great anxiety of mind, he heard me preach the unsearchable riches of Christ, before he felt or enjoyed peace with God. After he obtained religion, he thought proper to receive Holy Orders in the Presbyterian Church; and after preaching some time in North-Carolina, and in the Holsten Country, he came to Cumberland (now West-Tennessee) about the year 1796 or 1797, and settled

in a congregation in Summer county about the year 1796. Several reasons induced me to remove with my family from Carolina to the Western Country; and in the year 1798 settled in Sumner (now Smith) county. The difference of doctrines professed by the Presbyterian and Methodist Churches, were not sufficient to dissolve those ties of love and affection which we both felt. We loved, and prayed, and preached together; and God was pleased to own and bless us, and our labours. In the year 1799 we agreed to make a tour through the Barrens towards Ohio, and concluded to attend a sacramental solemnity in the Rev. Mr. M'Gready's congregation on Red-river in our way. When we came there, I was introduced by my brother, and received an invitation to address the congregation from the pulpit, and I know not that ever God favoured me with more light and liberty than he did each day, while I endeavoured to convince the people they were sinners, and urged the necessity of repentance, and of a change from nature to grace; and held up to their view the greatness, freeness, and fulness of salvation which was in Christ Jesus, for lost, guilty, condemned sinners. My brother, and the Rev. Mr. Hodge preached with much animation and liberty. The people felt the force of truth, and tears ran down their cheeks, but all was silent until Monday, the last day of the feast. Mr. Hodge gave a useful discourse; an intermission was given, and I was appointed to preach. While Mr. Hodge was preaching, a woman in the east end of the house got an uncommon blessing, broke through order, and shouted for some time, and then sat down in silence. At the close of the sermon, Messrs. Hodge, M'Gready, and Rankin went out of the house; my brother and myself sat still, the people seemed to have no disposition to leave their seats. My brother felt such a power come on him, that he quit his seat, and sat down in the floor of the pulpit, (I suppose not knowing what he did) a power which caused me to tremble, was upon me,—there was a solemn weeping all over the house. Having a wish to preach, I strove against my feelings; at length I rose up and told the people, I was appointed to preach, but there was a greater than I preaching, and exhorted them to let the Lord God Omnipotent reign in their hearts, and to submit to Him, and their souls should live. Many broke silence, the woman in the east end of the house shouted tremendously, I left the pulpit to go to her, and as I went along through the people, it was suggested to me, "You know these people are much for order, they will not bear this confusion, go back and be quiet." I turned to go back, and was near falling; the power of God was strong upon me, I turned again, and loosing sight of the fear of man, I went through the house shouting, and exhorting with all possible ecstacy and energy, and the floor was soon covered with the slain; their screams for mercy pierced the heavens, and mercy came down; some found forgiveness, and many went away from that meeting, feeling unutterable agonies of soul for redemption in the blood of Jesus. This was the beginning of that glorious revival of religion in this Country, which was so great a blessing to thousands; and from this meeting Camp-meetings took their rise. One man for the want of horses, for all his family to ride, and attend the meeting, fixt up his waggon, in which he took them and his provisions, and lived on the ground throughout the meeting. He had left his worldly cares behind him, and had nothing to do, but attend on divine service.

The next popular meeting was on Muddy river, and this was a Camp-meeting: a number of waggons loaded with people came together, and camped on the ground, and the Lord was present and approved of their zeal, by sealing a pardon to about forty souls. The next Camp-meeting was on the Ridge, where there was an increase of people, and carriages of different descriptions, and a great many preachers of the Presbyterian and Methodist order, and some of the Baptist; but the latter were generally opposed to the work. Preaching commenced, and the people prayed, and the power of God attended. There was a great cry for mercy. The nights were truly awful; the camp ground was well illuminated; the people were differently exercised all over the ground, some exhorting, some shouting, some praying, and some crying for mercy, while others lay as dead men on the ground. Some of the spiritually wounded fled to the woods, and their groans could be heard all through the surrounding groves, as the groans of dying men. From thence many came into the camp rejoicing and praising God for having found redemption in the blood of the Lamb. At this meeting it was computed that

one hundred souls were converted from nature to grace. But perhaps the greatest meeting we ever witnessed in this Country, took place shortly after on Deshas's creek, near Cumberland river. Many thousands of people attended. The mighty power and mercy of God was manifested. The people fell before the word, like corn before a storm of wind, and many rose from the dust with divine glory shining in their countenances, and gave glory to God in such strains as made the hearts of stubborn sinners to tremble; and after the first gust of praise they would break forth in vollies of exhortation. Amongst these were many small home-bred boys, who spoke with the tongue, wisdom and eloquence of the learned; and truly they were learned, for they were all taught of God, who had taken their feet out of the mire and clay, and put a new song in their mouths. Although there were converts of different ages under this work, it was remarkable, they were generally the children of praying parents. Here John A. Granade, the western poet, who composed the Pilgrim's songs, after being many months in almost entire desperation, till he was worn down, and appeared like a walking skeleton, found pardon and mercy from God, and began to preach a risen Jesus. Some of the Pharisees cried *disorder* and *confusion*, but in disorderly assemblies, there are generally dislocated and broken bones, and bruised flesh; but here, the women laid their sleeping children at the roots of the trees, while hundreds of all ages and colours were stretched on the ground in the agonies of conviction, and as dead men, while thousands day any night were crowding round them and passing to and fro, yet there was nobody hurt;* which shews that the people were perfectly in their senses: and on this chaos of apparent confusion, God said, let there be light, and there was light! and many emerged out of darkness into it. We have hardly ever had a Camp-meeting since, without his presence and power to convert souls. Glory to God and the Lamb for ever and ever.

Yours respectfully,

JOHN M'GEE.

The Rev. T. L. Douglass, P. Elder, Nashville District.

* There was a man at the Ridge meeting, who got mad, curst the people, and said he would go home; but before he got out of sight of the Camp-ground, a tree fell on him, and he was carried home dead.

ACCOUNT OF THE WORK OF GOD IN NASHVILLE DISTRICT.

To the Editors of the Methodist Magazine.

Nashville District, Oct. 15th, 1820.

DEAR BRETHREN,

I would communicate the intelligence contained in the following letter to one of our Bishops, if I knew where a letter could reach him in safety: but as afflictions have prevented their contemplated route through this country, I take the privilege of making the communication to you, that you may, if you think proper, give it a place in our Magazine, and by that means, let the lovers of Jesus know what God is doing for us in Tennessee.

In the opening of last spring, we witnessed something more than an ordinary attention to the ministry of the word, especially in those parts of Nashville and Lebanon circuits, which lay adjoining. There were frequent awakenings and conversions in other parts of the district; but this seemed to be the point where the prospect of the work was the most promising. On Saturday the 24th of June, a Quarterly-Meeting commenced at Ross' Meeting-House, Nashville circuit, Wilson county. The preachers from Lebanon circuit attended with us, together with many of the members from both circuits. They brought the fire with them. The meeting continued until Tuesday, and the Lord crowned it with seventeen converts. Thus far the work progressed, rather silently indeed, but very sweetly; and during one quarter in Lebanon circuit, upwards of two hundred were added to the Church, and about one hundred souls converted at the regular circuit appointments. The expectations of the people were up. Zion travailed. The professors were sending their prayers to heaven, and the general attention of the people, seemed to be turned toward our approaching Camp meeting, which commenced on Friday,

July 14th, at Center-meeting-house, in Wilson county. Thursday was a day of incessant rain, and the prospect seemed very unpromising: But on Friday morning, the material sun arose without a cloud to obstruct his cheering rays. All nature seemed to smile, and every thing was calculated to inspire the human mind, and call forth its energies in praise to God. The people began to collect very early, and came in crowds from every direction. The Camp-ground had been considerably enlarged; but still we had to double the lines of the tents. Thirty-three preachers, and I think not less than five thousand people, attended this meeting.

Divine service commenced on Friday at 2 o'clock. After a sermon was delivered, the order of the meeting was published, and an invitation given to the mourners to come into the altar;* about thirty came forward, and before sun-set, four of them professed conversion. At candle-light we had another sermon, the mourners were again invited into the altar, about fifty were supposed to be on their knees when we engaged in prayer for them, and before next morning, nine of them found the blessing. On Saturday morning at sun-rise a sermon was delivered, and the altar was nearly filled with mourners. We had preaching at eight, eleven, and three o'clock, but the work was too great to admit of preaching at candle-light; we had the trumpet blown according to the order of the meeting, for the purpose of having a sermon delivered; but just at that moment, two or three struggled into liberty and rose praising God, while several others sunk under the power of conviction. We saw it was impossible for the people to hear preaching, so we declined it, and consented that God should work his own way, and thirty-one souls professed to find peace with God during the day and night. On Sabbath we had preaching at sun-rise, at eight, ten, and eleven o'clock. The work was great. Jehovah was in the Camp. We did not attempt to preach in the afternoon, or at night. The convictions and conversions were almost perpetual; and on Monday morning it was estimated there were eighty-six souls who professed to get converted through the preceding day and night. At seven o'clock on Monday morning, the ordinance of baptism was administered to seven adults, and twenty-five children: a divine power rested upon us, and the Lord was present to sanction the ordinance in which we are called by his name. The sacrament of the Lord's Supper was then administered to several hundred communicants. It was a time of sweet communion with each other, and with our Lord. We closed the administration of the ordinance with a sermon about twelve o'clock, after which there were no more preaching through the afternoon or night. On Tuesday morning at eight o'clock, a sermon was delivered, and about twelve o'clock the meeting ended. Through Monday, Monday night, and Tuesday, until the close of the meeting, fifty-eight professed to find the Lord. About forty mourners were on their knees, when the congregation was dismissed: fourteen of whom obtained the blessing, some on the ground, and others on their way home; making in all two hundred and two, who professed faith in the Lord Jesus. On Tuesday morning we opened a door for the admission of members, and one hundred and eleven joined the Church, sixty of whom were young men.

I do not remember that I ever saw more agreeable weather for a meeting in my life; and such was the continual and glorious display of divine power, that the altar was never empty of mourners from the time they were first invited into it, until the meeting ended, except when they were carried out, that we might administer the ordinances of baptism and the Lord's Supper; neither did the people all leave the stage, day or night, from the beginning to the end of the meeting. The cries and groans for mercy among the distressed were perpetual; the shouts of the young converts and old professors were almost without intermission; and such a sense of the divine presence prevailed, that it seemed to impose a solemn awe upon the people as they entered the encampment, so that we had no interruption, nor a single instance of misbehaviour worth noticing during the meeting. An aged sinner was heard to say, "He had never seen the like before,—God had sanctified the ground, and

* What we call an *altar* at Camp-meeting, is a place immediately in front of the stage, from twenty to thirty feet square, inclosed with hand-rails, with a door at each corner. This is furnished with seats, and the ground covered with straw, so as to render the place clean and comfortable, for the purpose of kneeling, in time of prayer. None but mourners, and those who labour with them, are permitted to get within it, the men on one side, and the women on the other.

none could walk upon it without feeling awful." No opposition, nor a single remark was heard against the reality of the work. Some who had once been opposers of religion, acknowledged they believed this work to be genuine. When the congregation was addressed on Tuesday, a request was made that all, not only those who had obtained religion, but those also who intended to seek it in good earnest, should get on their knees and join in prayer; and it was remarked that there was not an individual present who did not instantly drop on his knees. This was followed by a general cry for mercy throughout the congregation. We could no longer get the mourners into the altar—it was *altar* all over the Camp ground. When the meeting was drawing to a close, a young man who had obtained religion, stood up on one of the seats, and looking over the congregation, exclaimed, "O Lord, must I go home and leave these people, and leave this place!" This was repeated three times, with an emphasis that seemed to penetrate every heart, as though it was the language of each individual present.

I have been a little more particular in giving an exact account of this meeting, because it is considered as being the commencement of the greatest work, that ever was seen in the Western Country. The holy *afflatus* was felt like an electrical shock, in the surrounding counties, and its influence experienced, more than one hundred miles in less than a week. The Rev. Edward Morris, John M'Gee, John Page, and Charles Ledbetter, who have been instruments in planting the gospel in different parts of the United States, and are known by many of the old Methodists, were at this meeting, and pronounced it to be the greatest time they had ever seen.

Our Camp-Meeting for Cany-Fork circuit commenced on Friday, July 21st. at Goodhope in Warren county. This, upon the whole, was a great and good time. The Country is but thinly inhabited, and our congregation was comparatively small, though larger than usual at that place. We had sixty-eight converts, and thirty-one joined society. Another Camp-Meeting was held at the same time, near Shelbyville, by the Presbyterians, and Methodists jointly. This was the time of the Anniversary of their "Bible Society." The Lord favoured them with his presence, and about seventy professed faith in Christ, amongst whom were some of the students belonging to the Academy.

We have had a gracious work in Duck-river circuit. The Quarterly-meeting, June 10th. at the Big-spring meeting house in Maury county, was turned into a little Camp-meeting. It was a new place, and but few people attended; however the Lord was with us, and gave us twenty-six converts.—Our regular Camp-meeting for this circuit commenced on Friday July 28th. at Zion, in Maury county, and ended on Tuesday following. Here we had to contend with all the prejudices which Calvinism and Anti-pedobaptism are calculated to generate against the work of God; but our exertions were in proportion, and the Lord gave us eighty-two converts, and sixty-four joined the Church. I baptized twenty-seven children and sixteen adults, and administered the Lord's Supper to upwards of four hundred communicants.

Our Camp-meeting for Bedford circuit began on Thursday, August 3d. at Salem in Bedford county, and ended the Tuesday following. This was among the greatest meetings I ever saw. The work commenced with the commencement of the meeting, and continued without intermission day and night. On Saturday afternoon we had to fix a second stand, in another part of the Camp-ground, it being impossible to preach at the stage already built, when the mourners were collected in the altar. On Sabbath morning at eight o'clock we had a sermon delivered at the lower stage, after which it was absolutely impossible to preach within the limits of the encampment any more that day; such were the cries of the distressed, and shouts of the young converts, nothing else could be heard. It was therefore reported to the people, we would preach in a grove about three hundred yards distant; one of the pulpits being moveable, was taken up and carried to the place, and the people not engaged in the encampment attended. Here we preached at eleven, and three o'clock; and here the arrows of conviction fastened in the hearts of many sinners, and when wounded they would immediately fly to the Camp-ground, as to a grand hospital, for there God was healing the sin-sick souls, and bringing the dead to life. On Monday morning I baptized thirty-one children and twenty adults, and administered the Lord's Supper to four hundred and eighty communicants. Two hundred and fifty-one professed to be

converted at this meeting, and one hundred and forty-eight joined society. One of the sons of Belial came to this meeting, and fixed his tent at a convenient distance from the encampment, where he intended to enjoy himself, with his wicked companions; but as he did not come until Friday, some of them came before him, and got religion, and as others came, they were struck under conviction, and left him, until, he said, he had lost even his Class-Leader. On Saturday evening about half an hour after the candles were lighted up, he came walking down through the Camp-ground, and stopped near where I happened to be standing; at that moment the work was going on most gloriously at both stages, and in at least twenty tents; and after turning and looking all round for some moments, "Well, said he, if this is not enough to fret hell, I'll be d***d;" he was by himself, we pitied him, but did nothing with him, as we saw he could do us no harm.

An extra Camp-meeting was held in Lebanon circuit, at Ebenezer, in Wilson county, commencing August 18th, and ended the Tuesday following. This is a place where Camp-meetings have been held for many years; but this meeting exceeded all the rest; the people came praying and believing, and God was with them. One hundred and eighty two professed to be converted, and one hundred and twenty-five joined society. The Rev. Valentine Cook attended this meeting, and preached on the subject of baptism with uncommon power and great usefulness. The sermon was much blest to the people.

The Camp-meeting for Richland circuit commenced August 25th, at Pisgah, in Giles county, and ended the Tuesday following. This is a place which God has highly honoured with signal displays of his power on former occasions. The people came out expecting to see gracious times, and they were not disappointed. The Lord gave us seventy-two converts, and sixty-five joined society.

The Camp-meeting for Nashville circuit commenced September 8th, at Mount Nebo in Williamson county, and ended the Tuesday following. Here we had to contend with strong prejudices against Methodism, nevertheless, God was with us; the work of conviction was general, and deep in the hearts of the people, and we had some of the most distinguished and bright conversions I ever saw. According to the returns made, ninety-two* professed to be converted, and ninety-six joined society.

Our Camp-meeting for Stones-river circuit commenced on Thursday Sept. 21st, at Windrows Meeting-House in Rutherford county, and ended the Tuesday following. Here, I may say, the faith of the Christians rose to its proper point, and became *the full persuasion of the truth of God's promise*, and the *confident expectation that He would be with us*. Many of the young converts from the other Camp meeting attended, and numbers under conviction, came for the express purpose of getting their souls converted.—The Camp-ground was enlarged, to twice its former size, and yet fully one third of the tents were outside of the lines. Two stages were erected and seats made for the accommodation of two congregations, within the lines of the encampment, and another some distance on the out side. Although Thursday and Friday were days of almost incessant rain, the people appeared to be entirely regardless of it; they came in their carriages, fixed their tents, and collected round the stage to hear preaching with as much attention as if there was no rain falling. The time was glorious beyond description! It is impossible for me to give an account of particulars. Three hundred and fifty professed conversion, and two hundred and two joined society.† On Monday morning I baptized twenty-five children and fifty six adults, and administered the Lord's Supper to nearly six hundred communicants. Murfreesborough, the county town, and at present the seat of Government in this state, shared largely in the benefits of this meeting. We have raised a society there of more than forty members, and the prospect of an increase is very promising.

* It is evident, there must have been some neglect or mistake in this instance, as the number of converts appear to be less than the number added to the Church. Our method of ascertaining the number of converts at our Camp-meetings, is, two men are appointed to go round the tents every morning to make particular inquiry at each tent, and set down the number converted through the preceding day and night.

† When we open a door for the admission of members, they are invited to take their seats in the altar; their names are then taken down, together with the names of the places where they wish to meet in class; and they are instructed to attend, according to rule and order.

On comparing the numbers returned at Conference, with the former numbers, I find we have a nett increase of eighteen hundred and twenty members in the District; and in order to have a correct idea of the work, it must be recollected that besides the deaths and expulsions, at least five hundred members have emigrated from this district, to Missouri, Alabama, and Jackson's purchase over Tennessee river, in the course of the past year.

The character of this revival is the least mixed with what is called irregularities or extravangancies of any that I ever saw. We have had nothing of what is called the *jirks* or *dance* among us. The work of conviction in the hearts of sinners has been regular, powerful, and deep; their conversion or deliverance from sin and guilt, clear and bright, and their rejoicings scriptural and rational. I think fully half of those who have been the subjects of the work are young men, and heads of families; many of them, among the most respectable in the country, men of education, men of talents. We anticipate help and usefulness from some of them, in the Lord's Vineyard. Upon the whole, it is the greatest work, the most blessed revival, I ever saw. The whole country in some places, seems like bowing to our Emmanuel; religion meets with very little that can be called opposition; and many who neither profess, nor appear to have any desire to get religion themselves manifest an uncommon degree of solicitude that others should obtain it, and express a high satisfaction at seeing the work prosper. May the Lord continue to pour out his spirit, and may the hallowed fire spread until all the inhabitants of the earth shall rejoice in his salvation. To God be all the glory. Pray for us, dear brethren, that this year may be as the past, and much more abundantly. We look for it, and expect it. The district is well supplied with preachers, men of talents, men of zeal, and in the spirit of the work. May the Lord bless their labours.

I remain as ever,
Your very sincere
Brother in Christ,
T. L. DOUGLASS.

PROGRESS OF THE WORK OF GOD IN THE BOUNDS OF NEW-ENGLAND CONFERENCE.

PENOBSCOT DISTRICT.

Extract of a letter from B. Jones to E. Mudge.

Columbia, March 2, 1821.

BELOVED BROTHER,

By communications from the preachers on the several circuits of Penobscot district, I collect the following information with regard to the moral and religious state of the people, in answer to the questions* proposed by the Annual Conference, to the preachers of the several circuits and stations.

From Thomas-Town circuit, Brother Plumer writes as follows:—

I have found but one family destitute of a bible. The Sabbath is well regarded in some places on this circuit; but in others, we discover too much neglect of this holy day. Except in a few places, ardent spirits are not in general use. Balls and parties of vain pleasure, are not much frequented. People are generally industrious. Religious meetings well attended. Family worship generally kept up by professors. Instruction of children by parents is on the increase. Religion appears to be reviving in professors, and we have had some converted. We have some Sabbath Schools on the circuit. In fine, I think vice and immorality are subsiding, and piety increasing.

Brother Hutchings, from Penobscot circuit, writes thus:—Morals, generally speaking, very good. The Sabbath very well regarded. I find bibles in all the houses which I have visited. Ardent spirits not in common use in

* This refers to the following questions which the New-England Conference proposed to each preacher, requesting him to furnish a written answer to them to his Presiding Elder. What is the general state of morals in your circuit or station? Is the Sabbath generally regarded? Is the Bible found in every family you visit? Are ardent spirits in as general use as formerly? &c. &c.

families in general. Balls and pleasure parties generally done away. The inhabitants generally industrious and economical. Military reviews, and other public assemblages, conducted with decency and order: but persons chosen into offices in the militia, usually treat their companies. Religious meetings of every kind are punctually attended in the greatest part of the circuit. Family worship strictly attended to by most professors. By many, religious instruction of children and servants, is attended to: but by others, too much neglected. There has been a gracious revival of religion in Penobscot and Sedgwick, since the Camp-Meeting at Orington in September: about seventy have joined the church since then. The most common obstacles to the work of God among us, seem to be our own lack of faith, perseverance, and charity; and the lack of faithful labourers. We have no Sabbath-Schools, but attention is paid to youth of all classes in other ways for their general instruction. From Orington circuit, the account of the moral and religious state of the people is very pleasing. The questions are answered as in the above, with much precision and intelligence, and closes as follows:

There has been a great and gracious revival of religion on this circuit since the beginning of April last. I am not able to give the number who have joined the society, but venture to say, it is not far from a hundred and fifty. It was distinguished with great power, strength of faith, and lively evidences.

From Columbia circuit, Brother Nickerson writes, that it is believed very few families are to be found without the inestimable treasure of the scriptures, or at least the new testament. That there are at present no particular revivals of religion; and that it appears the doctrine of fatality proves a great obstacle to the work. All the other questions are answered in a manner which shows a very just and discriminating regard to the different places and classes of people.

Brother Jones states, that there are but few towns from the Penobscot to St. Croix, that have not more or less preaching by the Methodists, Baptists, or Congregationalists. That the Lord is prospering Zion in many places on the district, and that many are praying for a general and rapid spread of the work, that the church may be raised to her primitive lustre. He thinks the number added to the church since Conference exceeds three hundred, and the number increasing.

These accounts are not as perfect as we could wish, nor is it impossible that some mistakes should be made in attempting to collect information on these subjects, especially as the preachers have had but a short acquaintance with many of the places within their circuits; but it gives us great satisfaction to find, that attempts are making to furnish more perfect and complete information on these important subjects.

VERMONT DISTRICT.

Extract of a letter from the Rev. John Lindsey to the Rev. D. Kilburn, dated Weston, Jan. 21, 1821.

Dear Brother,

The Lord of the harvest has condescended to visit this district with some glorious showers of grace. Barre circuit has been much revived. The work made its appearance before Conference, through the instrumentality of female prayer-meetings. Soon all our meetings became more lively. Great attention was manifested to the word on my return from Conference. I found increasing prospects of a general work, which we have realized. Our class-meetings and prayer-meetings have been remarkably owned of God. This work has not been confined to any age; but from *eighty-five* down to the child of eleven years, there have been subjects of renewing grace. In one family, the grandmother, bending over the grave under the weight of *eighty-five* years, and five of her grand children, have found the immortal prize, and are now harmoniously engaged in the worship of God.

About one hundred souls have shared in this work, near seventy of whom have been added to our church. We are sorry to state that the work appears to be at its height, and to have been hindered by the flesh-pleasing doctrine, "Thou shalt not die," with which we have been visited.

In Middlesex, there is a good work going on. About forty have been hopefully converted. Also in Orange of late a number have tasted that the Lord is gracious, and the prospect appears good. Vershire circuit is on the rise. After a long drought, the showers of grace are descending. About thirty since Conference have been added to the church. Barnard circuit is not forgotten. There appears to be a general rise in the classes, and a small addition to the church. On Wethersfield circuit the work is glorious, and we hope it will spread in every direction. Athens has been revived, and some added to the church. Unity is gaining in spirituality; and in Claremont there have been some recent conversions, and the prospect is good for a general work. At Lyndon the society is gaining in spirituality, and some in numbers. Danvil circuit is low. On Craftsbury the brethren are well engaged, and pressing into the kingdom of holiness. In Canada, this Conference has no preacher. We have had some instances of sanctification on different parts of the district.

REVIVAL OF THE WORK OF GOD IN PITTSBURGH, PENNSYLVANIA.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

HOPING that the following account of a gracious revival of religion, which has lately taken place in this city, and its vicinity, may be subservient to the interests of Zion, by being inserted in your interesting Miscellany, it is sent for that purpose, should your judgment coincide with mine.

Yours respectfully,

Pittsburgh, Feb. 1, 1821. SAMUEL DAVIS.

The revival of religion with which this place has been favoured, has continued, with little interruption, for about a year and a half; during which time, great numbers have been awakened and converted to God; and about five hundred have been added to the society. Of this number, about two hundred and sixty became members in the space of six months. Such are some of the most prominent *facts* of this gracious work. As to the *circumstances* of its rise and progress, it may be proper to state, that in the summer of 1819, the Camp-meetings in the western part of Pennsylvania were made a great blessing. From these, the sacred fire spread through the western circuits and stations generally, under the jurisdiction of the Baltimore Conference; so that scarcely any part of our work was left "unwatered and dry;" but the towns of Washington, Brownsville, and Union; the Redstone and Ohio circuits, with our favoured city, were most abundantly blest.

We would not say, that the circumstances and causes leading to this glorious work, are to be traced no higher than the Camp-meetings of August 1819; but, that these meetings contributed largely in bringing it to maturity. They elicited sparks, which had long been buried; and raised to a flame, fires that had for some time been kindling. The faithful preaching of the gospel of a *free* salvation, which this place enjoyed, like leaven, was imperceptibly working its way; and like a hammer, was breaking the rock in pieces. Prejudice, ignorance, insensibility, and bigotry, which are found every where, and which much abounded here, were yielding to the force of truth: and numbers had taken the advice of the apostle, "Prove all things—hold fast that which is good." Many sincere souls had been praying night and day, "Lord, remember thy Zion,—revive thy work in the midst of the years—in wrath remember mercy." For they believed, as one of them lately told me, that "the Lord had much people in this city." The sequel proves they were not mistaken.

When appointed to this place in the spring of 1819, I found the congregations pretty large and attentive. An increasing attention and seriousness were soon manifested. Our prayer-meetings were well attended, and a spirit of serious inquiry was excited;—deep and general convictions followed;—and it now became very evident, that the object for which my faithful predecessors in union with our brethren, the local preachers, had been labouring

and praying, was nigh at hand. The time of refreshing coming from the presence of the Lord, was indicated by the appearance of the cloud of mercy that was gathering over us. It soon broke in abundant blessings upon us! The concern and distress of those who were anxiously inquiring "What they must do to be saved," soon enlisted the sympathies and prayers of God's people in their behalf. For they who have themselves drunk the bitter draught of repentance, know how to feel for those who are drinking the wormwood and the gall. But few there were, when this work commenced, who did not recognize it as God's work. Although "marvellous in their eyes," they knew it to be "the Lord's doings." If they were astonished, it was not the astonishment of ignorance, like that of the Israelites, who, when they saw the manna, cried out, "What is it?" but the pleasing sense of the marvellous, excited by an unusual manifestation of God's mercy, to themselves and their fellow sinners.

An immense number of auditors now attended our public meetings; but actuated, no doubt, by various motives and feelings. Many came to pray, and seek salvation—some to mock,—and some who were astonished at the report they had heard, resolved to see and hear for themselves. and came, saying, "Can any good come out of Nazareth?" but they remained under feelings of reverential awe, and acknowledged, like Jacob, "Surely God is in this place, and I knew it not!" They were surprised to see so large, so serious, and so deeply affected an assembly;—to see from fifty to an hundred penitents fall upon their knees to be prayed for,—to hear their cries, and fervent supplications to God for mercy;—and to see many of them rise with every mark of delight and joy, and give '*Glory to God!*' for having delivered their eyes from tears, their feet from falling, and their souls from the pit of corruption!

Some there were, as might be expected, who mocked, and called it the work of the devil: others said it was fanaticism, delusion, hypocrisy, the effect of a disordered and terrified imagination, madness; and in short, any thing but religion. This is not strange. There never was a revival of God's work, which was not opposed by the devil and lukewarm professors of religion. Those who now speak against crying and rejoicing aloud, had they then lived, would have joined with those who said to Bartimeus 'hold thy peace;' and with those who said of the Apostles on the day of Pentecost, when the Holy Ghost come upon them, 'These men are filled with new wine!' So little know they of God's work. Indeed bigotry is so unyielding, that it is not willing that even the Almighty should work, except in a way suitable to its views.

In relation to what is termed, and perhaps in some instances with propriety, the extravagance of revivals, I must be permitted to say, that in *this case* there was less of it, considering the magnitude of the work, than in any I have ever witnessed. And I will add, of the number who became convicted, and were exercised on the subject of religion, as many were happily brought to the knowledge of the truth, as in any revival that I have seen. Of the genuineness of the work many have given satisfactory evidence, by the fruits of good living which they bear. 'May their fruit remain!'

Although I have not observed any peculiar characteristics by which this revival might be distinguished, yet no doubt this sketch might be enlivened by descriptions of some particular cases, if the writer could depend on his judgment in the selection of them. This therefore he declines; but would observe, that a connected view of the whole, cannot fail to be interesting to the friends of Zion, as it furnishes increasing testimony that Christ reigns in the midst of his enemies.

The number that joined us was composed of persons of almost every age, condition, and circumstance in life: and, it may be added, of almost every denomination of the professing christians of the place, of which there are eight or ten. If these persons are questioned concerning the reasons which induced them to leave the churches, in which perhaps both they and their forefathers were brought up, their answer in general, is substantially this: 'That the want of the life and power of godliness was so great, and spiritual helps and counsellors so few, that they believed their safety and eternal welfare endangered by remaining; and, that they were actuated by the sincerest sense of duty.' That a regard to the riches and pleasures of the world, or the honour that comes from men, had any influence upon them, will not be readily suppo-

sed. Another reason has been added by some: 'Their minds when convinced of sin, were no longer able to relish the doctrine of unconditional predestination; and they believed, that the doctrine which could yield them no comfort nor peace while seeking the Lord, would not be good food for them when born of the Spirit.' It was to them, while labouring under the burden of their sins, cheerless news to hear, that God by a sovereign act of preterition had passed by the many, and only provided mercy for the few—and animating to their distressed minds to hear, that God is not willing that *any* should perish, but that *all* should be saved—that he so loved the world, as to give his Son to die for them—that Christ Jesus did taste death for *every* man, even the *vilest* of the *vile*—and that the *chief* of *sinners* may obtain mercy! These considerations will be esteemed sufficiently weighty to justify them in the important step which they have taken.

Towards the close of the last conference year, there having been a rapid accession of members to the church, it was thought by some, and indeed a little feared by myself, that we should have a sifting in the ensuing year: as, in most revivals, there are many stony-ground hearers, who, having no root in themselves, endure but a little while. But in this I was happily disappointed; having, since my return to the station, had the satisfaction to admit to full membership, most of those who had been previously received on trial. These are going on their way rejoicing, and not fearing to win the day: and the Lord still continues to add to our numbers. Oh! may they be such as shall be saved!

A camp-meeting which was held last August a few miles from this place, was made a great blessing to the young converts, as well as to many others, who were then brought from darkness to light. We trust that the Great Head of the Church, who has begun this good work, will also carry it on. Although the flame of a revival may in a great measure subside, there can be no necessity for the work of God to stop: and the reason why revivals are not more general, and of longer continuance, must be, in general, the unfaithfulness of professors of religion.

To those who have been conversant with the history of Methodism in this place from its rise, and who, with lively interest have marked its progress down to the present; the retrospect must afford matter for the liveliest feelings of gratitude to God. Yea, when they look back but a *few* years, and compare what they *then were* with what they *are now*, their souls in pleasing astonishment must cry out, "What hath the Lord wrought!" When they consider, that about ten or twelve years ago, an apartment in a private house was sufficient to contain the society, and all who chose to assemble with them to hear the word preached; and that now, that little society has swelled to a church of near seven hundred members, possessing two meeting-houses, (one of which is large) which are well filled, on Sabbath evenings especially, with serious and attentive hearers. A review of these circumstances constrains them to acknowledge, that it is indeed "the Lord's doings, and marvellous in their eyes"—"that they who were not a people, should become the people of the Lord." "The Lord reigneth! Let the earth rejoice!"

From the London Methodist Magazine.

ST. DOMINGO.

In our last two numbers we inserted letters, giving an account of the persecutions endured by our Society in Port au Prince, and the neighbourhood. The following publication made in the Church by the Catholic priest, who, it seems, was the principal agent in instigating the proceedings which have been detailed, will amuse our readers, while they will more deeply sympathize with those who are the objects and victims of the fiery spirit which it breathes.

Extract of a Letter from Mr. Everiste.

The society at Port au Prince and the neighbourhood now consists of 72 persons, without reckoning a considerable number who desire to be admitted, but which we do not receive yet until instructed; the society spreads now in the mountains and plains.

Sunday, Jan. 16, a publication was made in the Church by order of Francois Jeremie, Priest, against our society, in these terms:

"All the faithful are hereby warned that the Methodist religion, which is now in this city, is a bad religion; he or she who follows it, shall never see the face of God; but shall be eternally delivered up to the damnation of hell. Therefore, all the faithful are hereby exhorted to have no communication with the people who compose that society. I know that meetings are held in divers places of this city, but woe unto him who joins them, for it is an abomination in the city. On this account I exhort the faithful not to go to these meetings, for that religion is an abomination to all good people. I thus warn the faithful, because I perceive some of them have gone amongst their people, and attended their meetings; but I exhort them to come out from amongst them, for they are a people to be despised. Let not the faithful have any communion with them. I know this religion to be absolutely bad; for two young men entered the society, but their relations being displeased, compelled them to leave it. It is a religion destructive to mankind. It is impossible it should take root in this Republic. It is necessary that it should be exterminated."

The following extracts from a recent letter do great honour to the character and principles of the President, Boyer, and it would be unjust to withhold them. This spirit in the rulers, will, we hope, ere long, bring the vexations of an innocent people to an end.

Many were, at different times, cited to appear before the President, who at first used to dismiss them, saying, that every man was at liberty to serve God as he thought fit; but latterly he has been importuned to assume a style somewhat different. At Leogane, six were put in prison at one time by the General of that department, for having been found praying in the country. The President, on a tour, visiting Leogane, went directly to the prison, where he found several prisoners. He inquired of each what was his crime, and liberated whom he thought proper. And when he was about leaving the town, called for those who had been imprisoned for praying; and sharply reproved the General for having confined them on such an account. He then took them some distance out of town, told them to go home, live quietly, and serve God according to the dictates of their own consciences.

STATE OF THE BRITISH MISSIONS IN AMERICA,

Extracted from the Report of the "Wesleyan Methodist Missionary Society."

In the West India Islands, the mission appears in a prosperous condition. There are *five districts* in these islands, which include *twenty-eight* circuits, and employ forty nine Missionaries. The number in society is *twenty-three thousand and ninety-two.*

They have *one district* in Canada, which included, last year, nine circuits and eleven preachers, and seven hundred and forty-four members.

Nova-Scotia and New-Brunswick district includes seventeen circuits, twenty-two missionaries, and one thousand seven hundred and thirty two members.

In *Newfoundland district*, there are twelve circuits, thirteen missionaries, and nine hundred and forty-nine members in society.

Total number of missionaries in these stations,	91
Total number of members in society,	26,517

THE

METHODIST MAGAZINE,

FOR JUNE, 1821.

Divinity.

From the London Methodist Magazine.

A SERMON BY THE REV. JOHN FLETCHER;

(Concluded from page 165.)

I COME now to shew the reasons why regeneration is necessary to salvation. And this appears,

1st. From the immutability of God's purpose, who has chosen believers to salvation "through sanctification of the Spirit." Whoever will enter into heaven, must put off sin, and be clothed with a robe of unspotted righteousness. Do you ask why? Because God is resolved that it shall be so. "This is the will of God," says St. Paul, "your sanctification first, and then your salvation." And as there is no variableness nor shadow of turning with him, all the world shall sooner be damned than his purpose shall be made void.

2dly. From the stability of the word of God. "Except a man be born again," says Jesus himself, "he cannot enter into the kingdom of God;" and he is not as the sons of men that he should lie. Does he not declare, that "heaven and earth shall pass away, but his word shall not pass away."

3dly. From the respect that regeneration has to salvation. Regeneration is nothing but a degree and part of salvation. Grace is glory begun; holiness is the spring of true happiness; and he who is not saved from his sins here, shall never be saved into glory hereafter. He who is not so changed on earth as to find his happiness in God, will never be fit to delight in him in heaven. The angelic hosts, says St. John, "praise God day and night, saying, holy, holy, holy, is the Lord God, who was, and is, and is to come." Now what probability is there that the unregenerate, who delight in nothing but money, apparel, pleasure,

eating, drinking, uncleanness, and the like; and who are such enemies to God, that they had rather be set to do any work than to spend an hour in private prayer to him every day;—what probability is there, I say, that they will be able to bear their part in those sacred concerts, unless their souls be so saved from sin here, and so changed in all its faculties, that God's service and worship, which is so tedious to them now, may become the joy of their hearts.

Let none then deceive himself. As sin is death and hell begun in the unregenerate, so are holiness, eternal life, and heaven, opened in the new creature. And as sure as there will be no hell for those that are saved from their sins here, so sure it is that there will be no heaven for those who are not made partakers of the Divine nature. We might as well look for the noon of a day which never dawned, as expect to see the meridian light of glory, without having ever known the morning of regenerating grace.

4thly. We may discover the necessity of regeneration, in order to salvation, if we consider the entire corruption of our nature. Our first parents, having by their fall defaced that image of God in which they were created, and being thereupon wholly polluted in soul, body and spirit, all that come from them must be partakers of their corrupt nature. "Who can bring a clean thing out of an unclean?" says Job. "I was born in sin," says David, "and in iniquity did my mother conceive me." "That which is born of the flesh is flesh;" that is to say, *carnal* and *unclean*. "Now," says St. John, "no unclean person can enter into God's kingdom." Believe it sinners: God will not take you from the dunghill of sin, and covered with satan's leprosy, to place you by him on his throne. The holy land shall not be filled with filth and rottenness; and in the heavenly Canaan there are no nests for serpents and vipers; no place for backbiting, lying, slandering, or cursing Christians; no den for angry lions to lurk in; and no mire for greedy and impure swine to wallow in; much less shall the vacant thrones of fallen angels, thrown down into hell for their pride, envy, and ambition, be given to proud, envious, ill-natured, or covetous men. Rebellious aliens must not inherit the kingdom of heaven. They must first be made children, and have the spirit of adoption, and then are they heirs of God, and joint heirs with Christ.

Again, that we must be new creatures to enter into heaven, appears from the enjoyments of saints and angels. They are wholly spiritual. Their felicity consists in the peace of God, the love of Christ, and the joy of angels; in an uninterrupted union and communion with the Lord; a continual admiration and fruition of all his perfections. But can carnal, worldly, unre-

generate people, taste pleasure in any of these things? Are not such delights for them, just what pearls and diamonds are to swine? Do not they even now trample them under their feet, and sometimes turn about and endeavour to rend those that hold out to them even that heavenly bread, that food of angels? Sinners, you must then lose your taste for earthly joys, and be made capable of relishing spiritual delights, or all the pleasures of heaven will prove to you just as much as the most melodious concert is to a deaf man, or the finest pictures to one that was born blind.

I shall conclude all these reasons with one drawn from the holiness of God's nature, which is such, that no unclean person can stand in his presence. "His eyes are too pure," says a prophet, "to behold iniquity." "Evil shall not dwell with thee," says David, "neither shall the foolish stand in thy sight." There is such a contrariety between the holy nature of God, and the unholy nature of unregenerate men, that they can no more agree together than light with darkness; for, "what fellowship has righteousness with unrighteousness?" says St. Paul. A pure God with impure creatures? None at all; unless it be that which a devouring flame has with the stubble thrown therein. O sinners! learn then what the apostle means when he says, "*Without holiness none shall see the Lord*," lest you find him a *consuming fire*, as the unregenerate will most certainly do. And that you may be the more willing to get out of the state you are in by sin, let me show you the many dangers that attend it.

You are not yet a new creature, and consequently you are yet without Christ in your heart, and nothing stands between God's justice and your unregenerate soul. And for what do you expose yourself to this dreadful peril? That you may serve satan? "He that committeth sin is of the devil," says St. John. O that your eyes were open to see what master you have chosen, and what wages he will give you at last! Is it that you may take your chance with the rest of the world? Alas! do you not know the Word of God declares, that he who loves the world is the Lord's enemy; and that this world, and all that is therein, except the souls and bodies of the regenerate, are reserved unto fire against the day of judgment. Is it that you may indulge a little longer the desires of the flesh, the desires of the eye, and the pride of life? Oh! if you saw them in a true light, you would renounce them as you would the service of a base and cruel tyrant, that says to you, "Do this," though it will destroy thy body, and you do it: "Do not that," though your soul should live thereby, and you do it not. Thus, like the child who was possest by an evil spirit, you are possest by carnal desires and unruly passions, which tear you, and cast you sometimes into the fire, sometimes into the water, still waiting

for the moment when they may plunge you into "the lake that burns with fire and brimstone."

Oh! do the pleasures of sin, and the smiles of the world, compensate you for the happiness of the children of God, which you renounce for them: and when the curses of God's law overtake you, will they skreen from the strokes of his wrath? For though you may little think of it, if your sins are not forgiven you, a curse attends all your enjoyments. "I will curse their blessings," says God by one of his prophets. Nay, it follows you in your religious exercises. The word which you hear is cursed to you; because you believe it not, or do it not, it proves to you "the savour of death unto death:" the prayers which you make, with so much indifference and contempt for God, draw no blessing upon you; and the Lord's table is made a snare to you by your presumption; for, instead of feeding on the body and blood of Christ, you trample it under foot, and refuse to let it have its due effect upon you.

And not only so, but you are liable to temporal and eternal judgments. In time, God may let loose upon you the most dreadful sicknesses and afflictions, and you have no God to stand by you, no grace to comfort you under them. And in eternity, what have you to expect but an eternal despair; and for whom is "the lake that burneth with fire and brimstone" appointed, if not for the unregenerate? And who shall have the smoke of their torments ascending for ever and ever, if not those who never strove to enter in at the strait gate of the new birth, but remained willing servants of the prince of this world, and their unruly passions, for ever and ever? Oh measure, if you can, the length and breadth, the depth and height of the meaning of that word *for ever and ever;* and though all that Jesus says of that fire prepared for the devil and his angels, of that "fire which shall never be quenched," that "worm which never dieth," and that "outer darkness where there will be weeping, wailing, and gnashing of teeth;"—though all these expressions should mean no more than an eternal fever, or an eternal confinement in a dark dungeon, will you draw this upon you for the momentary pleasure of walking according to the sight of your eye, and the desire of your heart? And will not you repent of this your unhappy choice even in this life? Ah, when death shall appear to you, and tell you that he has a message from the Lord, a warrant from the King of heaven to take from you all your worldly comforts, all the carnal pleasures and delights, for which, Esau like, you sell your birth-right, and the blessing of your heavenly Father; all your nearest and dearest relations; all your wealth and honour, all your schemes of building and planting, buying and selling; and all the hopes of enjoying any longer those conveniences and superfluities, for get-

ting of which you forget that your main business here is to be born again of the Spirit of God:—when death shall thus hurry you away from your earthly paradise; when it shall rouse your drowsy conscience, and lay before you the black catalogue of all your sins, your lies, your scoffings at virtue and religion, your goods ill-gotten and ill-spent: your profanation of the Lord's-day; your speculative wantonness; or actual filthiness; your vanity, pride, coveteousness, sensuality; with the many years spent with so much eagerness in the devil's service; what will then your views and feelings be? And how will you lament your sin and folly, in disregarding the day of your merciful visitation! Oh! consider this, ere it be for ever too late.

Biography.

For the Methodist Magazine.

MEMOIR OF REV. JOHN PITTS.

JOHN PITTS, was born in Anne-Arundell county, in the state of Maryland, February 23, in the year of our Lord 1772, of reputable parents; who were members of the Church of England, and brought up their children in the observance of the forms and ceremonies of that Church: taking great pains in their education, and in keeping them from profane sins. But it pleased God to call away his father by the stroke of death, when he was about eleven years old. He was now left to the care of a tender mother, who continued him at school, until he had acquired a tolerably good English Education. His own words in reference to this period of his life, are, "My mother strove to restrain and keep me from vicious practices. But alas! I too often broke through her injunctions, and became acquainted with wicked company; which led me into the sinful pleasures and vanities of the world. Yet through the mercy of God, and from a sense of honour, I was kept from all scandalous vices: and at times had serious thoughts of death and judgment. I sometimes strove to comfort myself with the reflection, that I was not so wicked as some of my acquaintances, and concluded that when I was further advanced in years, I would seek religion, not considering that I was every day liable to the stroke of death, and in danger of hell while unconverted."

In the seventeenth year of his age, there was near the place where he resided a revival of religion among the Methodists, in which an elder and a younger sister were awakened and converted to God, and joined the Society. "When they told me

their experience," says he, "as I could not doubt their veracity, I concluded there was such a thing as conversion, and resolved through grace to forsake sin, and never rest contented till I obtained it. I had many young companions, but they soon began to shun my company, as I strove to press upon them the necessity of regeneration. I now sought the Lord with my whole heart. The enemy sometimes tempted me, that there was no mercy for me; but these temptations did not last long: for though I knew that I was a sinner, yet I believed that Jesus died for sinners: which encouraged me to look to God for mercy. But I was entirely ignorant of the plan of salvation. I conceived that I must pray a great while before the Lord would pardon my sins. One evening I went to hear Brother G. R. preach, and in his sermon he observed that it was not the multitude of our prayers that was to recommend us to God, but faith in Christ; and that at any time when we could give up our whole heart to God, and believe in Jesus, that God was willing to receive us for the sake of Christ, and pardon our sins. This was a word in season to me. I now began to look, and expect the Lord to bless me at every time I waited upon him; and glory to his dear name, after I had sought him a few weeks in this way, he was found of me! for one evening as I was withdrawn from the world, into a lonely grove to pray, much distressed on account of sin, the Lord heard and answered my petition. I felt the guilt of sin removed, and love, peace, and joy, spring up in my soul: Glory, glory to his dear name!! I now experienced a happiness that I was before a stranger to; all nature appeared lovely, and I felt a love for all mankind. Yet, although I was thus blest, I was afraid to conclude that my sins were pardoned, lest I should deceive myself; but glory be to God, he did not leave me like the man who saw men as trees walking. The next day he gave me the witness of the spirit, that I was his child. I was now happy in God my Saviour; it appeared, almost, as if I were in a new world;" "Old things were passed away, and all things became new!" I could say with the poet,

> "Jesus all the day long,
> Was my joy and my song."

It was my delight to pray to the Lord, to read his word, to talk of his goodness, and to exhort others to seek for the same happiness. Indeed I thought that my enemies were all slain, and that I should know war no more. But alas! I soon found there was a tempting devil, and that all who will live godly in Christ Jesus shall suffer persecution. I had many to weaken, and few to strengthen my hands; but glory to God I found him to be a present help in time of need. He still supported me in all my trials, and kept me in the narrow way."

Shortly after this he was received into the society on trial by brother L. B. and three years afterwards appointed leader of a class, and about the same time became seriously impressed in mind, that it was his duty to devote himself wholly to the ministry of the word of God; and after passing through many sore conflicts of mind upon this subject, at length he resolved to make the experiment at every hazard, in obedience to what he considered the will of God; and accordingly, being duly recommended, he was offered to the Conference, sitting in the city of Baltimore, in October 1795; was received, and appointed to Winchester circuit, Virginia, where he laboured for about four months, and was then removed by his presiding elder to Pendleton circuit, where he travelled the remainder of the year. In 1796 was appointed to Bath circuit, where he laboured till the June following, and was then removed by his presiding elder to Alleghany circuit for the remainder of the year. In 1797 to Rockingham circuit. In 1798 re-appointed to Rockingham circuit, where he travelled about nine months, and was then removed by his presiding elder to Alexandria. In 1799 Fairfax circuit; in August of this year he says, "I took a violent cold from sleeping in an open room, which had like to have cost me my life. I was sick several days; the cold fell into my head and ear, which caused most violent pain, and threw me into fevers; but glory to God, he raised me up again, though I have never been clear of a cough since." In 1800 Stafford circuit. 1801 Baltimore circuit. 1802 got a dispensation for six months, and then took charge of the society in the city of Fredericksburgh. In 1803 having been labouring under almost constant indisposition for several years, and being now much emaciated and enfeebled, having a violent pain in his breast, with a severe cough, he asked and obtained a location from the Conference. In 1804 having considerably recovered his health in the past year, he was re-admitted into the travelling connection and appointed to Fredericktown, in the state of Maryland; during this year he married, and in 1805 was appointed to Alexandria. In 1806 to Baltimore city. In 1807 re-appointed to Baltimore city till the first of August, and then to take the charge of Baltimore circuit. In 1808 to Alexandria—1809 re-appointed to Alexandria. In 1810 to the city of Annapolis. In 1811 to Baltimore city—1812 Supernumerary for Frederick circuit. Having received a superannuated relation to Conference, he retired to his farm near New-Market in Frederick county, Maryland, where he continued to linger the most extraordinary example of suffering patience, until February 1821, when he fell asleep in the arms of his Saviour without a struggle or a groan. Mark the perfect man, and behold the upright: for the end of that man is peace. Psalms xxxvii. 37.

He was a man of a meek and quiet spirit. His patience also was such as gave him the possession of his soul, in all the trials and afflictions he had to pass through. He was a lover and cultivator of peace and union in the church of God; and when he was called upon to execute discipline, the minister's painful and trying duty, he was generally enabled to perform the task, so as to secure the confidence of all concerned. He was a good minister of Jesus Christ. Love to God, and to immortal souls, filled and governed his heart; and truth, divine truth, was the constant guide of his mind in his exhortations and sermons. As an ambassador of Jesus Christ, he kept in view his awful charge. He was plain in person, manner, and language; and generally in the pulpit, he was so affected, that like his master he wept over those who refused or neglected to know the things belonging to their peace. There was a peculiar tenderness and pathos in his spirit and word, which frequently penetrated the whole congregation while he was holding forth the Lord Jesus Christ in all his offices, as the only and all-sufficient Saviour of lost men.

He was useful and successful in the ministry, and was the instrument of promoting several revivals of religion where he laboured. Hundreds, we believe, will be his joy and crown in the day of the Lord.

Scripture Illustrated.

ILLUSTRATION OF JOHN I. 18.

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

"To *see the Father* refers not to a perception of the divine presence and glory. The external symbols and pledges of Jehovah's existence and favour were afforded to his servants from the beginning of the world. In this way he was seen by the patriarchs, by Moses, by the prophets, and by all the people of Israel in the wilderness of Sinai, &c. Nor does the phrase *to see the Father*, relate to the direct communications of the Divine mind and will to his servants. God had, 'at sundry times, and in divers manners, spoken in time past to the prophets,' who were denominated *seers*, on account of the discoveries with which they were favoured by the Almighty. The infallible Spirit of inspiration illuminated their minds; dictating to their faithful tongues and pens, as the living oracles of God. In this sense, the apostles *saw God*, and revealed his mind, more fully than their Divine Master did by his personal ministry, John

xvi. 12—15—*To see God*, therefore, here intends a contemplation of Deity in his own, immediate proper nature:—to view him, independently of any medium of times, place, or creatures. Neither man, nor angel, nor any finite intelligence, ever did or can *thus see*, i. e. comprehend the unlimited essence of Jehoyah; for, 'Who by searching can find out God? who can find out the Almighty unto perfection?'—The Son of God sees the Father, and the Father sees and knows himself. This knowledge is essentially different from the knowledge of all creatures; and consequently must be the exclusive possession and prerogative of God. The Divine Being, though incomprehensible to all others, perfectly knows himself; and the Son claims reciprocal knowledge with the Father."

Evangelical Magazine for May, 1816.

The Attributes of God Displayed.

From the London Methodist Magazine.

To the Editor of the Methodist Magazine.

Dear Sir,

I received the following account from an officer in the army, with unquestionable evidence of its authenticity. The insertion of it in the Methodist Magazine may serve the interests of religion, and will greatly oblige your's in the gospel of Christ, Wm. Welborne.

Burnley, Jan. 21, 1820.

During the year 1819, a private soldier in a regiment of foot, quartered at ———, in Ireland, was noted for profane swearing and horrid imprecations, particularly for calling upon God and the devil alternately, to strike him deaf and dumb. One evening, being in the guard-house, he related some things to his companions which seemed to them incredible, and in confirmation of which, he cursed and swore vehemently.—Sergeant ——— reproved him, and reasoned with him on the wickedness of his conduct, and the danger of provoking God to punish him. But, instead of standing reproved, he made an open profession of his infidelity, and declared that he did not believe in any thing supernatural, nor in revelation, nor in any thing that he could not see.

At eleven o'clock, he went to his post. At twelve o'clock, Sergeant ———, with an orderly man, visited the different sentinels, and, in approaching the profane swearer, was sur-

prised to find himself not challenged. Sergeant ——— spoke, but received no answer; and approaching him found him resting on his musket, and tears running down his face. On shaking him by the arm, the unfortunate man, by putting his fingers to his ears and mouth, signified that his horrid imprecation was answered by the loss of his hearing and speech.—How awful the state of that man who contendeth with his Maker! It is hard to kick against the goads. W. W.

The Grace of God Manifested.

For the Methodist Magazine.

CONVERSION OF M. S. H——S.

S———, October 20, 1819.

My Dear H——y,

I was about composing myself to write to the Rev. Mr. C———, when Mrs. G———n handed me your letter.

It is needless, Dear Sir, for me to say how accordant and how grateful to my feelings its contents. Though a pleasing, yet you have imposed upon me a difficult task: for O! how can I venture to tread upon the confines of a sanctuary so new to me, or how analyze feelings that have poured in upon me from a quarter altogether unexpected; feelings that have alternately plunged me into the depths of misery and despair, and elevated me to a summit of felicity before unknown; extatic feelings, that at *times* struggle for expression with all the "vivida vis animi" of poetic rapture. How can I express to you that confusion, tumult and chaos of mind, of alternate doubting and hoping, through which I have passed, and I fear in which I am still partially struggling: I cannot express it, nor are you, my dear H——y, from your own experience, qualified to judge of it, for you could not have borne about you so terrifying and overwhelming a load of *sin*. You could not, in the course of your comparatively innocent life, have so heaped transgression upon transgression, as I have done: you could not have waded so deep into the impure and corrupted channels of vice and immorality: O! you could not have been so lost in the hedious wilderness of impiety and sin, as to have almost lost sight of that *presence* which fills the universe—as nearly to have extruded from your bosom, that *instinct* of *duty*, which abides in every soul: you had not so fortified and intrenched yourself behind the bulwarks of infidelity, as to refuse all com-

mercy with an heavenly ambassador—to treat his overtures of peace and of love with derision—to slight and scorn his *life-giving invitations*, and to frown him from your presence. O no! You had never wandered to that immeasurable distance from our *God* that I have done. How then can you judge of my feelings, when a light from heaven flashed across my path, and illuminated the tract of my wanderings—when I saw myself, as I believed, out of the reach of the mercy of God. But let me view myself no longer in this wilderness; let me no longer find myself enclosed in the intrenchments of infidelity: for I trust I have for ever grounded my arms of rebellion, and surrendered myself to *One* who is mighty to save. Then let it be my chiefest joy, that I *have seen*, and been made to pause, on the edge of the precipice; and let it be joy, and gratitude, and love, *to him* who looked from his heavenly habitation on a wretch so unworthy: *to him* who arrested my footsteps on the brink of that chasm into which I was precipitating myself; who poured a flood of light on the tangled labyrinth into which I had travelled, and gave me to see in the horrid retrospect, the distance I had wandered from my God, and the barriers I had pertinaciously erected to impede my return. O! H——y, let it it be glory to *Him* who stretched out an arm of mercy to your dying friend; who has, as he hopes and believes, given him to taste of that cup of mercy, of which he is so unworthy; who has given him to look with an eye of faith, to a crucified and risen Saviour. O! pray with him, and for him, that the rallying point of his affections may ever be around Mount Calvary; where the Babe of Bethlehem, our hope, our council, our guide, our wisdom, the friend of sinners, our Mediator, and our God, finished the redemption of a lost and ruined world.

But you ask me in your letter, to portray to you my feelings and exercises. I will obey you as well as I can. You must go with me then to F——n H——d, I have a veneration for it, and love the resort, for there, as I trust, first dawned the morning of a new era in my life. I think it was on Sunday evening, at that place, after hearing the sermon preached by the Rev. Mr. G——n. (It was a discourse that completely disarmed me, and for the first time almost in my life, caused me to look with scrutiny into my own soul.) My mind became completely, and wholly fixed in contemplating the future destiny of man, his business in this world, his depravity and corruption, his fall from a state of rectitude and purity, and the necessity of a Mediator to reclaim him: O! I could make nothing of it!—Yet a total abstraction from every other contemplation but this, had so fastened itself upon me, that I attempted in vain to turn from it: such was the painful intensity of the contemplation, that my head ached, and my bosom heaved, to relieve itself

from an oppression that was settling upon it. About dusk, in this state of mind, and with those feelings, I walked into the woods, and for the first time in my life, knelt down to pray: I remained in the attitude of supplication but a short time: when I had done, I recollect that I felt as though I had committed an impiety in making the attempt. I returned to Camp, somewhat composed, and went directly to bed. With my accustomed feelings I got up in the morning, but attended the services throughout the day on Monday with more pleasure than usual, and I believe with a different mind to weigh and consider what I heard, for the Rev. Mr. G———n had disarmed me the day before. Towards evening, mourners were invited to the altar: I felt an inclination to go, but restrained myself, and I think mentally said, it is nonsense. I was, however, in about an hour, gradually attracted up to the rails of the altar, and soon became so absorbed and affected at the scene before me, that I forgot my particular feeling or exercise of mind; but recollect that I found myself on the point of getting over the railing on the inside of the altar, when I caught the eye of B——y M———s, and had it not have been for this incident, I think I should have got over; for after looking me a moment in the face, she turned and came directly up to me, and in her usual heaven-inspired strain, exhorted me for some time, leaving me melted into tears, and mentally praying that her exhortation might take effect in my soul. The Rev. Mr. C——r soon came where I was, and with an expression of interest for me, that none but a christian could feel, embraced, said something to me, and passed on. My feelings were painful and awful; I felt alone and abandoned in the happy crowd. I turned me, and hastened to the woods, and with more fervour than at first, prayed to God to illuminate and relieve my benighted and distracted soul; after which, with somewhat of a solemn composure, I returned to Camp. It was now dark, and my intention was to go to bed; but just as I came up to the meeting-house, I saw the Rev. Mr. G——n exhorting and praying for a young man who was under conviction: I went up and leaned against the wall, in a state of mind I will not attempt to describe. The Rev. Mr. G——n observed and came to me, and exhorted me some time. I fell upon my knees, and some person, I know not who, assisted me in prayer. From that place I wandered into the encampment, and seated myself in the most unfrequented part of it, brooding over my situation, and attempting to analyze my feelings, until I became lost and bewildered: in that situation, late in the night, I found the way to bed, and expect I had fallen into a doze of sleep, when the Rev. Mr. M——e came and told me G——n had professed religion. I got up, ran into the crowd, and embraced him. I soon felt as a wretch,

outcast and forsaken, abandoned to an awful and miserable destiny; my feeling became agony, and I fell upon my knees and groaned it forth until towards day, when I staggered into bed by the side of D——r, where I had been but a few moments, when I was seized with a trembling through all my nerves, attended by an horrid tickling sensation, that expressed itself in a kind of laughter, with a cramp and oppression in the breast that almost prevented respiration. Here I should stop, dear H——y! for I have no language to tell what for some hours was my situation: let it be enough that I believe a supernatural agency was at work within me—that the finger of God had touched me. I only know that I felt I was a sinner, and a ruined and a lost one; that I endeavoured to bathe myself in the blood of that Saviour of whom I had heard, and that the healing stream seemed continually diverted from me. After this exercise of mind had ceased, I scarce know what transpired within me: I only know, that when I got out of bed I felt a strange composure and serenity; the occurrences of the last night seemed almost a dream to me. I put on my clothes and went out into the encampment, feeling a most unaccountable lightness and buoyancy of spirits, with an inclination to look and laugh at every thing I saw. I eat breakfast at Mrs. W———n's tent, and soon after left F——n H——d. On our way back, the sensation and propensity I speak of above, attended me throughout the day, and at times to such a degree, that I could scarce refrain from shouting. The evening was spent at Mrs. G———n's, in singing and praying; for my part, I do neither to any purpose, for if I may so express myself, during the whole night I felt a kind of miserable joy, that made me behave like a child. But were I to go on with this history of myself up to the present date, I should weary you: I will only add, that in the evening of the next day, we had a class-meeting, where I believe we all met to humble ourselves before the God of our salvation; and I think he was in the midst of us. It was here, I think, I felt some certain assurances of acceptance and of pardon: my unbelief was gone; my doubts had vanished. Since then I have been calm and composed, and enjoy a happiness to which I have heretofore been a stranger. Yet dear H——y, I have many stumbling blocks; and yet some clouds of *doubt* fly across my brighter sky: O! may a proper sense of what I owe to the mighty majesty and goodness of Him who humbled himself for my redemption, ever bind me to all my duties. I know not how to take my leave of you, but my watch admonishes, and it is near twelve at night. We are all well: give my love to all around you, and let me enjoin it on you to write often. May God bless and keep you ever his.

M. S. H——s.

To Mr. H——y G——r.

Miscellaneous.

For the Methodist Magazine.

FARTHER OBSERVATIONS ON CONSISTENCY OF CHARACTER.

If we look into the structure of the universe, and examine the laws by which it is governed, we shall perceive that action and re-action of one body upon another, which produces, in its mighty result, that order and harmony which strike the observing mind with wonder and admiration. The attractive and repulsive power which keeps each body in its place, and causes its revolving motion, is an admirable instance of the perfection of the Infinite Mind! To behold his plastic hand holding innumerable worlds in pendulous motion, and subjecting them to those mysterious laws by which they perform their regular circuits, is sufficient to fill the mind with the profoundest adoration, and to inspire the most elevated devotion.

It is true, these laws, lying too deep, and acting too secretly for human research, are mostly inscrutable to the finite mind, and therefore cannot be fully developed, nor accurately described. Who can fully comprehend the works of God! But though their nature and manner of operation elude the grasp of finite comprehension, yet their existence is inferable from the visible effects produced by their active operation.

It is from having noticed the undeviating effects of these laws which govern the material world, that the astronomer is enabled to make such accurate calculations respecting the regular movements, in their vast circuits, of the heavenly bodies, and to furnish us with the risings and settings of those luminous visitors of our world, as well as to forewarn us of the darkness occasioned by eclipses. It is by penetrating into the laws of the physical world, that the natural philosopher establishes his maxims, and accounts for the various phenomena which come within the grasp of his intellectual powers. And how many secrets of nature has the skilful Alchymist explored, by analysing, dissolving, and compounding, the elementary bodies!

Nor is a knowledge of the laws which govern the physical and moral world, less useful to the practiser of *Materia Medica* to enable him to exemplify his useful art in the application of those remedies which are designed to counteract the various diseases incident to mortal man. And the mysterious connection between the soul and the body, and the operation of one upon the other, suggests the utility of comprehending their effects, as far as possible, upon the human mind, to qualify a man for a judicious and profitable application of divine truth to the

moral faculty of man. He, whose profession introduces him to all classes of men, should not overlook any branch of science, which will develope the human heart, or assist in the illustration, and suitable application of those sacred truths, which are designed to enlighten, renovate, and sanctify the human family.

But while surrounded by the wonders of creation, and contemplating the astonishing effects produced by those incomprehensible laws which govern the world, it is natural to inquire, what principle in man is it which perceives all these things? If things are *perceived*, must they not have a *perceiver?* The existence, therefore, of some subtle, penetrating, and comprehending principle in man, is as inferable from his capacity to perceive, to deliberate, and to deduce consequences from given principles, as are the existence of physical laws from those visible effects which we see daily produced. And by what law is this thinking and perceiving principle itself governed? That it is *free* in its operations we *know*. By whatever law, therefore, it is governed, that law must act in perfect harmony with the freedom of this thinking and active principle. Were we able to dive into the depths of spiritual intelligences, should we not discover the existence of some invisible law, by which mind acts upon mind, producing kindred sensations, and effecting, when not interrupted by those discords originating from disordered passions and conflicting interests, the liveliest affections and the sweetest harmony? This invisible and mysterious law which binds moral beings together, the results of which are so beneficial to the human family, is not less obvious because it is limited to mind. Its existence, like the laws which govern the material world, is inferable from its effects; and of these effects every one is conscious.

This law, being adapted to free intelligences, demands a willing subjection to its requirements; and it is this unreserved subjection to its pure demands, which forms the consistent character, and constitutes the sum of human happiness. Inconsistency, therefore, consists in an infraction of those immutable laws by which moral beings ought to be governed. Any principle, then, which tends to dissolve the connection which subsists between the law of God and the freedom of man, must be founded in error. And that the principle of fatality, espoused by *Incontinens*, mentioned in a former number, is subversive of man's just responsibility, and totally destructive of that restraint which the law of God imposes upon the vicious inclinations of fallen man, is a truth supported by undeniable conclusions—Conclusions deduced from the moral perfections of God—His holiness, wisdom, justice, goodness and truth. These perfections of Deity all stand opposed to sin of every kind; and we might as soon falsify a mathematical demonstration, as to recon-

cile with these perfections that principle of fatality which attributes moral evil to God as its efficient cause.

This principle contradicts the plainest declarations of God's word. "He that committeth sin is of the devil"—"The soul that sinneth it shall die"—"I abhor all lying lips"—"If any man saith that he knoweth God and keepeth not his commandments, he is a liar." These are the solemn declarations of God; and they strike most directly at the root of that system which promises eternal life to any who live in the indulgence of sinful practices.

It matters not whether a man professedly embrace this principle or not, if he sink down into an indolent inactivity, while professing to believe in the doctrines of Christianity, he is, though he may be insensible of it, under the appalling influence of the doctrine of fatal necessity; for it is obvious that this heathenish doctrine has a stronger hold upon the human heart than we are aware of; the reason appears to be, because it is so perfectly congenial to the native sluggishness of man's natural propensity in regard to spiritual things. To counteract the destructive tendency of this two-fold motive to vice, the principle of fatality, and the sluggishness of our fallen natures, a strict compliance with our Saviour's injunction, *That a man must deny himself*, is indispensably necessary. And without this *self-denial*, so frequently urged by our great Prophet, no man can be a consistent believer in the Lord Jesus Christ.

An impartial view of human characters will convince us, that inconsistency of conduct is not exclusively confined to the professed believers in universal divine efficiency; but the same principle is practically exhibited in many of those who profess to believe in the contrary doctrine: the only difference is, the one follows the native tendency of his belief, while the other follows the inclinations of his unrenewed heart, in opposition to the dictates of his judgment and the requirements of truth.

Where then is the consistent character? It is answered, the man who embraces truth and practises it. Look at the man who has diligently searched for the truth *as for hid treasure*. He has embraced that system which harmonizes and illustrates all the divine perfections, so that he has a consistent and harmonious view of the divine character. He has such a perception of God's government, operating continually in the strictest conformity to the principles of eternal rectitude, as is perfectly compatible with the freedom and just responsibility of man. The system of redemption and salvation, as revealed in the Gospel, he perceives perfectly applicable to man in his present state; that it proposes to restore him to the lost image of God; and that it requires of man a sacrifice of all his corrupt passions and inclinations; in a word, that it requires him *to be holy, because*

God is holy. According to this belief, he endeavours to regulate his conduct.

His belief does not evaporate into airy speculations, nor tend to self-exaltation, nor furnish him with a license to sensual gratification; but it acts as a powerful stimulus, exciting him to diligence in the discharge of every duty; penetrates him with that humility which is the effect of self-knowledge, and to that steady self-denial, and conscientious improvement of his time and talent, to which a deep sense of his awful responsibility impels him.

That he may not act out of character, he applies his mind with all diligence to acquire an accurate knowledge of those duties which originate from his relative situation in life; and then he applies himself with equal diligence to exemplify this knowledge in practice. See him moving in active life! you behold him master of the subjects in which he is engaged; and manifesting the purity of his intention, and the comprehensiveness of his knowledge, in all his words and actions. Having fixed upon the glory of God as the ultimate end of all his conduct, and knowing that to glorify God is the only way to enjoy Him for ever, he bends all his force to the attainment of this object, discarding every thing which will interfere with his pursuit, and laying every thing, which will subserve his purpose, under contribution for the accomplishment of that end. Such a man is not only consistent, but he is happy. The glory of God surrounds him, and fills his soul with unspeakable pleasure.

In such a man we behold those effects produced, which are the natural results of Christianity upon the heart and life. And were these generally visible in the spirit and conduct of the disciples of Christ, infidelity would have nothing to feed upon; and such characters as Incontinens, who sacrifice truth to the indulgence of their unlawful appetites, would be universally condemned.

Now, if this is the natural tendency of Christianity, then that principle which permits men to live in sin, cannot belong to it. It has originated from another source. How then can any sober-minded man expect to enjoy the rewards of Christianity while living in open violation of its most sacred laws? As well might the indolent agriculturalist, who never cultivates the earth, expect to reap a rich harvest in Autumn, as for such a man to promise himself the felicities of another world.

Lord Coke said, "To trace an error to its fountain-head is to refute it." We have endeavoured to trace this error to its fountain-head; and we humbly trust that those who perceive whence it originates will no longer be led captive by it. But it is hard to part with an error that feeds our passionate inclinations. Here lies the difficulty in the present case. "But

if thy right eye offend thee, pluck it out—for it is better for thee to enter into life having but one eye, than having two eyes to be cast into hell-fire."

EXTRACT FROM SILLIMAN'S TOUR FROM HARTFORD TO QUEBEC.

SHAKING QUAKERS

At Lebanon he entered the village of the Shakers, so called, of whom he gives an interesting account.—Extracts follow:

"Their worship, which I had an opportunity of seeing, is said to be less extravagant than formerly; their dancing is still practised, but with more moderation, and for a good many years, they have ceased to dance naked, which was formerly the case, and even with persons of different sexes. Their elders exercise a great influence over the minds of the young people. The latter believe that the former hold a direct and personal intercourse with Christ and the Apostles, and that the elders have the power of inspecting their very thoughts and their most secret actions.

"In the great house of Lebanon there are near an hundred; the men live in their several apartments on the right as they enter the house, and the women on the left, commonly four in a room. They kneel in the morning, as soon as they rise, by the side of the bed, the same before they lie down; also before and after every meal. The brethren and sisters generally eat at the same time, at two long tables placed in the kitchen, men at one and women at the other; during which time they sit on benches and are all silent. They go to their meals walking in order, one directly after the other; the head of the family or elder takes the lead of the men, and one called the sister elder takes the lead of the women. Several women are employed cooking and waiting upon the table; they are commonly relieved weekly by others. It is contrary to order, for a man or woman to sleep alone, but two of the brethren sleep together, and the sisters the same. It is contrary to order for a man to be alone with a woman, also to touch one another. If a man presents any thing to a female, or a female to a man, due care must be taken by each not to touch the other. It is contrary to order for a woman to walk out alone or to be alone. A man and woman are not allowed to converse together, except in the presence of some of the brethren and sisters. They sometimes have what they call union meetings, when several of the brethren and sisters meet together, sit and converse and smoke their pipes. If a man is on the road in a carriage, it is contrary to order for him to permit a woman to ride with him on any account whatever.

"It is contrary to order, or the gift, as they call it, to leave any bars down, or gates open, or leave any thing they use out of its proper place; consequently they seldom have any thing lost. It is according to the gift or order for all to endeavour to keep all things in order. Indolence and carelessness, they say, is directly opposite to the gospel and order of God; cleanliness in every respect is strongly enforced—it is contrary to order even to spit on the floor. A dirty, careless, slovenly, or indolent person, they say cannot travel in the way of religion. It is contrary to order to talk aloud, to shut the door hard, to rap at a door for admittance, or to make a noise in any respect; even when walking they must be careful not to make a noise with their feet. They go to bed at nine or ten o'clock and rise at four or five; all that are in health go to work about sun-rise; in-door mechanics, in the winter, work by candle light; each one follows such an employment as the deacon appoints for him. Every man and woman must be employed, and work steadily and moderately. When any are sick, they have the utmost attention paid to them. If a man is sick, if there is a woman who was his wife before he believed, she, in health, nurses and waits upon him. If any of them transgress the rules and orders of the church, they are not held in union until they confess their transgressions, and that often upon their knees, before the brethren and sisters."

CAVES.

Extract of a letter from an officer who accompanied General Sir Charles Colville in his tour and inspection of the Decan, containing a description of the memorable Hindu Caves, at Ellore, 1st March, 1820.

"THESE caves are eighteen miles from Arungabad, and consist of more than twenty excavations in a rocky mountain, which forms a semi-circle of about two thousand yards. The largest of the caves is called Khylass, or Paradise. It is cut through the solid rock, and no other material is used. The chissel seems to have been the only tool employed. A most beautiful stone temple is formed, adorned both inside and outside with figures in basso relievo, and separate figures of the most exact symmetry, representing all the Hindu gods, their conquest of Ceylon, &c. There is a space between the scarped rock and the temples with galleries, and a varandah under the former, in which there are fifty gigantic figures, with symbols of their history, &c. forming the whole of the Hindu mythology. The dimensions of this cave are 240 feet in length, 140 in breadth, and the scarp 90 feet in height. The temple has a moveable appearance, from elephants, tigers, &c. being cut underneath the floor, which appear to support the whole building, the heads and part of their bodies only being exposed

on the outside. Many of the other caves are equally extraordinary. There are flying figures, women, all the fanciful tales of the Hindu's admirably depicted in stone. There is a miser, about ten feet in height, with his mother, wife, and children clinging to his legs, whilst a thief is taking off his treasure. It is a groupe that might be placed near the Laocoon, and our sculptors might take lessons by a visit to these wonderful caves. There are no natives now in existence equal to any thing of the kind. Some thousands must have been employed; their origin is involved in obscurity. The general report is, that they were made about one thousand years ago, when the Boodh, or the Brahman religion was in the greatest splendor, and that they were used for schools, religious rites, &c. and the residence of the priests. There is a profusion and minuteness, elegance and lightness in the figures beyond description. The whole of the orders are displayed on the pillars, which are cut out as if to support the rooms inside. No chuman (lime) is used. There is some account of these caves in Col. Fitzclarence's travels, and some beautiful and correct views of them by Daniels. They are thought by some superior in magnificence, though in another way, to the pyramids of Egypt."—*Weekly Recorder.*

IMPORTANCE OF STUDY TO A CANDIDATE FOR THE MINISTRY.

Extract of a Letter from Mr. HENRY KIRK WHITE, *to his friend.*

TO MR.

St. John's, August 15, 1806.

MY GOOD FRIEND,

I have deferred writing to you until my return from Mr. ——'s, knowing how much you would like to hear from me in respect to that dear family. I am afraid your patience has been tried by this delay, and I trust to this circumstance alone as my excuse.

My hours have seldom flowed so agreeable as they did at S——, nor perhaps have I made many visits which have been more profitable to me in a religious sense. The example of Mr. —— will, I hope, stimulate me to a faithful preparation for the sacred office, to which I am destined. I say a faithful preparation, because I fear I am apt to deceive myself with respect to my present pursuits, and to think I am only labouring for the honour of God, when I am urging literary labours to a degree inconsistent with duty, and my real interests. Mr. —— is a good and careful pastor; my heart has seldom been so full, as when I have accompanied him to the chambers of the sick, or have heard his affectionate addresses to the attentive crowd, which fills his school room on Sunday evening. He is so earnest, and

yet so sober; so wise, and yet so simple! You, my dear R——, are now very nearly approaching to the sacred office, and I sincerely pray that you may be stimulated to follow after the pattern of our excellent friend. You may have Mr. ——'s zeal, but you will need his learning and his judgment to temper it. Remember, that it is a work of much more self-denial, for a man of active habits to submit to a course of patient study, than to suffer many privations for Christ's sake. In the latter the heart is warmly interested; the other is the slow and unsatisfactory labour of the head, tedious in its progress, and uncertain in its produce. Yet there is a pleasure, great and indescribable pleasure, in sanctified study: the more wearisome the toil, the sweeter will it be to those who sit down with a subdued and patient spirit, content to undergo much tedium and fatigue, for the honour of God's ministry. Reading, however dry, soon becomes interesting, if we pursue it with a resolute spirit of investigation, and a determinate purpose of thoroughly mastering what we are about. You cannot take up the most tiresome book, on the most tiresome subject, and read it with fixed attention for an hour, but you feel a desire to go on; and here I would exhort you, whatever you read, read it accurately and thoroughly, and never to pass over any thing, however minute, which you do not quite comprehend. This is the only way to become really learned, and to make your studies satisfactory and productive. If I were capable of directing your course of reading, I should recommend you to peruse Butler's Analogy, Warburton's Divine Legation, Prideaux and Shuckford's Connexions, and Milnor's Church History, century for century; along with Mosheim's Ecclesiastical History. The latter is learned, concise, clear, and written in good scholastic Latin.—Study the chronology of the Old-Testament, and, as a mean of making it interesting, trace out the completion of the prophecies. Read your Greek Testament with the nicest accuracy, tracing every word to its root, and seeking out the full force of particular expressions, by reference both to Parkhurst and Scapula. The derivation of words will throw great light on many parts of the New-Testament: thus, if we know that the word διακονος, a deacon, comes from διὰ and κονις, to bustle about in the dust, we shall have a fuller notion of the humility of those who held the office in the primitive church. In reading the Old-Testament, wherever you find a passage obscure, turn to the Septuagint, which will often clear up a place better than fifty commentators. Thus, in Joel, the day of the Lord is called "a day of gloominess, a day of darkness, and of clouds, like the morning spread upon the mountains," which is a contradiction. Looking at the Septuagint, we find that the passage is mispointed, and that the latter metaphor is applied to the people: "a people great and strong, like the morning spread upon the

mountains." The Septuagint is very easy Greek, quite as much so as the Greek Testament; and a little practice of this kind will help you in your knowledge of the language, and make you a good critic. I perceive your English style is very unpolished, and I think this a matter of great moment. I should recommend you to read, and imitate as nearly as you can, the serious papers in the eighth volume of the Spectator, particularly those on the Ubiquity of the Deity. Accustom yourself to write down your thoughts, and to polish the style some time after composition, when you have forgotten the expression. Aim at conciseness, neatness, and clearness; never make use of fine or vulgar words. Avoid every epithet which does not add greatly to the idea, for every addition of this kind, if it do not strengthen, weakens the sentiment; and be cautious never to express by two words, what you can do as well by one: a multiplicity of words only hides the sense, just as a superabundance of clothes does the shape. Thus much for studies.

EXTRACT FROM MISS HANNAH MOORE'S MORAL SKETCHES.

Judgment is to the faculties of the mind, what charity is to the virtues of the heart: as without charity the latter are of little worth, so without judgment, talents are of little comparative use.

Judgment, with the aid of God's spirit, and the instructions of his word, is the balance in which qualities are weighed; by which the proportions of our duties, and the harmony of our virtues, are preserved; for it keeps not only the talents in just subordination, but the principles in due equipoise.

When exercised in subservience to the Divine rule, the faculty becomes a virtue, and a virtue of a higher order. It restrains irregularity, it subdues vanity, it corrects impetuosity, it checks enthusiasm, and it checks it without diminishing zeal.

ANECDOTE.

The following original anecdote of the late Rev. John Wesley, we borrow from the *Religious Intelligencer*.

"The first time," says Mr. Robert Miller, "I had the pleasure of being in company with the Rev. John Wesley was in the year 1683," (we presume it should be 1783) "I asked him what must be done to keep Methodism alive when he was dead;" to which he immediately answered; "The Methodists must take heed to their DOCTRINE, their EXPERIENCE, their PRACTICE, and their DISCIPLINE. If they attend to their doctrine *only*, they will make the people *Antinomians*; if to the experimental part of religion *only*, they will make them *Enthusiasts*; if to the practical part *only*, they will make *Pharisees*; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence around it to save it from the wild boars of the forest."

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

No. 4.

(Continued from page 35.)

A CONCISE VIEW OF ITINERANT PREACHING.

1. It is an express command of our Lord, that his ministers should "Go into all the world, and preach the gospel to every creature." Till the denomination of christians, a branch of the Protestant Episcopalian Church, called Methodists, both the Wesleyan and Whitefield order had given rise to itinerant preaching, the pure and practical truths of the gospel were obscured in a great degree by a formal observance of ceremonies, or papal superstitions: since that period, the gracious truths of the gospel of peace were never so spread since the days of the apostles.

2. There is something very interesting in the life of an itinerant preacher; and since we have, in our preceding numbers, sketched some of the good effects resulting from the travelling plan, we may be excused, if we claim some indulgence in this number, in making a few remarks on this subject, as we may hereafter trace its progress in the western states.

3. The discovery of magnetism has given rise to the navigation of all the open seas: the wings of the wind bear the ships to the very ends of the earth. The spark of light, first struck by the praying students of Oxford, seems to have caught into a holy blaze, and is now extending from sea to sea, and we trust soon will extend "from the river even to the ends of the earth;" whilst the very ships appear now ready to carry the glad tidings from the more blessed world. The successful operation of the travelling plan, has, indeed, roused the other denominations of christians, hitherto stationary and fixed in their places, to the laudable ambition of attempting, in some degree, to keep pace with the successors of those flaming heralds of salvation, by the institution of their missionary societies, which, with that of the itinerant, have now extended almost to every part of the globe the blessed gospel of the Son of God. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth SALVATION; that saith unto *Zion*, thy God reigneth!" "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the *salvation* of our God."

4, To have in the first instance commenced a plan, such as that of the itinerant order now existing, in such direct opposition to the religious establishments throughout *Christendom*, must have undoubtedly required, like the first rise of christianity, to encounter the impending difficulties and prejudices of mankind, supernatural aid: and like to the first establishment of christianity, the itinerant plan was carried into full and complete operation, in the general, by men of humble birth, and but moderate expectations: except a Paul or an Apollos appeared to be reared up by Divine Providence to investigate truth, and by their learning and eloquence to remove impediments and difficulties lying in the way, and hindering the regular progression of so noble and excellent a system, instituted for the *universal* spread of the gospel: and happily for the church, such characters have been reared up, when circumstances have called for such attainments, to enforce or defend the doctrines of God's holy word. The days of miracles, such miracles as were wrought by the apostles, are indeed past. But, for us to argue that men are not now influenced by the same blessed Spirit, in being called, qualified, and spiritually enlightened to call sinners to repentance, would appear to argue an inconsistency with the holy scriptures, as well as the being of a holy God: God is the same, the plan of salvation the same, and human nature is the same, that it was 1820 years ago. And, it may be very justly and properly contended, that the reason why there is not now such immediate displays of divine grace, and in a more powerful, or extraordinary manner, is, because we do not live as much devoted to God, and willing to receive those blessings, which He, in His goodness, is ready and willing to bestow upon us, as the christians did in the primitive days of christianity.

5. To those acquainted with the primitive Methodist preachers, there appears evidently to be something very peculiar in their character. To see men of their description going forth from obscurity into an employment, the most important under the sun, yet loaded with reproaches, and stigmatized by mankind of almost all descriptions, as evil doers, deceivers, and other bad names—to move out too into such an employment under the fullest persuasion of the infirmities and weaknesses incident to them as men—to feel their own inability—to see no help around them—to have no sympathizing friend to commune with—no source of enjoyment or satisfaction from the world, in which they live and breathe—not frequently having the prospect of food and raiment—cut off from the cheering sources of consolation which sweetly flows to the soul, from having a home, and the enjoyment of domestic happiness—destined to travel up and down through a *world*, whose finger of scorn and con-

tempt is hourly pointed at them—to behold its frowns, frequently like lowering clouds, ready to break into torrents of persecution: and in fine, not unfrequently to see the rabble with *dirt* and *stones*, *staves* and *bludgeons*, *brick-bats* and *fire-arms*, with a huzza, from the motley mixed multitude, making an assault upon an humble, inoffensive individual, preaching the plain and simple truths of the gospel; gives us much the same view of primitive Methodism, as those salutations which christianity received in its rise and progress. If thousands of these people were not burnt, or otherwise destroyed, no thanks to poor human nature for it. The cause was God's, and the "gates of hell could not prevail against it."

6. Add to this the difficulties arising from another source, necessarily accompanying him in his itinerating life at this early period of Methodism. The itinerant became a wanderer on the earth: he had no settled place of abode: at this period it was only those that led a life of celibacy could travel extensively: his company and his accommodations must be taken as they come: the rules for self-government were rigid, and rigidly enforced: his life must be in conformity thereto: but little rest and much labour: he must preach on all occasions, day or night: he must not only travel through heat and cold, frost and snow, but exchange his lodgings so frequently as to be exposed to danger from disease from this particular circumstance. But at this time, such scenes only go to establish us in the firmest belief of the purity of his intentions. Instead of honour from the world, he obtained reproach—instead of applause, scandalous reports. He obtained poverty in place of wealth; danger, sorrows, trials, sufferings, hunger, thirst, and nakedness, in place of the blessings of life. Surely then, such characters as these must look to some source, other than this world, for a reward; for if they seek it here, they are indeed but poorly compensated.

7. Admit then, that a prospect of happiness, and a reward for toils and sufferings hereafter be firmly fixed, and on a solid foundation: admit it with all its glorious reality, and we may then discover from whence that source of consolation arises, which bears up the mind far above the calamitous scenes of life: assured of this source of bliss, the christian minister in his peregrinations, finds a communication opened betwixt God and his own soul: amidst, therefore, these perilous scenes of life, his mind is fixed and stayed on God: his hope is in heaven, and his possessions laid up in the mansions of bliss. He looks down upon the vanities of life; he discovers that things of time quickly pass away, and he like "an arrow shot through the air," is hurried to the upper world. The light afflictions of life are readily ascertained to be but for a moment; his mind

therefore runs after those things which are *eternal*: the things of God—to be like him—to be happy. To be like him in communicating good, and rejoicing in the felicity of those that receive good at his hand, with reciprocal dispositions of soul. Why then need he regard the variegated scenes and affairs of life? Whilst he is thus passing from place to place, if to-day he be exalted to dignity and power, to-morrow he may be humiliated as a beggar: if to-day he abounds in the fulness and in the fatness of the land, to-morrow he may be denied the rights of hospitality: if to-day he may be made to rejoice as a happy recipient of good from the hand of a faithful Redeemer and Preserver, to-morrow he may be made to weep and mourn: if to-day the Sun of righteousness reflecting beams of light upon his soul, scatters all away, to-morrow he may be made to pass under dark and gloomy clouds: if to-day he be surrounded by his christian and most beloved of friends, to-morrow he may be beset by persecutors: and thus detached from earth, amidst reproaches and labours, he experiences from day to day a sweet antepast of heaven.

8. It is the hope of the enjoyment of the blessings of another world, that thus actuates the soul of the pious and devoted itinerant minister. If, however, itinerancy has its difficulties as we have suggested, it has its consolations also. Detached in a great degree from the cares of life; the soul expands, the mind is stimulated to action, and the passing scenes and events of life cheer the spirits. The itinerant gathers much from actual experience, both of men and things in general; the surrounding country opens a field for contemplation: his knowledge thus treasured up is practical, it is gathered from every day's experience, as well as from books. Hence it appears that PRACTICAL, and not SCIENTIFIC men, were chosen by our Lord to preach the gospel, and men of the same cast to spread the gospel in the latter day glory of the church. To such the great book of life and the great book of nature are opened wide to their view, and how could they fail to teach what they know, and that which they feel from day to day. If the preaching of the gospel had been confided to the *book-worms* of the earth, that raise such a hue and cry about a *regular* ministry, it must have been dearly bought indeed, and then offered to poor sinners only on partial terms; shut up in cities, it would not even been heard in *market places* nor in the *corners of the streets*, and very seldom in the synagogues: under both the Jewish and christian economy, when religion fell into such hands *exclusively*, we know well what the true state of things was. The Roman Catholic, and many of the protestant churches, deviated from the simplicity of the gospel. It was the itinerant plan that revived it, and that supported by the local pillars, many of whom taught in the itinerant school, bears up the spiritual building at

this time with inconceivable strength. Depraved, indeed, must be the taste of one, who could fail to improve opportunities to acquire knowledge in such a school.

"Honour and shame from no condition rise,"
Act well your part, there all the honour lies.
* * * * * * * * *
Weak foolish man! Will heaven reward us there,
With the same trash mad mortals wish for here?
* * * * * * * * *
"How oft by these at sixty are undone,
The virtues of a saint at twenty-one!"
It is "worth that makes the man;"
Holiness the saint.——

9. Indeed, it is a school, well calculated to improve the mind, and to cultivate the heart; and who would not be delighted thus to improve in so virtuous a school? What is all the knowledge that must fail? What of all terrestrial things that shall be consumed in the general conflagration! But to have an eternity in view! A theatre, that shall be open to eternal action: possessing knowledge that shall open to springs of eternal consolation: Riches that shall endure for ever: Honour that shall ever shine, and never be reproached nor contemned: Glory that shall never fade away, whilst one eternal round of joy shall, through vast eternity, break in upon the soul: Streams of consolation from the fountain of all good shall fill the mind, and all the faculties of sense with radiant beams of bliss: affords that remuneration, that crown of rejoicing to the faithful soul, which overbalances all the sufferings and afflictions of the righteous.

10. And, what is equally exhilarating to all, of every grade and condition, is, that this blessed reward is not confined to one *order*. It is not circumscribed to the *learned* nor to the walks of the *great;* but the condition affixed to the salvation of all, is alike within the reach of all: however variant the dispositions as well as the genius and temperaments may be, the requirement is the same, and is presented as a qualification on their part, for the enjoyment of God. It is first to give up the perishing objects of this world, to obtain those which are eternal: it is holiness: it is to be like God. Whether we fill the high-priest's office, or set at the footstool of the council as an humble scribe, or officiate at the altar, or a hewer of wood, or a carrier of water, God our father looks not at the *station*, but at the *heart*. The dimest star, in the radiant crown of a suffering Lazarus, shall far out-shine in glory, the richest *diadem* of the most sparkling genius. Vain indeed are gifts or acquirements without humility of soul!

11. The eloquence of the *experienced* orator is always the most powerful: it is the language of the heart. Pulpit eloquence, which flows like streams from the fountain, had been long obstructed; sermons had become stiff and formal, read as

a tale of old, or repeated by *rote*, till evangelical preaching revived by the projectors of the plan in question. These could speak that which they *knew*; and what is of moment, the great bulk of mankind, and indeed we believe it to be an universal principle, that people adhere more to the man who teaches from his own experience and knowledge of things, than he who attempts to teach from *books* only, or the experience of others. Give me the man for my guide that has travelled the way himself.

12. Conscious of the correctness and purity of the intention, and usefulness of the first itinerant ministers of the Methodist Episcopal church, as well as the founders of Methodism in Europe, we have made our preceding remarks general: if many of them indeed have not run well, that does not change our position. Why may not a man fall from grace, as well as angels to fall from heaven! We only have to deplore that which we cannot controul. As to the present generation of ministers coming upon the great theatre of action, who are faithfully dispensing the word of eternal life, some of whom soar on lofty pinions, permit the author of this sketch to remark, that whilst these heralds of salvation are flying through the earth with glad tidings of great joy which shall be to all people, he will be happy to fulfil the humble task of a recording angel, and with joy transmit to posterity in the best manner he knows how, (and the very short time he can appropriate to do so will permit) what the Lord has done, and is still doing, to save a fallen world!

THEOPHILUS ARMENIUS.

Mount-Carmel, Illinois, Feb. 21, 1821.

REVIVAL OF RELIGION IN NEW-HAVEN.

To the Editors of the Methodist Magazine.

New-Haven, March 14, 1821.

DEAR BRETHREN,

ACCORDING to promise, I give you an account of the revival of religion in this city, commencing with February, 1820. At that time a number of faithful members of the Methodist Church, covenanted together to pray for an out-pouring of the Spirit of God; our gracious Redeemer soon answered, and the work of reformation began. Our Society were in the spirit of the work, and the fruit of their labours of love soon began to appear, in the happy deliverance of a number of souls from the bondage of sin and satan into the glorious liberty of the children of God. Of these, about forty were admitted on probation in our church; these, with the exception of a few, have

been received into full membership. When brother Elijah Hebard, who was then their preacher, took leave of them for Conference, there was a suspension of the work for about four weeks. I arrived at this station about the middle of June, and was soon met by Mr. John N. Maffitt, a very zealous and useful minister of Christ, a member of the Quarterly Conference in New-London, and entirely devoted to the work of God.—The blessing of God remarkably attended his labours, and the revival broke out anew. On Sabbath, the 25th of June, I received twelve, and from that time the work spread with a good degree of rapidity. After this revival had added about sixty to our church, our Congregational brethren, acknowledging that the Lord was with us of a truth, invited brother Maffitt to preach in one of their meeting-houses: I attended, his text was in the 9th of Ezekiel from the 5th to about the 7th verse, on the mark being set on those that sigh and cry for the abominations done in the land, and the slaughter of those that had not the mark. Until that evening, I believe, there had not been any appearance of revival among them; but from that time a trembling took place among backslidden professors and other sinners; and the inquiry spread, "What must I do to be saved?" Their ministers roused, and entered into the work. We did not, however, unite; although they became somewhat Methodistical in their manner of nursing the mourners and the lambs of their flock, and in their manner of praying and teaching; so that many of our spiritual children, instead of uniting with those who had been instrumental in their conversion, as is often the case under similar circumstances, joined the Congregational Churches. Had all those who have been brought to God under the Methodist ministry, joined our society, we should produce a much longer list of probationers than we now have. Surely it has been one of the greatest revivals that I have ever seen. Churchmen, Congregationalists, Yale College, and Methodists, each reaped their harvest; and God has not suffered us to fall in the rear. The number added to the communion of the Protestant Episcopal Church, for the year, is seventy: Yale College, they say, thirty: to each of the two Congregational Churches, about one hundred and twelve; and to the Methodists one hundred and eighty, not twenty of whom have declined their probation. There is, however, some ground of apology on the part of our Congregational brethren for encompassing some of our children in *their* net; for some of *our* most valuable members, in time past, came from their communion; they now have their pay with ample interest. The work amongst us has not yet ceased. Our congregations are continually crowded, and many are under awakenings, and a deep solemnity rests on the hearers. An attentive audience, and a present

God, give animation to the exercises of both the pulpit and the altar. New-Haven, so eminent for literature, has truly become eminent for the religion of Jesus. Some awakening is breaking forth among the Baptists, so that each denomination may say, that JEHOVAH OUR RIGHTEOUSNESS, shall be glorified. O ride on victorious Immanuel! A little polemical divinity among us brightens up the sword of the Spirit in our hands, without destroying brotherly love among the different Ministers and Churches. We have abundant evidence that difference of sentiment is perfectly compatible with Christian charity; for we all hope soon to sing a Saviour's love together in a better world. Thus, while we differ in judgment respecting some doctrinal points, we unite in Christian affection, and endeavour to reciprocate the laws of kindness and brotherly love. The fields are still white, and there are yet more sinners than we can all harvest. We hope not to fall out by the way, although we think it our duty to contend for the truth, and strive to preserve those converted under our ministry under our pastoral care, that they may avoid, what we consider, the pernicious effects of erroneous doctrine. O Zion! when shall thy watchmen see eye to eye, and bible Calvinists and bible Arminians form one orthodox brotherhood? It may be interesting to add that brother Maffitt spent the last of the summer, the fall and winter, in New-London, Hartford, Windsor, and the various neighbourhoods of each, with much success, particularly in Hartford, where he has laboured most. The Methodist Church there, which was most none, now consists of nearly one hundred souls, who are about building a house of worship. Our own house of worship in this city, which for years was sufficiently large, has, since this revival, been so much too small, as to call forth our efforts for erecting a larger one, 80 feet by 68, and is in such progress that, within three or four weeks, we expect the foundation to be laid. This is the Lord's doing, and it is marvellous in our eyes. When JEHOVAH hath a work to be done, men and means are at his command; and he that sitteth in the heavens shall laugh at all his opposers, and even the wrath of man may be turned to his praise. May HE who planted a small sprig of a VINE in this city twenty-five years ago, cause it to spread and take deep root till it vie with the oaks of the neighbouring forest.

WILLIAM THACHER.

REVIVAL OF RELIGION IN PROVIDENCE, RHODE-ISLAND.

To the Editors of the Methodist Magazine.

Providence, March 7, 1831.

DEAR BRETHREN,

I AM happy to have an opportunity to send you information of a revival of religion, with which the Lord has again favoured this people, and which you are at liberty to insert in your valuable Magazine. B. OTHEMAN.

For months past our congregation has been numerous, and unusually serious: our prayer has constantly been, that Jehovah would pour out his spirit upon the people; nor has prayer been in vain.

On Sabbath the 11th of February last, the word preached was evidently attended with the power of God to the hearts of the people. In the evening after sermon we had a prayer-meeting, and a great part of the congregation staid; after some time was spent in mutual exhortation, I invited those persons who felt the burden of sin, and the need of an interest in Christ, to come forward, and kneel at the altar; several came, bowed before the Lord, and with streaming eyes requested prayers; one was a woman bowed under the weight of three score years; the throne of mercy was immediately supplicated, and one found the peace of God.

From that evening the work has spread; our meeting-house has every evening been thronged, while the altar has been surrounded with awakened souls. And praised be God! within four weeks there have been between seventy and eighty souls brought out of darkness into God's marvellous light; among whom there are a number of heads of families. These persons who a few weeks since were without God and hope, are now engaged in inviting their friends to come and taste and see that the Lord is good. O may hundreds accept of their invitation! The doctrines which have been enforced before and during the revival, are the same as those we have always found to be "the power of God unto salvation." Such as the Deity of Christ, the depravity of the human heart, the fulness of the atonement, and the absolute necessity of repentance and faith in order to a real change of heart, and holiness of life. There is yet a seriousness among the people, and we are praying for another shower of mercy. I am also happy to state that the church in this place is increasing in holiness, as well as in numbers. O that we may always be a peculiar people, redeemed from all iniquity, and zealous of good works.

ACCOUNT OF THE WORK OF GOD IN NEW-LONDON DISTRICT.

Extract of a letter from Rev. Erastus Otis, to the Editors, dated Millford, March 27, 1821.

DEAR BRETHREN,

THE following outlines of a work of God in the New-London District, you are at liberty to publish in your useful Magazine.

I am at a loss for language to express the great things the Lord has done for this district within two years; especially when I reflect that we live in those regions where the fire of reformation has not spread with that rapidity, as you have been accustomed to witness in your part of the country. Our Camp-Meetings, the year past, have been attended with great and lasting good to the souls of men. Some hundreds have been made the subjects of converting grace. The work has embraced men of almost all ages. Parents and children, friends and neighbours, before strangers to that *divine love* which so strongly cements hearts together, have felt its uniting influence, and have hailed each other as children of the same Father, and as being candidates for the same blissful immortality. To witness their child-like simplicity, when brought from darkness to light, was truly delightful to my soul.

The work thus begun has progressed, and spread in different directions, so that the whole district has been greatly blessed.

Our increase last year was not far from one thousand; and the glorious work is still extending among the several circuits which compose this district; so much so, that we daily witness the convicting, converting, and sanctifying power of God on the souls of men. The Lord God Omnipotent reigneth! Let the earth rejoice, and all the friends of Zion shout for joy! Needham circuit especially has been highly favoured of the Lord; and the labours of brothers Osborn, Pain, and M'Kee have been greatly owned of the Lord. Brother Tucker is also reaping a rich harvest of souls in Somersett, where the work has recently commenced, and continues to increase. Some far advanced in years are the subjects of it. Providence also, under the faithful administration of brother Otheman has been highly favoured; and such is the attention excited, that hundreds are sometimes under the necessity of retiring for want of room. I suppose brother Otheman has sent you a particular account of this gracious work.

It is to me no small satisfaction to be the harbinger of good tidings to the friends of Zion. Not only careless sinners are aroused, and *brought from darkness to light*, but those also who had a *name to live while dead*, are brought to life, and many

lukewarm professors, have had their souls quickened, while believers have been excited to seek for full redemption in the *blood of the Lamb;* and not a few have found this pearl of great price, and are now walking in holiness, rejoicing in hope of the glory of God.

O! that the good Lord might impart this divine flame to you, my dear brethren, and to all the disciples of our blessed Lord.

I am, with esteem and love,

Yours, ERASTUS OTIS.

LETTER FROM MR. JOHN GOODSELL, TO THE REV. PETER P. SANDFORD.

DEAR BROTHER,

BEING persuaded that the prosperity of Christ's kingdom is a subject in which you are highly interested, I send you an epitomized account of the work of grace among us, which has been gradually carried forward since last spring. An attention to religious instruction and much solemnity in our congregation for several months, were indicative of the revival of religion now witnessed among us.

During that period of time, the peculiar tenets of Mr. Calvin of eternal and irrespective decrees, were fully and critically investigated before our congregation, by brothers S——d and B——n. This excited much interest among our brethren and the people generally; but the advocates of the doctrine of particular election and reprobation, believed that the result of their polemical discourses would prove unfriendly to the interest of religion. If (thought I) the doctrine of free and full salvation, which our brethren preach, and which they oppose to partial redemption and eternal reprobation, *be true*, their labour will be found "not in vain in the Lord." I waited anxiously to witness the result of their ministerial labours, and am happy to state, that some have been not only persuaded that grace *is free for all*, but themselves are now the subjects of that grace.

Our camp-meeting on the 20th of August last, was a time of great prosperity to our Zion. During the meeting, our preachers and people were greatly animated in the work of God, and the labours of the stand and of the praying circles, were attended with much solemnity, and were executed with ease and regularity. The word preached served to disarm the sinner of his weapons, and drive him from his subterfuge of lies, in which he trusted, and as the arrows of the Almighty with which his soul was wounded. The tears profusely shed, gave witness of general concern and anxiety to be saved: and many that came to the meeting to satisfy a vain mind, went therefrom converted to God.

It is believed from observation taken at the meeting, and from report of the numbers taken into society on this and the adjacent circuits, since the camp-meeting, that more than one hundred were converted at it.

The morning of separation was a time of general sympathy, and the sighs and tears of the people were expressive of the tender regard which these kindred souls reciprocated in giving the parting hand, and that their hearts were united in the bonds of a peaceful gospel: even those of the multitude that were not moved by the thunder of Sinai, nor at the "shaking of his glittering spear," were deeply affected at this parting scene. I found after the meeting was concluded, a pupil of mine, weeping, whom I asked why she wept, she replied, "I want religion." I asked her father how long time his daughter had been thus exercised; not (said he) till the present moment. I asked the mother if she were willing that her daughter should embrace religion: deeply affected, she replied, "O yes." We kneeled before our God and made intercession for this penitent soul. The season was gracious; the circumstances of the meeting were affecting. While many were wounded, some were comforted with a sense of pardoning grace. Our prayer-meeting on the second Thursday after the camp-meeting, was attended with signal instances of divine goodness. While prayer was made for the people, I noticed some penitents who had kneeled, and were groaning for redemption in Christ. A short distance from these, I found a pupil of mine weeping, and saying, "O God have mercy on me." I invited him to repair to the room in which the people were principally seated, and in which his mother and sister were deeply affected at a view of their moral wretchedness. I had been engaged in prayer but a short time for these mourners, when I was interrupted by the noise of a young man fallen close behind me, who was much affected: he groaned, wept, and trembled. At this instant I perceived another in an adjoining apartment who had left his seat, and had chosen a more humble place, on which he had prostrated himself before God. His humble posture, his earnest intercession and his groans, were sufficient to engage the pity of all, even of those whose hearts are callous to human woe: nor will (I think) the picture of that penitential scene be soon obliterated from my memory.

At succeeding meetings, the work of grace went forward with equal strength and rapidity; and while some were brought captives at the feet of Christ, others were emancipated from the bondage of sin, and praised God for redeeming love. During this period of peculiar grace, twelve pupils of mine have been hopefully converted to God, who give evidence of a work of grace wrought upon them. The number converted in this

place is more than twenty; and our class is not the only one that has witnessed so prosperous a time: many sections of our circuit have been sharers with us in this harvest of grace. The number taken into our society on this circuit, since the camp-meeting, is more than one hundred. Nor is our circuit alone benefited by our late camp-meeting; the good effects of it have been realized on New-Windsor circuit. Brother H. Bangs, of that circuit, informs me that he has added nearly one hundred to our society. A goodly number (the definiteness of which has not been ascertained) has been added to Dutchess circuit, who embraced religion at our late camp-meeting.

I am your brother in the kingdom and
patience of Jesus Christ.

JOHN GOODSELL.

Rev. Peter P. Sandford.

SECOND ANNUAL REPORT

Of the Missionary Society of the Methodist Episcopal Church.

AT the present time, when the success of Missionary exertions has answered every objection which the ingenuity of men could raise against the cause, it is needless to say much in its defence. Experiment is the truest test of all theories. And christianity, in all its branches, acquires new lustre, and exhibits increased excellence whenever its merits are brought to a close and impartial investigation. Even the malice of its foes has been rendered subservient to the manifestation of its superlative excellence. Who, then, will refuse to lend his aid for the diffusion of christian principles? It is devoutly hoped that the Missionary Society of the Methodist Episcopal Church, will contribute its full quota towards accomplishing the grand object for which the Saviour came into our world.

According to an article in the original Constitution of this Society, the General Conference was authorized to locate the parent Society wherever the Book-Concern should be established—to make provision for the equitable apportionment of its funds, and any other alteration which they might consider expedient, if recommended by the Board of Managers. In conformity with this provision, and with a desire to have the ultimate management of the Society under the General Conference, the Board submitted the Constitution to that body at their last session in Baltimore, for their sanction, recommending, at the same time, that the words "Bible," and "In America," should be left out of the title of the Society. The object contemplated in recommending these alterations, was, to make the Society exclusively Missionary. The number of bibles and testaments published and distributed by the American Bible Society, and its numerous Auxiliaries, the Board thought were amply sufficient to supply the destitute with the word of life, without devoting the funds of this Society to that purpose.

The General Conference took the subject into consideration, made the necessary alterations in the Constitution, and gave the Society their unqualified approbation. The institution is, therefore, now considered under the patronage of the General Conference. And in order to embrace in its operations, as much as possible, the whole strength of our church, and to diffuse its influence through the entire body, the General Conference recommended it to each Annual Conference, and requested the General Superintendents to use their influence to give effect to the recommendation, to form auxiliary and branch Societies within their respective bounds. And we rejoice in being able to say, that some of the Conferences have already formed themselves into Auxiliary Societies.

The South-Carolina Conference, at its last session, became auxiliary, and likewise resolved to make weekly cent collections within the limits of the

Conference, for the purpose of sending missionaries among the Indians or elsewhere. Two missionaries were appointed for the Mississippi, and one to travel through the bounds of the Conference to promote the general objects of the Missionary Society, and to make collections for the instruction of the Indian tribes. The following is an extract from a copy of the instructions furnished the missionary by the Superintendents.

"You are directed, and it is made your duty, to travel extensively within the limits of the South-Carolina Conference, in order, 1st. To do the work of a missionary in such parts as are destitute, and require to be supplied.

2d. To form Societies for missionary purposes; to institute Sunday-Schools, and to instruct the youth.

3d. To use your best endeavours in aid of the general objects of the Missionary Society; to make collections for missionary purposes, and especially for the support of such establishments among the Indians as may be formed under our superintendency.

4th. To visit the Indians, the Choctaws in particular, in order to ascertain the most eligible situation for a mission or missions among them, and to facilitate, by all proper means, the establishment of such mission or missions."

One missionary has been sent from the New-York Conference with instructions, if possible, to preach to the French inhabitants of Louisiana: but by information received from him, it appears he has not yet had any access to the French; but is preaching to large and attentive congregations of the English inhabitants of New-Orleans.

In mentioning this mission, the Board takes great pleasure in acknowledging a donation of bibles and testaments from the American Bible Society.

Hearing that a mission to the Floridas was in contemplation, the Managers of that grand national institution very generously voted a donation of one hundred French bibles, and fifty French testaments, and two hundred Spanish testaments, to the Missionary Society of the Methodist Episcopal Church. A part of these were sent to our missionary, Rev. Ebenezer Brown, for gratuitous distribution. In our last annual report, it was stated that the Domestic Missionary Society of Boston had determined to become auxiliary to this Society. They have done so, under the title of "The New-England Conference Missionary Society of Boston, auxiliary to the Missionary Society of the Methodist Episcopal Church." And in their first annual report, transmitted to us, they acknowledge the existence of a Branch Society in the town of Lynn, and another in Boston. Their report concludes in these words: "We have experienced no diminution of missionary ardour, nor feel any abatement of that zeal for the advancement of the Redeemer's kingdom, by which we were first prompted to unite our exertions with those of our brethren in the common cause. May the great head of the church prosper our endeavours."

A Society has been formed in the city of Baltimore, under the following title: "The Baltimore Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church." Their Corresponding Secretary has forwarded to us their Constitution and first annual report, from which the following is an extract: "The Managers feel pleased in stating that their brethren in Annapolis have, very cheerfully and promptly, united to aid in the cause of missions, and have formed a Society auxiliary to this. In our own country, and among ourselves, much has been done by a few individuals and particular Societies; but being in detached parts, and the number engaged in it comparitively small, no calculation could be made on any thing as permanent. The disadvantages of such a state of things have been felt. System was wanting to unite all parts, and to call forth greater exertions. To accomplish this important and desirable end, the Missionary Society of the Methodist Episcopal Church has been established. The plan proposed by that Society, and which, in the recommendation of the General Conference, has been adopted, is, that the parent institution be located with the Book-Concern, and that auxiliaries be formed throughout the United States: that thus, by uniting all the means, and placing them under the view and controul of the Superintendents, they may at once see to what extent they can engage in missions.

Can we view the providential openings among the aborigines of this country, their reception of the gospel, the conversion of a number of them, and their earnest solicitations for missionary instruction, with indifference? Can

we hear the universal call from our frontier borders for missionary aid without concern? We cannot. We rejoice in beholding the opening prospect, and cordially unite to contribute our aid in furthering so good a cause as that of missions.

The Managers congratulate the Society, and the Christian world, on the united and mighty efforts making in the cause of missions. May they continue and increase until all "that sit in darkness shall see a great light—until all flesh shall see the salvation of God."

By information received from Rev. Martin Ruter, it appears that an auxiliary society is formed in Cincinnatti. These, together with those formed last year, make the number of auxiliary and branch societies to be sixteen, viz.

1. The Female Missionary Society of N. Y. Auxiliary, &c.
2. The Young Men's Missionary Society, do.
3. Courtlandt circuit, do. do.
4. Stamford circuit, do. do.
5. New-Rochelle, do. do.
6. The Genesee Conference, do. located in Ithaca.
7. The New-England Conference do. located in Boston.
8. The Auxiliary Society of Columbia, S. Carolina.
9. South-Carolina Conference Missionary Society, do.
10. The Baltimore Conference, do. do. located in the city of Baltimore.
11. The Auxiliary Society of Cincinnatti.
12. The Branch Society at Annapolis.
13. The Branch Society at Lynn.
14. The Female Branch Society of Boston.
15. Pope's Chapel Branch to the S. Carolina Society.
16. The Female Auxiliary Society of Albany.

When we recollect that this Society has been in existence only two years, we shall find abundant cause of gratitude to God for the success which has attended its operations, and for the general interest excited for its welfare and extension.

In the course of the year past, very encouraging information has been received respecting the progress of the work of God among the Wyandotts at Sandusky. A Missionary under the patronage of the Ohio Conference is stationed among them; and, through his instrumentality the work of reformation so happily begun, has spread, and, we believe, is still spreading.

To evangelize these natives of the forests, is one prime object of this Society, and we hope the time is not far distant when the songs of redeeming love shall echo through their mountains and valleys.

We hear indeed a cry from beyond the Alleghany, "Come over and help us." *Lo!* the fields are white for the harvest. The western tribes are ready for the word of eternal life. The abodes of savage men will soon be enlightened with the lamps of salvation. The war hoop shall subside in shouts of hosanna to the Prince of Peace. The lion and the lamb shall lie down together, and they shall not hurt nor destroy in all the holy mountain of the Lord. In the habitation of dragons, where each lay, shall be grass with reeds and rushes. The time long anticipated by the spirit of prophecy hastens.—Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession. The heralds of the cross, in *full armour*, shall enter the temples of idol deities, kindle living fires upon their altars, and bear away in triumph their captivated priests.

Blessed be God that he has in any measure honoured the Methodists to be instruments in such grand atchievements. It is devoutly to be hoped that the spirit of our departed founders will not slumber in their successors. Although the history of Methodism, in the four quarters of the world, will exhibit a success unparallelled by any thing since the apostolic age, still the work of reformation is but commenced. It is, indeed, a number of years since the instruction and conversion of the poor Africans in the West Indian Islands, and in these states, became a subject of deep concern with us; and to how many of this class of our fellow-creatures, will the names of *Coke* and *Asbury* be dear, as long as the human memory exists, and parents hand down to posterity the events of their own, and of former times? It is also considerable time since the first attempts were made to carry the blessings of the gospel to the native

Africans in their own land. The grand enterprize in India is of more recent date; but not less successful. It is but of yesterday that the design was formed to evangelize the numerous and wandering tribes of the aborigines of our own Continent. The design is worthy of Apostles, and it will require the zeal of Apostles to accomplish it.

But if at the first view of the difficulties and dangers which gather round this arduous work, our courage seem to forsake us, and our faith to tremble, let us not fail to recollect the numerous instances in which success has attended the labours of the Christian ministry in opposition to all human probability. The souls of the savages are purchased by the blood of atonement. Their hearts are in the hand of God, and He can turn them as the rivers of water are turned. And it is by the instrumentality of the ministry of the word, according to the appointment of God himself, that their conversion is to be effected.

Under such circumstances does it become the followers of the Lord Jesus to pause, and hesitate, and object? This is an important, and may we not say providential, crisis? The peace and amity existing between the Indian tribes, and the United States, the conciliating and fostering measures of the national government, and especially the encouragements held out to religious societies to use their exertions to bring them to the knowledge of the social arts, and of the principles of Christianity, must be considered as circumstances highly favourable to Missionary enterprize. The tomahawk is buried—The hostile arrow has fallen neglected from the bow of destruction—The escutcheon has ceased to scatter terrors on the field of death—At our approach the *Red men* rise up and call us *brothers*.

May we not then entertain the pleasing conviction that the time has arrived for a Star to appear in the west, and direct the children of the wilderness to the Shepherd and Bishop of their souls?

O brethren! let us wake up to this pressing call from the western forests, which cover vast tribes of untaught men. Other Christian communities are pursuing energetic measures, to send the light of divine truth among these aborigines of our country. Two Missionary families under the direction and patronage of the "United Foreign Missionary Society," have gone to the *Great Osages of the Missouri*, with a view to introduce among them the arts of civilization, with the blessings of the gospel.

Our brethren in England, instead of declining any of their Missionary enterprizes, are pursuing them with increasing ardour, and are witnessing the most beneficial and happy results, both at home and abroad. Indeed, the whole Christian world, though divided into different denominations, appear to be uniting their energies for the universal diffusion of gospel truth. May these barriers raised by sectarian prejudices, be speedily broken down, and the time arrive when there shall be "*One* fold and *one* Shepherd."

When we consider the existence and operation, both in the old and new world, of Bible Societies, Tract Societies, and Missionary Societies, in which are united the talent, the ability, and the zeal of all religious denominations in christendom, we cannot but anticipate the day when the watchmen, seeing eye to eye, shall lift up their voice together, and combine their strength to prostrate infidelity, and every principle and practice which stands opposed to God and to his Christ.

May this Society contribute its full share towards the accomplishment of so desirable an end.

N. B. Since this report was finished, official information has been received of the formation of another auxiliary in the city of Richmond, under the title of the "Virginia Conference Missionary Society," with two branch Societies, one in Raleigh, N. C. and one in the Amherst circuit. The Constitution and first report of the Society in Richmond have been received, and their prospects of success are highly gratifying. May the God of missions succeed the great design.

Obituary.

DEATH OF REV. JOHN ROBERTSON.

JOHN ROBERTSON, the subject of the following short memoir, was born of respectable and religious parents, in the township of New-Providence, Essex county, East Jersey, March 31, 1782. He professed to obtain the knowledge of salvation by the remission of sin in 1800, when he connected himself with the Methodist Episcopal Church, and soon began to exercise his talent by way of exhortation, and preaching as a local preacher. He joined the travelling connexion in 1803, and was appointed to the following circuits, Norton 1803—Vershire 1804—Croton 1805—Pittsfield 1806—Saratoga 1807—Newburg 1808—Grand-Isle 1809—New-York 1810—Bergen 1811—Union and Kensington 1812—Staten-Island 1813—Essex 1814 and 1815—Trenton 1816. Located in 1817 on account of debility—1818 re-admitted into the Philadelphia Conference, and was stationed in Bristol—Chester 1819—St. John's 1820,—where he finished his course, August 8th. at five o'clock in the morning, in the thirty-ninth year of his age. His constitution was rather feeble, which subjected him to frequent attacks of disease. For some years before his death, he had been afflicted with occasional *Hæmaptysis*, which excited an apprehension of the approach of some fatal disease of the organs of respiration. In the beginning of the year 1820, he had a severe attack of *Pleurisis*, of which he never entirely recovered, and which ended in *Phthisis Pulmonalis*, that terminated his earthly career, his sufferings, and his labours.

J. Robertson, was a man of great simplicity of manners and character: He was a sincere Christian, and faithful disciple of his Master: He was affable, courteous, and respectful to all; and ardent in his attachments to his family and his friends. As a minister of the gospel, he was in general highly and deservedly esteemed: he possessed considerable talents, and was a good and useful preacher. He was industrious and indefatigable in his ministerial labours, and in visits from house to house, instructing and edifying the various members of the flock entrusted to his care. In the stations he occupied at different times, he was in the habit of paying his pastoral visits to almost every family in the neighbourhood in which he lived, whether of the society or not, and praying in each family as far as circumstances would admit, and he could obtain permission; and this course he pursued, the last station he filled until within a few days of his death. He preached his last sermon, on the Sabbath, only two days prior to his dissolution; at which time he informed his congregation that he spake to them as a dying man, who should shortly account to his God for the manner in which he had improved his ministerial talents.

On the following Sabbath his funeral sermon was preached in the same place, to a large and deeply affected congregation, from "*Let me die the death of the Righteous, and let my last end be like his.*"

In his last moments there was no opportunity of conversing with him, in consequence of his sudden departure, so that the particular state of mind he then was in, could not be precisely ascertained; but we have no doubt his end was peace; for he had been for some time looking for death, not as a messenger of terror, but as an harbinger of peace to release him from this valley of tears.

On the morning of his death, he was about rising from his bed at his usual hour, and commenced a conversation with his wife on some domestic subject, and was suddenly seized with a violent discharge of blood from his lungs, and instantly expired. He has left a wife and three children, who sensibly and deeply feel the loss they have sustained.

Poetry.

From the Religious Intelligencer.

"As thy days, so shall thy strength be."—Deut. xxxiii. 25.

WHEN adverse winds and waves arise,
And in my heart despondence sighs,
When life her throngs of care reveals,
And weakness o'er my spirit steals;
Grateful I hear the kind decree,
That "as my day, my strength shall be."

When with sad footstep memory roves,
O'er smitten joys, and buried loves,
When like a mourner, low I bend,
Without a comforter or friend;
Then to thy promise, Lord, I flee,
"Still as thy day, thy strength shall be."

One trial more must yet be past,
One pang, the keenest, and the last,
And when convulsed with mortal pain,
Struggling I seek for ease in vain;
Then wilt thou give my soul to see,
That "as her day, her strength shall be."

HUMANITY'S GEM.

"*Jesus wept.*"—John xi. 35.

How sweet is the tear of regret,
That drops from humanity's eye;
How lovely the cheek that is wet:
The bosom that heaves with a sigh.
This world is a sorrowful stage,
A valley of weeping and woe;
From childhood to garrulous age,
The tear uninvited will flow.

Our own or another's distress,
Will force the soft lustres to fall;
Nor can the mild bosom do less
Than grieve for the sorrows of all;
For he who has naught to impart,
May at least give the wretched a tear,
'Twill comfort the sorrowful heart,
When no other comfort is near.

The Saviour in sympathy wept,
And gave the divinest relief,
When Lazarus mortally slept,
To his sisters o'erwhelmed with grief;
He sorrow'd for a Solyman's doom,
As he sat upon Olivet's steep;
He thought on her judgment to come,
And pity constrained him to weep.

THE SHADOW OF A GREAT ROCK IN A WEARY LAND.

Almighty God: our quiv'ring breath
On thy command depends;
Thy mandate giv'n, and instant death
Our mortal being ends!

The glowing cheek, the sparkling eye,
But glisten to betray;
Our joys, in fair perspective lie,
And ere we reach, decay!

Riches and beauty, health and bloom,
Are dang'rous things to trust;
For underneath, the silent tomb
Is cleaving for our dust.

But ah! when joys terrestrial fade,
Nor one our peace secures,
'Tis well to have a God, whose aid
From age to age endures.

This is a prop when hopes betray,
A sun when clouds condense,
A lamp to light the pilgrim's way,
A buckler of defence.

This is a rose whose fragrance cheers,
A fountain where to lave;
A cordial balm for all our fears,
A convoy to the grave!

This is a rock when winds arise,
An anchor sure and firm;
A shelter from th' inclement skies,
A covert in the storm!

The bread of life in famine's dire,
A spring when creatures fail,
A cloud by day, by night a fire,
To point us through the vale!

A refuge this when none beside
Can firm support bestow!
This is a bark which Jordan's tide
Shall never overflow!

'Tis this, when ebbing life retires,
Shall heav'nly peace distil;
And this shall sweep our golden lyres
On Zion's sacred hill!

THE

METHODIST MAGAZINE,

FOR JULY, 1821.

Divinity.

From the London Methodist Magazine.

A SERMON

BY THE LATE REV. JOHN FLETCHER, VICAR OF MADELY;

Supposed to have been preached soon after he entered the ministry.

Except a man be born again, he cannot enter into the kingdom of God, JOHN III. 3.*

THE corruption that has overspread the Christian world as a flood, and the lukewarmness of those who distinguish themselves by some degree of seriousness, make it next to impossible to preach many of the most important doctrines of Christianity, without giving offence to some. We love to lie down as if our spiritual race was run, even before we set out in earnest. And if any one attempts to shew us plainly our danger in so doing, we look upon him in general as a troublesome person, who endeavours to make us uneasy without necessity. This is one of the reasons why those who are appointed to shew unto others the way of salvation, dare hardly mention what Christ said of the narrowness of the way that leads to life, and the few that walk therein.

We fear to be thought uncharitable, or suspected of preaching new doctrines: and this fear makes us soften, if not conceal, those parts of the gospel which Christ and his apostles insisted upon in the plainest terms.

Nevertheless, as we are commanded to declare the whole counsel of God, without respect of persons, or fear of men, I shall now discourse on one of those points of doctrine which worldly Christians seldom make the subject of their medita-

* Although the subject of this Discourse is nearly the same with that of the Sermon published in our two last Numbers, the reader will perceive they are two entirely different sermons.

tions: I mean, the doctrine of our *regeneration*, or *new birth in* Christ Jesus. And to do it in order, I shall consider,

First, *On what occasion, and to whom our blessed Lord, spoke the words of the text*, "Except a man be born again, he cannot enter the kingdom of heaven." In the

Second place. *I shall shew the absolute necessity of a new birth to enter into life eternal.* And,

Thirdly, *I shall conclude by pointing out the way to that regeneration, without which* no *man can see the kingdom of heaven.* And may the Lord, who has promised to be with his servants to the end of the world, manifest his presence among us, and apply by his Spirit to all our hearts the important doctrine of the text which he taught himself in the days of his flesh.

And first, I am to consider on what occasion, and to whom our blessed Lord spoke of regeneration.

1. Nicodemus, a ruler of the Jews, and no doubt one of the best of them, having heard of the miracles of Jesus, concluded that he was no mere man, but a teacher sent from God: therefore he came by night to ask him some questions concerning the kingdom of God, which every sincere Jew expected at that time. Our Lord, knowing that he (as well as the rest of the nation) entertained wrong notions of his kingdom, which is wholly spiritual, began by assuring him that no one unconverted could *see* that kingdom:—much less enter into it—"Verily, verily I say unto thee, that, except a man be born again, he cannot *see* the kingdom of God."

2. As if he had said, Be not mistaken, Nicodemus, my kingdom is not such as thou thinkest, nor can all men enter therein, since thou art yet unprepared for it thyself. Neither thy honesty, nor sobriety, nor all thy zeal for the religion of thy fathers, with thy great profession of all the external duties of it, can fit thee for the presence of God. If thou restest there, know that thy soul will remain in as thick darkness as that which surrounds a child yet unborn. For though thou enjoyest an animal life, as other creatures on earth, yet hast thou lost in Adam a spiritual life; the life of angels in thy soul; and thou must receive it again by a new and spiritual birth; or else thou shalt be as little capable of seeing and enjoying God, as a child unborn is to see and enjoy the light of the sun.

3. Though this doctrine of the new birth surprises every natural man, and seems foolishness to him, our blessed Lord did not first deliver it: Moses had said two thousand years before him, "The Lord your God shall *circumcise*," or so change "*your heart*, that you shall be enabled to love him with all your soul. The Lord will take away your heart of stone, and give you an heart of flesh." David had prayed, "Create in me a clean heart, and renew a right spirit within me." Ezekiel had

cried aloud to all the people of God, "Cast away from you all your transgressions, and make yourselves new hearts and new spirits, for why will ye die, O house of Israel?" As if he had said, "In vain do you boast of being the house of Israel, and God's chosen people; unless you get new hearts and new spirits, you shall surely die."

4. These, and many more passages of the Old Testament, should make us think that no sincere Jew could be a stranger to the doctrine of the new birth. But as there are now many serious people who have a great form of religion, and notwithstanding know nothing of regeneration experimentally, supposing themselves to be of those just men who need no repentance, and consequently no spiritual change; so it was in the days of our Lord; and Nicodemus with all his profession of religion, zeal, morality, and desire of being instructed, was one of the number.

5. Accordingly, struck with amazement at the saying of our Lord, and mistaking quite the meaning of his words, "How can a man be born" (cried he) "when he is old? Can he enter a second time into his mother's womb and be born?" Our Lord told him, if a man could enter into his mother's womb and be born again, that would not help him, for he would still be sinful flesh, and of the same corrupted nature as that from which he was born. But to enter into his kingdom, which is spiritual, he must be born of water and of the Holy Ghost, he must have a spiritual birth, be begotten of incorruptible seed, and become an adopted son of God.

6. Then, to prevent all doubts of the absolute necessity of submitting to this doctrine, as if it were not enough to have affirmed it necessary twice, and to have enforced it by the solemn word *indeed, indeed;* lest any one, like Nicodemus, should question the truth of it, because he never experienced it, our Saviour added for the *third* time, (turning himself, no doubt, to all that were present) *Ye must be born again.* As if he had said, "What I say to Nicodemus, I say unto all, Except a man be born again, he cannot enter into the kingdom of God."

7. Here the Jewish ruler, not daring to object any more to the truth of our Lord's doctrine, only expressed his wonder at hearing it. Our Lord, who (if we are sincere before him) always removes rather than punishes our stupidity in the things of God, would not discourage him; but, with an admirable patience endeavoured to make him understand the impossibility of explaining by what operation of God's grace a man is born again.

8. How short, and yet how powerful was his argument! "When the wind bloweth," saith he, "thou canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit." As if he had said, "How can one describe the

wind to him who has not felt or heard it? or how account whence it cometh? yet we know and feel there is such a thing as wind. So one that is born again, into whose soul the Lord has breathed the breath of spiritual life, knows that the Holy Ghost has dispelled the darkness of his soul, and made him pass from death unto life; he feels in his heart the happy change; he experiences that he is a child of God, because God has given him of his Spirit, and refreshes him with the spiritual breezes of his consolations. Though he is conscious of all this, yet he cannot reveal or describe it to another; nor can he make one whose eyes the Lord has not yet opened, see the kingdom and taste the happiness to which he is restored, because it is what no man knows but he that receiveth it: here every one must experience for himself."

9. This plain answer should have satisfied Nicodemus, but unbelief made him cry out again, "How can these things be?" Then did our Lord silence him. "What, (said he,) art thou a master in Israel, and knowest not these things? If I have told you of earthly things," of the wind which is earthly, and you are not able to comprehend or account for its blowing, how can you pretend to understand spiritual and heavenly things, which are past finding out. Thus did our Lord reprove the ignorance and incredulity of that master in Israel, who had not learned himself what he should have taught others long before: and at the same time gave him and us to understand that this mystery of the new birth is not to be defined or described, but felt, experienced, and enjoyed in the heart; and that every one who believes the word of God to be true, instead of inquiring, *How can this be?* must immediately beg of God to make him feel in his heart the want of a new birth; and then he will receive power to seek it with tears, prayer, and repentance, till he find it for himself. This was the case of Nicodemus: for notwithstanding the unwillingness he shewed at first to believe the doctrine of regeneration true, he was convinced by the words of our Lord: and we hear that he proved at last a bold confessor of Christ and his doctrine. Would to God we were as ready to imitate him in his faith as worldly Christians are ready to imitate his crying out, *How can it be?*

10. Having thus explained how and to whom our Saviour preached regeneration, I proceed now to shew the absolute necessity of a new birth. And in order to this, it seems that, in addressing Christians, it should be sufficient to say, that Christ has solemnly declared it necessary; for besides what he said to Nicodemus, he told his disciples that "unless they were converted, and became as little children, they could not enter into the kingdom of heaven,"—which was enforced after his death by the Apostles, when they said, "Put on the new man which, after God, is created in righteousness and true holiness—and be

ye renewed in the spirit of your minds; for in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature." And to add the last degree of evidence to these Scripture proofs, I could bring in the testimony of our Church, which declares in her Catechism, "A death unto sin, and a new birth unto righteousness necessary to salvation," and is so far from supposing, (as some would have it,) that we are all born again in baptism, that she directs us in her Collects to pray that God by "his Holy Spirit would create and make in us new and contrite hearts, that we may obtain perfect remission of our sins." Whence it appears clearly, that she exhorts every baptized person to seek this renewal of the heart, and that no one can be a faithful member of Christ and the Church of England, who does not receive the doctrine of regeneration.

(To be concluded in the next.)

Biography.

For the Methodist Magazine.

MEMOIR OF REV. SAMUEL PARKER.

Samuel Parker was a native of the state of New-Jersey, and born about the year 1774. His parents were pious and respectable. He was put to a trade young, and became a proficient in his business. At the age of fourteen, he was awakened under the preaching of the gospel; and soon after, forsaking the scenes of gay and fashionable dissipation, in which, owing to the suavity of his manners, the gentleness of his disposition, and his uncommonly fine voice in singing, he was a great favourite, he attached himself to the Methodist Society, then very generally held in contempt by the world. He became eminent for his devotion to God, and to the cause of piety. He continued to occupy a private station in the church for twelve years; not, however, without being often warned that a dispensation of the gospel was committed to him, and that he must expect the Divine displeasure if he persisted in burying the talent entrusted to him for improvement. But such was his unaffected modesty, that it was long ere he could be prevailed upon to take upon himself the character of an ambassador for Christ.

At length, in the year 1800, he received license as a local preacher, in the Methodist Episcopal Church; and continued to sustain that relation, with usefulness, till the Conference of 1805, when, giving himself up to the work of the ministry, he became a travelling preacher. He was that year appointed to

Hinkstone circuit—1806 Lexington circuit—1807 Limestone circuit—1808 Miami circuit. At the Conference for 1809, he graduated to Elder's orders, having stood his probation and used the office of a Deacon well, and was, the same year, appointed to preside in the Indiana district, at that time one of the most difficult and important stations in the Conference. Here he continued four years; and so mightily grew the word of God and prevailed, that it was found necessary to divide the district, and call more labourers to cultivate the extensive field that had been opened under his superintendence. Thus abundantly did he justify the confidence reposed in him, by the Superintendents. 1813 he rode the Deer-Creek circuit, and was blessed in his labours, and honoured by those to whom he ministered—1814 he was appointed presiding elder in the Miami district—1815 presiding elder in the Kentucky district; where he continued four years, blessing and being blessed in all his intercourse with mankind. During his presidency on this district, he was married to Oletha Tilton, who enjoyed his society long enough to be sensible, that there is no affliction incident to suffering humanity so exquisite as the loss of a companion, who united all the endearing qualities which nature and grace can combine in the character of a husband.

A situation of the greatest importance, in the Mississippi Conference, required to be provided for. The Superintendent felt the utmost solicitude on the subject. He saw in Brother Parker whatever he wished in the person to be selected: but there were great difficulties to be surmounted, and great privations to be endured. His health was very delicate: his wife must be torn from her friends and a comfortable home, to wander among strangers: the distance was great, and the country very unfavourable to health. Yet, when the Bishop intimated the demands which the Church had to make upon his labours and sufferings, he was ready, in the true spirit of St. Paul, to say, "I count not my life dear unto me, that I may finish my course with joy, and the ministry which I have received—I will go." He accordingly went. But, alas! the sanguine hopes of the Bishop, and of those in Mississippi who knew him, were rendered abortive by the state of his health. Nearly the only advantage resulting from his emigration to that country, was the lesson his example afforded, on the spirit and peace in which a Christian can suffer and die. He was in very ill health when he arrived at his place of destination, and continued gradually to decline, till some time in November, when his disease assumed so malignant a character, as to excite fearful apprehensions in his friends that they were soon to be deprived of him. At the time when the Conference met he was considered slightly amended, and hopes were entertained by some that he would

soon recover: but others, better acquainted with the disease and the influence of that climate, considered his case to be hopeless. Soon after the rising of the Conference, his disorder returned with more violence than ever. In all these changes, this servant of the Lord was able to say, without a repining sigh, "Father, not *mine*, but THY will be done!" Thus he lived, and thus he suffered many tedious months of severe affliction in a land of strangers:—and, thus, on the 20th of December, 1819, he breathed out his happy spirit, into the hands of that SAVIOUR and FRIEND whom he had so long and so faithfully served.

He left a wife and a son in the care of Him who has said, "Leave thy fatherless children, and let thy widow trust in ME;" and God was faithful to the trust reposed in him by his servant. The son, an infant, he speedily snatched away from a world in which the tears of the orphan are too often disregarded: And, to the widow he raised up many friends, who were ready and willing at all times to administer to her relief and comfort.

His funeral sermon was preached on the Sunday after his death, at Washington, Mississippi, to a large and melting congregation, on Rev. xiv. 13, by William Winans, a young man whom he had contributed to bring into the ministry, and to foster, in the infancy of his labours, with the tenderness of a parent.

Of his character, nothing so proper, perhaps, could be said, as that he exemplified, in a very unusual degree, the description of charity, so inimitably drawn out in the 13th chapter of 1 Corinthians. The loss sustained by his family is unspeakably great; that of the church much greater. We can be no otherwise satisfied under this dispensation of Providence, than by reflecting that it is of him who doeth all things well. He who has bereaved his church of this highly valuable minister, has the means in his hands of abundantly supplying his lack of service. May He send down a double portion of the Spirit which rested on this our Elijah, upon many that He shall call to cultivate the vineyard, from which He has taken his servant to his eternal rest!

Scripture Illustrated.

From the London Methodist Magazine.

To the Editor of the Methodist Magazine.

MY DEAR SIR,

THE testimony of Sir William Jones to the authenticity of the Hebrew Scriptures appears to me to be worthy of the greatest publicity. I have taken it from the eight discourses which

he delivered before the Asiatic Society. If you think it calculated to serve the great cause of truth, its insertion in your very useful Magazine will oblige your's, &c.

Tunbridge Wells, Kent, 1820. JOHN RABY.

"Theological inquiries (he remarks) are no part of my present subject; but I cannot refrain from adding, that the collection of tracts which we call from their excellence, *the Scriptures*, contain, independently of a Divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass, from all other books that were ever composed in any age or in any nation. The two parts of which the Scriptures consist are connected by a chain of compositions which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Italian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts; and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief, that they were genuine predictions, and consequently inspired."

In answer to Y. Z. who thinks that verse 36th of the 7th chapter of the 1st epistle to the Corinthians, is frequently abused to the purposes of impurity; and who wishes to know whether it be properly translated, we observe, that the translation of the verse is sufficiently accurate, and the sense not obscure. It is, we think, as explained in the following paraphrase:—"*But if any man*,—who is a parent or guardian, *think that he behaveth himself uncomely*—that he should act indecently, or in a manner unbecoming his character, or unsuitably to her credit or reputation, *towards his virgin*, by hindering her from marriage, *if she pass, &c.* Gr. εαν η υπερακμος, *if she be above age*, or of full age, *and need so require*, και ουτως οφειλει γινεσθαι and *it be necessary to be so done*, whether the necessity ariseth from her conscience and inclination, or her being sought in marriage; *let him do what he will*—as he sees occasion, according to circumstances, either to give her in marriage or to keep her single. Or, as the words may be rendered, *Let him do what she inclineth to; he sinneth not*—in complying with her inclination in such a case. *Let them*, let such virgin daughters, *marry*. As both the Jews and Greeks reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage; while others, following the opinions of the Essenes and rigid philosophers, fancied they acted properly in restraining them. The Corinthians, therefore, had judged it necessary to consult the apostle on that head."—*See Benson's Commentary.*

The Attributes of God Displayed.

From the London Methodist Magazine.

To the Editor of the Methodist Magazine.

DEAR SIR,

WHAT I now transmit, are specimens of the "Works of God, selected from the immense and the minute: from the most formidable animal, the most terrific reptile, and the little ant. How surprising is the scale of being, and how diversified the chain of existence! How each, and all, subserve the great purposes of the Creator! I have drawn these accounts from a celebrated work, in which extracts are inserted, and denominated, "Additions to Natural History."

I am, dear Sir, with profound respect, your's, very truly,
Kettering—1820. W. B. BROWNE.

Hail, Sovereign Goodness! all-productive Mind!
On all thy works THYSELF inscrib'd we find,
How various all, how variously endow'd!
How great the number—and each part how good! BLACKLOCK.

A REMARKABLE ACCOUNT OF A LION AND LIONESS IN THE CITY OF PARIS.

Citizen Felix brought a lion and lioness to the national menagerie in Paris. About two years after, Felix fell ill, and another person was employed to fill his place, in the care of these formidable animals. The lion, sad and solitary, remained from that moment, constantly seated at the end of his cage, and refused to receive any thing from the stranger; his presence was even hateful to him, and he menaced him by roaring. The company of the female also seemed to displease this monarch of the woods. The uneasiness of the animal made him be thought really ill, but no person dared to approach him. At length Felix got well, and meaning to surprise the lion, he crept softly to the cage, and shewed only his face against the bars; the lion directly made a bound towards him, patted him with his paws, licked his hands and face, and trembled with pleasure. The lioness ran to him also, but the "king of beasts" drove her back, seemed angry, and unwilling she should snatch any favours from Felix; a quarrel seemed to take place between them, but Felix entered into the cage to pacify them; he caressed them by turns. After that time Felix was frequently seen between the formidable couple, whose power he has fettered, holding a kind of conversation with them. If he wishes them to separate, they obey his commands, and at the least sign from him, lie down on their backs to shew strangers their paws armed with terrible claws, and open their mouths full of tremendous teeth; and are rewarded by being permitted to lick his hands. These two animals were both of the same mother, and had always lived together.

A VERY EXTRAORDINARY ACCOUNT OF A PILE OF SERPENTS, IN GUIANA, SOUTH-AMERICA.

"In the savannahs of Izacubo, in Guiana, I saw the most wonderful, the most terrible spectacle that can be seen; and although it be not uncommon to the inhabitants, no traveller has ever mentioned it. We were ten men on horseback, two of whom took the lead, in order to sound the passages; whilst I preferred to skirt the great forests. One of the negroes, who formed the vanguard, returned full gallop, and called to me, 'Here, Sir, come see serpents in pile.' He pointed out to me something elevated in the middle of the savannah, or swamp, which appeared like a bundle of arms. One of my company then said, 'This is certainly one of the assemblages of serpents, which heap themselves on each other after a violent tempest; I have heard of these, but have never seen any; let us proceed cautiously, and not go too near.' We continued our way slowly; I fixed my eyes on the pyramid, which appeared immovable. When we were within ten or twelve paces of it, the terror of our horses prevented our nearer approach, to which, however, none of us were inclined. On a sudden, the pyramidal mass became agitated; horrible hissings issued from it, and thousands of serpents rolled spirally on each other, shot forth out of the circle their hideous heads, presenting their envenomed darts and fiery eyes to us. I own I was one of the first to draw back; but when I saw this formidable phalanx remained at its post, and appeared to be more disposed to defend itself than to attack us, I rode round it, in order to view its order of battle, which faced the enemy from every side. I then sought to find what could be the design of this numerous assemblage; and I concluded that this species of serpents dreaded some collossean enemy, which might be the great serpent,* or the caynean, and that they re-unite themselves, after having seen this enemy, in order to attack or resist him in mass. On this occasion, I shall hazard an opinion, which I found on several other observations; it is, that the animals in the New World are more advanced than the men in developing their instinct, and in the social combinations of which they are susceptible; the silence and the solitudes of the woods, leaving the greatest liberty to all their motions, the individuals of the same species easily meet; and those species which are the best organized feel, without doubt, that impulsion of a common interest which announces and pro-

* Some of these serpents are from thirty to forty feet in length, and four or five in circumference. I brought the stuffed skin of one of the species back to France, and gave it to the Museum—it was 21 feet long, and 13 inches in diameter. The caynean is of the oviparous species of crocodiles, the egg from which it proceeds is no larger than that of a goose, an animal grows to the enormous length as the above-named serpents.

vokes to the same end the concurrence of all their means; but after having acknowledged in animals different degrees of intelligence, such as memory, deliberation, will, we are reduced to mere conjecture as to their means of communication. It is certain, that those which possess the organs of voice, have their cries of alarm, of rallying, of love, and of anger; and may they not also have those requisite to combine their chases, to distribute the posts of attack and defence, the different labours for their common constructions, as well as for supplying their common habitations with necessaries? Can we conceive that beavers cut down great trees, drag them to the river, form and plant piles, beat mortar, build their lodge without speaking to, and understanding each other? Wherever there are different parts, and a common or general direction, there is police and government. We are not yet acquainted with the legislative power of bees and wasps, although we are so with their executive power; and who knows but what their humming and buzzing, monotonous to our gross organs, have the variety of accent necessary for the promulgation and the execution of their laws?

A WONDERFUL ACCOUNT OF AN ANT-HILL, IN SOUTH-AMERICA.

"In the middle of an immense savannah, or swamp, perfectly level as far as the eye could carry, I observed a little hill, which appeared to be formed by men. My companion told me it was an ant-hill. What! said I, is this gigantic construction made by an insect? He proposed to conduct me, not to the hill, where we might have been devoured, but near the road of the labourers. We soon discovered several columns of ants going to and coming from the forest, and bringing back pieces of leaves, roots, and seeds, or grains. Those ants were of the largest size, but I did not venture to observe them too nearly. Their habitation, which I examined at about forty paces off, appeared to be about fifteen or twenty feet high, and about thirty or forty diameter at its base. Its shape was that of a pyramid cut off at a third of its proper height. I was informed that when a planter had the misfortune to discover one of these formidable fortresses in clearing his newly-acquired lands, he was obliged to abandon his establishment, unless he was powerful enough to carry on a regular siege. My informer said this happened to himself; he wished to extend his plantations, and discovered such a hut as was then before us. He caused a deep circular ditch to be dug, and filled with pieces of dry wood; and after having set fire to the whole circumference, he attacked the ant-hill with cannon. The demolition of the fabric dispers-

ed the army of ants, which, having no means of retreat, perished in the flames which issued from the ditch. What can be the cause of this immense re-union of ants, in the same place, and engaged in the same direction of labour, of collecting provisions, and of co-habitation, whilst they have at their disposal vast extents of lands and plentiful food? It appears probable, that in these deserts they find a number of enemies among the birds, the reptiles, and even the quadrupeds, such as the ant-bear, against whom their number, if dispersed, can do nothing. They have conceived the plan of a confederation so powerful and so harmonic, that even the curious, who appear at the limits of their empire, are not tempted to encroach. It may truly be said, that this population is raised in mass against every assailant; for the most robust man or animal who might approach the ant-hill, would in an instant be covered and devoured by myriads of ants." In the Philosophical Transactions may be found a circumstantial account of this species of ants, with several plates of their habitations, by Smeathman. "Since this I saw in Cayenne, another species of ants no less wonderful, and more useful, as it remains in peace and alliance with men, and it pursues only flies, lizards, caterpillars, scorpions, rats and mice. I have seen them arrive from the country in columns, enter the town by the gate, run over the houses, where they were fearlessly allowed to enter, and return after their execution, in the same order, and out of the same gate. I leave to naturalists the care of classing and describing the species; it is the moral part of animals which interests me."

REFLECTIONS.

"The works of the Lord are great, sought out of all them that have pleasure therein." The mind of the royal Psalmist was most agreeably affected when he said, "O Lord, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches!" Animal life is distributed into ten thousand channels, from the crawling insect up to the elephant of gigantic magnitude. The gradation is wonderful, and every step replete with displays of Divine Wisdom. Every part of animated nature, from the "king of beasts," the enormous hissing serpent, down to the diminutive ant, has its use on this terrestrial ball. Not any thing amongst the works of God was made in vain. Creative wisdom and creative power, in all their various combinations, always plan, and execute to purpose.—The contemplation of the extensive scale of being, and complicated chain of animal existence, affords the most exquisite pleasure. The insect, however small, is, notwithstanding, a world of wonders. May every thing created lead the mind to adore the Great Creator!

Miscellaneous.

For the Methodist Magazine.

FARTHER OBSERVATIONS ON CONSISTENCY OF CHARACTER.

A CONSISTENT character is still the object of our pursuit. But we wish not to be misunderstood. We are not looking beyond the limits of human beings. Though among those human beings upon whom the light of Christianity has shone, and in whose hearts its renovating influence is experienced, we expect to behold a line of conduct far different from other people. Here we are authorized to look for a radical difference in characters—to behold those marks by which they may be infallibly distinguished from the men of the world. If this radical difference does not exist, then Christianity has nothing to recommend itself to the consideration of intelligent beings—we might as well be Jews, Heathens, or Mahometans, as to be Christians, if we still retain our old passions unmortified, our understanding unenlightened, our will unsubdued, and our conscience uninfluenced by the immutable principles of moral integrity. Neither is humility, self-possession, self-government, and a prudent management of our time, as well as a decent regulation of our exterior deportment, less essential than stern integrity, to form the consistent character.

But after making this avowal, we remark that the consistency after which we seek, is, nevertheless, such as is compatible with human infirmities; and therefore we should consider ourselves chargeable with that very defect which it is our object to condemn, were we to exclude from the communion of saints, or reprimand for condemnable neglect, all those who exhibit any of those innocent infirmities which are the inseparable companions of human beings. We do not expect to see the perfection of angels shewing itself in beings shrouded with flesh and blood. A consistent *human character*, though acting from those high principles which Christianity inspires, and manifesting that dignity of deportment which becomes servants of the Most High God, is still a *human being;* and, as such, his knowledge is exceedingly limited, his power circumscribed, and he is so constituted as to be liable to be influenced by external causes which act upon him entirely independent of his controul, and often produce results which the subject himself, could he have foreseen them, might, and probably would have avoided. And what philanthropic bosom can avoid commiserating the person, who may have been guilty of an impropriety, through the operation of any of those causes which took the advantage of his

ignorance, weakness, or perhaps seeming forgetfulness or absence of mind? We think this kind of commiseration is expressly enjoined by scripture,* and that it is one of those excellencies, which it is the peculiar province of Christianity to impart to its disciples. The sigh of sympathy is the sweetest cordial put into the cup of life. The sorrowful heart responds to it with exquisite pleasure and grateful delight.

It is not intended, however, by the preceding remarks, to furnish an excuse for those who are *willingly ignorant* of what they ought to know, nor for those who neglect what they ought to do.

To form a consistent character, among other ingredients, it seems essentially requisite for a man to qualify himself, by previous study and a diligent application to that particular science which embraces the art or profession which he designs to make the practice of his life, to fill his station with dignity and usefulness. Who such a novice as to anticipate an establishment as a mechanic before he had learnt a trade? If a man take upon himself the profession of a Lawyer, or Statesman, we expect to find him conversant in the law of nations, the municipal regulations peculiar to separate and independent communities, and especially with the laws of his own country. Can the soldier be expected to acquit himself with honour in the field of battle who is unacquainted with military tactics? Is it not expected that the Physician, to be qualified for a practical application of his art, should be thoroughly acquainted with the human system, the nature of the various diseases with which man is afflicted, and of the several remedies comprehended in the pharmacopœia? Have we not a right to expect that an ambassador of God, should understand His purposes respecting man; have a comprehensive view of the grand system of redemption and salvation; a clear perception of the relative and social duties; and a capacity to explain and defend all the great truths of divine revelation?

But the inconsistency of the character we are now considering, called *Precipitans*, consists principally in his acting under the influence of a belief, that *purity of intention* will atone for every *impropriety of conduct*. We will give him credit, therefore, for the goodness of his heart, while we claim the right of censuring the imprudences of his actions. Would any well-informed person think it a sufficient extenuation for a Physician, who through avoidable ignorance of disease or the nature of medicine, should murder his patient instead of saving his life? Why did he enter, it might be asked, upon the practice of an art he did not understand? A good heart and a wise head form

* Gal. vi. 1.

the consistent man. But *Precipitans*, acting under the influence of the erroneous belief above mentioned, neglects those means of improvement which a beneficent Providence hath put within his reach, and remains destitute of that knowledge so important to enable him to form a correct judgment of the time and manner of performing duty. On this account he often precipitates himself into difficulties, renders, by the use of improper means, his laudable attempts to do good ineffectual, and fails in the accomplishment of his designs by undertaking that which is beyond his ability.

Not having surveyed subjects with that impartial and minute attention, so necessary to qualify a man to decide accurately, he subjects himself to merited mortifications by his premature and erroneous judgments. Impelled on by an unrestrained avidity of knowing every thing, he pronounces without due deliberation upon subjects of the most weighty and momentous nature; and such is his vanity, that contradiction is considered an insult; and not having attained to that expansion of mind by habits of close thinking, and of general information, as to feel the force of logical argument, nor to that elasticity of spirit as to yield to the impression of evidence, to reason with him is labour lost, and to adduce testimony is useless.

We blame not a man for a temporary absence of mind, nor for an involuntary incoherency of thought; but we blame those who, when they have it in their power, neglect to enlarge their province of knowledge, and thus, through an affected contempt of mental improvement, remain ignorant of what most concerns them to know. We blame such men as *Precipitans*, who rush themselves into difficulties for want of deliberating upon their steps, and who expose themselves to contempt, by professing to understand what they have never studied, and to do what is beyond their ability. The goodness of motive can never atone for the mischievous consequences of such precipitate behaviour. Purity of motive, may, indeed, palliate for those mistakes in conduct which are the effect of unavoidable weakness; but they can never serve as an excuse for those inconsistences which are the result of inactivity in the pursuit of truth, or of a vain confidence in superior ability. True knowledge stands at an equal distance from each of these defects.

Neither is it sufficient for man merely to learn, by committing to memory, a few popular phrases, without associating with those phrases the primitive ideas they were intended to convey. This is another fault of which *Precipitans* is guilty. Having borrowed a few moral maxims and evangelical sentences from some favourite author, he pronounces them with such emphasis and seeming sincerity, that serves for a season to dazzle the eyes of those whose knowledge of him is but superficial. But

will a jingle of words—perhaps pilfered from some hackneyed author, whose fame, raised upon the light breeze of the popular breath, must as certainly expire as man is given to change,—supply the place of that solid wisdom, which can only be acquired by a close and patient investigation, and a sound experience? Precipitans can pronounce, with sufficient emphasis, *sublime devotion, worldly abstraction, refined religious feeling* and *duration of eternity*. But will the mere enunciation of these words answer as a substitute for *devotion itself*, for *spiritual mindedness*, for *simplicity of intention*, and for *living in the light of eternity!* To speak is one thing, but to live and feel what we speak is quite another.

Those who have accurately studied the heart of man, and have perceived the various springs of human action, are already apprized of the proneness of mankind to duplicity. That studied line of conduct, which seeks to accommodate itself to times, particularly to the age in which we live, and to the company with which we may be surrounded, may be consistent with human policy and worldly prudence; but it is totally incompatible with the genuine sincerity and dignified simplicity of the Christian character. A man acting from that honest integrity which Christianity inspires, needs not the tinsels of human prudence, nor the courtly complacence of the artful sycophant, to recommend himself to the favour and consideration of others: the honest simplicity of intention by which he is actuated will exhibit an amiableness of character, and inspire a confidence, which will procure the favour of all who estimate true worth of character as they ought. Such a man assumes, without intending it, a commanding attitude; and his very presence produces a more forcible effect than a thousand arguments in the mouth of such men as Precipitans. His external deportment presents an exact resemblance of the inward sentiments of the heart. The fire of wisdom sparkles in his countenance, while the graces of the Spirit adorn every action of his life. Having decorated his brow with that solid science which he has dug from the mine of truth, and refined in the furnace of experience—while a deep sense of his many deficiencies and of his entire dependence on God, tends to clothe his mind with the mantle of humility—he shines with a lustre which acquires increased splendour from intimate acquaintance. While a thorough knowledge of himself hides his excellencies in his own estimation, others, and especially those who are his most intimate associates, behold him with admiration, as an example worthy of emulation. His consistency, therefore, is the natural result of the operation of Christian principles upon his heart, producing the happy combination of purity of intention and wisdom of conduct.

BENEFIT OF EMBRACING RELIGION IN YOUTH, IN A LETTER FROM MISS S. TO HER FEMALE FRIEND.

My dear and much loved friend,

Time nor distance has never been able to dissolve that affection which I have ever had for you. Although a wise Providence has seen fit to vary our circumstances by disposing of us in different situations in life, and endowing us with different capacities, yet we stand in the same relation to each other as it concerns our spiritual welfare; and are as intimately connected in the great chain of beings who are to exist for ever as we ever were. I heard of your late indisposition, and could not refrain from tears at the recollection of the past events of our youth. Undoubtedly you think occasionally of me. You must, I am sure, as the most favourable period of your existence is that in which you were acquainted with me; and it was surely the most important one of mine, because it was then that life and immortality were brought to me through the gospel, even a free pardon of all my sins through a risen Saviour. Several years have already passed away since we were brought to see ourselves destitute of true happiness in this life, or of a well-grounded hope in that which is to come. We saw that childhood and youth were vanity. Although the sun of prosperity smiled upon your earliest days, still you confessed there was no pleasure in these fading objects. Does your mind still retain the same sentiments? I hope, I trust that it does, and that you are seeking for that happiness which is not like the sunbeams dancing upon the wave. Our morning of life is now almost past; the delusions of youth are fled like a dream; the things which once gave us pleasure can delight us no more.

The spring returns, and re-animated nature brings to mind those sensations of joy which we once felt: but our rapture is diminished from having learned by experience that its charms so soon fade.

How descriptive of fading youth! That sprightliness of imagination, that vivacity of spirits, which mark the youthful period of existence, seldom appear in the decline of life. Like the zephyrs which raise the gentle wave, and give place to tempestuous winds which cause the foaming surges to beat against the rocky shore, and in their furious blast carry the sighs of despairing mariners to heaven; so the charms of spring depart; so the playful scenes of youth recede, and are succeeded by the storms of life, in which, we have to contend with many a furious blast. Though retired in the vale of obscurity, our hearts have been often wrung with anguish at the relation of such melancholy scenes.

Nevertheless, every season has its peculiar charm, and may convey some instructive lesson: but have we improved from them as we ought? Though we may have lost, in some measure, our relish for those things, which formerly attracted our attention, yet we may profit from their recollection. Experience teaches us correctly the fallibility of all earthly enjoyments; there are no errors connected with its friendly instructions; we may, therefore, safely rely upon its salutary discipline, however painful it may be.

I rejoice, my beloved friend, that I have gained such a happy conquest over this vain world; and my consolation is still greater in the reflection of having sought wisdom in that period of life when external objects have the most powerful attractions and influence over the youthful mind. I am still pressing forward, animated by that cheering hope which first inspired my breast, to gain the rest which remains to the people of God, and a residence in that kingdom wherein dwelleth righteousness. The intrinsic worth of religion is sensibly felt. The more I understand of its excellencies, and the more I am habituated to its divine laws, the higher I prize it. Here is a durable substance. It is immortal life! It is the spotless image of God. It is the power of His Spirit, the brightness of his glory, and the reflection of his holy character upon the soul. O! how this season shines, brightened by his effulgent rays. Spring is welcome, because it reminds me of that Eternal Spring which is soon to open upon the soul, where blossoms shall never wither, nor leaves ever fade; where neither clouds nor tempests shall disturb the atmosphere inhaled by immortal spirits. O! my friend, shall we meet there? shall we, who set out in this gracious cause together, arrive safe upon those celestial hills? Grant it Almighty God! and although on this earth we may never meet, yet in yonder blissful world may we unite in songs of praise to the Lamb who sitteth on the throne for ever and ever.

S.

From the Christian Watchman.

"REVIEWER" REVIEWED;

BY REV. T. MERRITT.

The "Christian Disciple and Theological Review," is a Unitarian periodical work published in Boston. In the number for November and December, 1820, there appeared a "Review" of Mr. Southey's Life of Wesley, in which that work is recommended as an "Able and impartial history of the rise and establishment of Methodism." The following observations have respect to the "Review" *chiefly*, as the Reviewers, by re-

commending that history, have become answerable for the sentiments it contains, so far at least as they are given in the Review.

It is a matter of no importance to Wesley at this time, whatever opinions men form of his character and labours; and it would be of as little to the living, were not his character identified with the religion he taught. "Methodism," so called, claims him, under God, for its founder; and having had a rapid growth, and acquired considerable influence in the world, causes him to be more spoken of than most other men. Nor is it surprising that men should form different opinions of some parts of his conduct and the motives which influenced them; but it is not so easy to account for the unqualified censure and odium thrown upon that religion, the happy effects of which have been experienced by hundreds of thousands in Christendom, and which continue to be experienced in its widening course at the present day. But it is most of all to be regretted that men possessing learning, and professing Christianity, should lend their aid to check the progress of piety, by recommending a work which strikes at the root of all vital godliness, while it represents experimental religion as "superstition and fanaticism," and invidiously casts a shade over the character it professes to delineate. The best apology we can make for the Reviewers is to suppose they possessed but little knowledge of Wesley and Methodism previous to their reading Mr. Southey's history; and we are the more inclined to think thus from their own words: "An able and impartial history of the rise and establishment of Methodism was a desideratum till the appearance of this valuable work." Such a work might be a desideratum with the Reviewers, but not with those who had read the equally "able," and more "impartial" history of the same events by Dr. Thomas Coke and Mr. H. More, or that by Dr. John Whitehead, or any of the unprejudiced biographers of Mr. Wesley.

The attention of the Reviewers is directed chiefly to those parts of Mr. Southey's history which treat upon what they call Wesley's "enthusiasm, fanaticism and superstition;" his dispute with the Calvinists, and what they consider the "evil effects of Methodism."

Upon which we would observe, that we were generally prepared to meet their views of experimental religion, because we knew them, and were not disappointed that those "who, could themselves, think ardour comes from hell," should represent it as "fanaticism." But we cannot dissemble that in one respect we are disappointed. It was reasonable to expect that the Reviewers would correct the errors of the work passing under their eye, at least the palpable ones; that if they saw any disingenuousness, any attempt to make a false impression by stating facts out of their proper time and connection, any false colouring,

any attempt to magnify the errors, or withhold the "meed of praise" due to the subject of the history they were reviewing, they would have noticed it impartially, and not have advanced upon it in a two-fold ratio by false insinuations and illiberal reflections of their own. But we are sorry to say that we do not discover in the "Review," the evidence of all that liberality of sentiment which the conductors of the Disciple have professed, and which has been the boast of their denomination: but on the contrary we find that the longest life devoted to the service of God and man, a life the most disinterested and useful, can obtain no praise from them but that which is as cold as the breath of a dying man. We proceed to notice some of the more prominent features of the Review.

As leading to Mr. Wesley's superstition, and the fanaticism of Methodism, Mr. Southey and the Reviewers bring forward a story of "various noises heard in and about his father's house, while he was at school" at the charter-house in London. But whether the story be true or false, we cannot see how it is to affect the character of Mr. Wesley or of Methodism, (although by the way, the Reviewers tell us it "gained the sanction of Mr. Southey's belief,") or how he is to be made answerable for it, any more than for the reported witchcrafts of Salem, we are at present unable to see. They also made themselves merry with what they call a "comical" conversion of a Catholic, at Wexford, in Ireland, who being placed as a spy upon a Methodist meeting, the better to conceal himself, crawled into a sack, where he was convicted and cried out. But we who believe in being converted, though we acknowledge this to be more "comical," cannot see that it is a whit more incredible than the conversion of Saul, on his way to Damascus.

"It was at the University, we are told, that Wesley first distinguished himself by his religious zeal. He was powerfully affected by reading the work commonly attributed to Thomas a Kempis, *De Imitatione Christi*, and Bishop Taylor's *Holy Living and Dying*. That part in particular which relates to purity of intention, affected him exceedingly. 'Instantly,' he says, 'I resolved to dedicate *all* my life to God—*all* my thoughts, and words, and actions.'" We could not have supposed that the Reviewers meant to ridicule this part of Mr. Wesley's conduct, had it not been accompanied by the following observation: "It is a little remarkable, (say they) that those who were afterwards noted for extravagant irregularity in their manner of life, should have received a distinguishing appellation from the order and *method* with which they originally lived, picking up, as they said, the very fragments of time, that not a moment of it might be lost." Is it "fanaticism," we would ask, for a man to "dedicate himself to God?" or does the "fanaticism" consist in his "dedica-

ting *all* his thoughts, words and actions to God?" or in his doing it "instantly" upon conviction of duty? Again, did they mean, by placing what they call "extravagant irregularity in their manner of life," in opposition to "the order and *method* with which they originally lived," to insinuate that they *abandoned that* "order and method," and became loose, immoral men?

What follows is a mere jumble, and such a misrepresentation of facts, as nothing can either justify or excuse.

"They," Whitefield, Wesley, and their companions, "were peculiar in their dress and habits of life, and so abstemious as greatly to injure their health, in consequence of which, one of their number died, and Wesley seemed likely soon to follow him to an early grave. A visit to his friends in some measure restored him, and he was urged by them to leave Oxford, and apply for the cure in which his father had laboured for many years. But he obstinately refused, alleging that he thought he might do more good at the University. It was not long after this, however, that he thought himself called to go to America, to convert the Indians; and accordingly in Oct. 1735, he left Oxford for Savannah. There he continued two years, and accomplished little besides making himself obnoxious to the settlers," &c.

It is readily admitted that "they were peculiar," that is, *plain* "in their dress and habits of life," and we add, *self-denied in all things*, that they might have the more to bestow on the poor. But there is no proof that they were so superstitiously "abstemious as greatly to injure their health;" and much less that "in consequence of which one of their number died." It is presumed that reference is here had to Mr. Morgan, Commoner of Christ Church, who left Oxford on the 5th of June, 1732 and died in Dublin on the 26th of August following, as no other of "their number died" at, or near the time of which they speak. Many false reports were put in circulation about this time, of the "superstition and enthusiasm of the Methodists, which, coming to the ears of Morgan's father in Ireland, together with an account of the ill state of his son's health, which had been on the decline more than a year, he wrote to him reproving and expostulating with him. But after the young man's death, it was reported that the rigorous fasting he had imposed on himself, by the advice of the Messrs. Wesleys, had hastened his death. On the 18th of October, therefore, Mr. J. Wesley wrote to Mr. Morgan a statement of facts as they really were, and among other things, says, "Your son left off fasting about a year and a half since, and it is not yet half a year since I began to practise it." This letter so fully removed Mr. Morgan's prejudices against the Methodists, that a friendly correspondence took place be-

tween him and Mr. Wesley, and the following year he placed his only surviving son under Mr. Wesley's care at the University.*

Where the Reviewers got the information that the Methodists, at this time "were so abstemious as greatly to injure their health," "that Wesley from the same cause seemed likely soon to follow his departed friend to an early grave," we cannot tell, as there is no mention by any of his biographers that we have seen, of their being injured at all. But we do find that Mr. Wesley, made two journies to Epworth on *foot*, in the course of this summer, ("going considerably out of his way, to spend a night or two with a friend," says Dr. Whitehead) and returned the second time on the 23d of September, within a month after the death of Mr. Morgan; which he could not have done had his health been as poor as it is represented. And we would observe that Mr. Wesley performed all his journies on foot, during this and the preceding year, and reckons 1050 miles he had *walked* in the course of one of them. It was on one of these occasions, in 1731, that he makes the following remark. "The motion and sun together, in our late hundred and fifty miles walk, so thoroughly carried off all our superfluous humours, that we continue perfectly in health, though it is here a very sickly season." White. L. of W. v. i. p. 438, 418. This was only the year before the death of Mr. Morgan.

But did not "his friends urge him to leave Oxford, and apply for the cure" of Epworth, in order to wean him from his superstition, and restore his health? So we should suppose the *Reviewers* meant to be understood; but the *truth* is, "his father having become infirm, and his brother Samuel going to reside wholly at *Tiverton* in *Devon*, he went, that the whole family might once more assemble together, before their final separation by death. White. Life of Wesley, vol. 1. p. 434. "But he obstinately refused," say they, to apply for the cure of Epworth, "alleging that he thought he might do more good at the University." If Mr. Wesley is to be credited for his alleged motive, "that he thought he might do more good at the University" the epithet "obstinately," is a transgression of the law of candour and fair-dealing. They should have said he *conscientiously* refused.

"It was not long after this, however," say they, "that he thought himself called to go to America, to convert the Indians." It was in January, 1733, that his friends proposed he should apply for the cure of Epworth; and it was on the 14th of October, 1735, near three years after, that he set out for America. We hope his going to America to "convert the Indians," at the re-

* *Vide* Whitehead's Life of Wesley, vol. i. p. 427, &c. Dublin edit. 1805.

quest of the Trustees for Georgia, will not be considered a mark of "fanaticism" and "quixotry" by the religious public, whatever the Reviewers and Deists may think of it. We have in more than one instance traced a resemblance between the views of the Reviewers, and those of Deists, respecting religion; and if we may use the term "quixotry" on this occasion, which the Reviewers apply more generally to the minds of the Methodists, we shall have a striking instance of this resemblance in the case before us. When Mr. Wesley had determined on going to America, "to convert the Indians," a known infidel said to him, "What is this, Sir? Are *you* turned quixote too?—Mr. Wesley replied, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive. But if it be of God, I am sober-minded." Coke's L. of W. p. 84. We are persuaded that Mr. Wesley, so far from changing his mind in consenting to go a Missionary to Georgia, only manifested a continuation and higher exercise of that determined resolution of being separate from the world, which he had evinced in his refusal to solicit the Living of Epworth. But if his *motives* are to be justified in going to America, yet his conduct there is not so happy as to escape censure, for say the Reviewers, "He did little beside, making himself obnoxious to the settlers, and forming an acquaintance with some of the Moravian brethren, which greatly furthered his progress in fanaticism."—They should have said, "furthered his progress" in the knowledge of himself, and his devotion to God. Truth and candour also required them to say, "he made himself obnoxious to the settlers" in the same way that Jesus Christ and the apostles made themselves "obnoxious" to the enemies of the gospel, by his plain gospel sermons, his faithful reproving of sin, and his scrupulous adherence to the rubricks of the Church of which he was a member. Silence in such a case is detraction.

We now come to the important period when the subject of Mr. Southey's history found what he had long been seeking, justification by faith. And here we cannot but express our regret, that the Reviewers should seem willing to excite a smile, at the expense of the doctrine of the new birth, by their manner of speaking of it.

"For several months after his return" to England, say they, "he felt, as he expressed it, that he was sold under sin; that he deserved nothing but wrath, being full of all abominations;" but the reader will learn from the following passage, that he was born again at a quarter before nine o'clock, P. M. on the 24th of May, 1738." Do the Reviewers smile at the thought of a man's being "born again?" or at his noting the time so definitely? If at the former, we beg leave to say to them, "*Are ye masters in Israel*, and know not this thing." But if at the

latter, we shall only observe, that if there be such a thing as the New-Birth, there must be a moment when the important event takes place.

Mr. Wesley says an "assurance was given him," at the time above mentioned, "that his sins were taken away, and he was saved from the law of sin and death;" and adds, "but it was not long before the enemy suggested, this cannot be faith, for where is thy joy?" Upon which the Reviewers say, "Here was a plain contradiction in terms—an assurance which had not assured him." We, however, can see no contradiction in Wesley's terms here; and we doubt not if they had attended to that "instinctive logic, which," they tell us, "is grounded on common sense," they would have viewed the subject as we do; and if they had exercised a little more of that "liberality," and "catholic spirit," they recommend to others, they would not have referred Mr. Wesley's assurance and doubts to the same period, contrary to his words, as they themselves have quoted them.

Whether Mr. S. and the Reviewers have rendered a useful service to the public by the compliment they pay the "enemy," as Wesley calls him, *alias* the devil, by substituting for his being, "that instinctive logic which is grounded on common sense," and for his agency in producing sin, "the personified principle of evil," we shall not stop now to inquire. But we would solicit attention to what we conceive a total misrepresentation of Mr. Wesley's meaning, by the Reviewers. They introduce the subject thus: "If all he says of himself soon after this, (his justification) be true, we think he had better have remained as he was. How he judged of himself at this time, appears from the result of a curious self-examination in which he tried himself by the test of Saint Paul: *If any man be in Christ Jesus he is a new creature, &c.* 'First, says Wesley, his judgments are new; his judgment of himself, of happiness, of holiness. He judges himself to be altogether fallen short of the glorious image of God; to have no good thing abiding in him, but all that is corrupt and abominable, &c. Thus by the grace of God in Christ I judge of myself,"—that is, he *now* judged this to be his fallen, natural state. That this was Wesley's meaning, the slightest attention to the examination referred to above, (which is now before us) will show. But the Reviewers have seized upon the opportunity which Mr. Southey afforded them, to turn this serious business into ridicule, by representing him as saying he had, after the change alluded to above, no good thing abiding in him, but all that is corrupt and abominable;" and then they say, "we think he had better have remained as he was." And we think that theological reviewers have much mistaken the character, and importance of the

New-Birth, whenever they misrepresent a man's meaning, for the purpose of ridiculing it, and bringing it, and religion, into contempt.

Connected with the above the Reviewers give us from Mr. S. an "anecdote"—a mutilated conversation which took place between Mr. Wesley on one side, and a Mr. Hutton and his wife on the other, in which we acknowledge the "readiness" of Mrs. H. at repartee; but what has that to do with the subject? The subject is too serious for wit and raillery; we will therefore give, in the following dialogue, the sentiments of Wesley a little more at large than they have done.

W. I believe it is my duty to make you acquainted with what God has lately done for my soul. You all know my former manner of life; "but I must tell you that I was not a Christian till within five days past."

H. Not a Christian till five days past! You surprise me. "Have a care Mr. Wesley, how you despise the benefits received by the two sacraments."

W. The sacraments never could put holiness into my heart, nor give me an assurance of God's favour, while I remained in unbelief.

Mrs. H. "If you were not a Christian, Mr. Wesley, ever since I knew you, you were a great hypocrite, for you made us all believe you were one."

W. I *know* I was not a Christian. I was indeed seeking and striving with all my might, but how to attain I knew not, till it pleased God to reveal his Son in me through faith. "When we renounce all our own works, and come to Christ by faith, then, and not till then, have we any reason to believe that we are Christians."

H. "If faith only was necessary to save us, why did our Saviour give us his divine sermon on the mount?"

W. I do not deny that good works are necessary to salvation; but we must receive Christ by faith, and be born again of the Spirit, before we can have good works, agreeable to our Lord's words, *Make the tree good, that the fruit may be good also.* But if we *go about to establish our own righteousness, and do not submit to the righteousness of God*—to God's merciful method of saving sinners, we shall find our "Lord's sermon on the mount to be the letter that killeth."

H. "Hold! You seem not to know what you say; are our Lord's words the letter that killeth?"

W. Not his words, but a misapplication of them.—*I am not mad, but speak the words of truth and soberness.* For many years I sought, by all the means in my power, to justify myself. I denied myself, used the means of grace, fasted and prayed, gave all my goods to feed the poor, visited the sick and them

that were in prison; I devoted my body to labour and pain, and gave my whole life, to the service of God and man, as you can bear me witness, and on that account suffered reproach.—But all this brought me not peace of mind, because I had an *evil heart of unbelief, ever prone to depart from the living God.* Sinful desires and tempers reigned over me, and I truly *laboured, and was heavy laden.* Thus I continued for a long time; but of late I saw my error, changed my course, renounced my own righteousness, and trusted alone in the merits of Christ for pardon. Then I found what I wanted, a change of heart, power over sin, and peace with God. *What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*

(To be Continued.)

From the London Methodist Magazine.

ACCOUNT OF THE PRESENT STATE OE THE CITY OF ROME.

REV. AND DEAR SIR, *Redruth, March 2,* 1820.

THE following article is copied from Travels in Italy by F. L. De Chateavieux, Citizen of Geneva. Perhaps you may deem it worthy a place in the Magazine. The philosopher may view the subject with indifference, but the Christian reader will connect the history of Rome with the Sure Word of Prophecy. He will perceive in the dilapidations of this "Queen of Cities" not the *mere effect of old age,* but that the hand of God hath touched her.—I am, very respectfully, dear Sir, your's,

J——.

"ROME, *June* 29, 1812.

"In speaking of Rome, I shall say nothing of the Coliseum, or the Capitol, but I shall endeavour to pourtray that city, bowed down with the weight of ages, and of glory, arrived at the final term of her destiny, and already presenting nothing but a mighty ruin. I shall simply relate the impressions which I experienced myself. Perhaps the reader may share them with me. Perhaps I may enable him to form some idea of the great scene of destruction daily accomplishing within the walls of Rome; a scene, the melancholy grandeur of which is, however, beyond the reach of language, and more solemn than all human ceremonies; it is the great funeral of the dead, to be worthily celebrated only by the voice of the desert and the waves of the Tiber.

"I was at Rome in 1791; the city, at that time, contained one hundred and sixty-six thousand inhabitants: the streets were filled with sumptuous equipages and liveries, and decorated with magnificent palaces, in which strangers were received with pressing hospitality; every thing, in short, had an appearance of opulence and splendour. On the present occasion, I entered the city by the same road; but, instead of equipages, it was filled with droves of cattle, goats, and half-wild horses, which a number of Tartar-looking herdsmen, armed with long pikes, and wrapped in cloaks were driving before them. The air was filled with the clouds of dust which they raised.

"These men come every evening with their flocks to seek an asylum within the walls of Rome, from the fate which awaits them in the fields. They take possession of the streets and palaces, which are abandoned by the inhabitants, as the population diminishes, and as the advance of the noxious atmosphere drives them towards the centre of the city. The Porta del Popolo, a part of the Corso, the entire quarters of Quirinale, of La Trinita del Monte, and the Trastevere, are already deserted; and the country people have taken up their residence in them. The population is now reduced to one hundred thousand, and of this number ten thousand are vine-dressers, herdsmen, or gardeners. There are extensive districts in Rome, which are nothing more than villages, inhabited by the peasantry, whom the pestilential atmosphere has compelled to abandon their habitations in the country. So rapid a depopulation in the space of twenty-two years, is almost without example. The political events which have occurred during that period, have, no doubt, contributed in some degree to occasion this reduction; but its principal cause must be referred to the general circumstances of the city, and to the effect of the Malaria, (the pestilential atmosphere.) This scourge is every year advancing; every year it invades some fresh street, some new square or quarter, and every year its terrible influence is augmented; for it increases precisely in the inverse ratio of the resistance occasioned by the population. The fewer inhabitants there are, the more victims; and one funeral is always the fore-runner of many others. It is, therefore, probable, that we are arrived at that period of the history of this Queen of Cities, which is destined to strip her of her splendour, and leave her, of all her glory, nothing but her immortal name.

"The walls of Rome, like those of Volterra, will contain nothing but a vast assemblage of monuments, palaces, and ruins of all ages. The goat-herd, the vine-dresser, and the shepherd, will dwell in her porticos. Thus will terminate the history of Rome. She has long survived her rivals; but, like Athens and Persepolis, she must experience the common fate of all that the

hand of man hath raised, and be destroyed. The city presents every where the appearance of ruin. As there are many more houses than inhabitants, they are never repaired; when they get out of order the occupiers move to others. Neither doors, stairs, nor roofs, are ever replaced; they tumble to pieces, and are left to remain where they fall. Multitudes of convents have thus acquired the appearance of ruins; and a great number of palaces no longer habitable, are left without even a porter to take care of them. This universal neglect has, together with the droves of cattle and Tartar-looking people which fills the streets, already occasioned a striking appearance of desolation and decay.

"For a long time to come it is probable that a certain population consisting of the possessors of property, will be concentrated about the middle of the city, and there struggle against the pestilential atmosphere; while all the rest of Rome, abandoned to the elements, will be nothing but a vast heap of solitary ruins. Such is the scene which strikes you on passing through those quarters of the city which have been long deserted, and which present a singular mixture of town and country, of porticos and of miserable huts. I was, one evening, contemplating this scene, at once so impressive and extraordinary, from the garden of a ruined convent, between the Coliseum and the Temple of Peace. Before me lay the valley which separates the Palatine Hill from Mount Cælius, with the arch of Constantine and the Via Sacra. On the summit of the Hill of the Cæsars, rose the Deputy of Africa, the palm tree, displaying itself in the azure sky, like a last trophy of glories past; while on the opposite hill a row of Cypresses extended like a funeral decoration to the verge of the horizon, and seemed to mourn that these glories were departed. On the other side of the Tiber, towards the Basilicum of St. Peter, and the Porta Angelica, I passed through streets entirely deserted, and which were inhabited only by the herdsmen who come to pass the night in this insecure asylum. All the environs of the Vatican were abandoned in like manner. I was particularly struck with this loneliness on going early one morning to the church of St. Peter. The sun was just rising as I entered the area; the gates of the temple were still closed, a profound tranquillity reigned throughout, interrupted only by the distant tinkling of the bells of flocks which were returning to the pastures.

"The obelisk still rested on its brazen pediment, and the two fountains were pouring forth their everlasting streams. The pavement was not trodden by a single foot, and I arrived at the vestibule without meeting a human being. The freshness of the morning, and the tints of the dawn, diffused an inexpressible charm over this Divine solitude. I contemplated at once

the temple, the porticos, and the heavens, and for the first time felt the full effect of those magnificent phenomena with which nature accompanies the rising and the declining day."

A LETTER FROM MR. BRADBURN TO A YOUNG PREACHER.

My Dear Brother,

I am well pleased with your letter, as it shews a good spirit, and a very proper disposition for one in your situation. Your questions are of great importance; but you must look farther than mortals to get them answered to your satisfaction. However you need not doubt of receiving all the help that I can give you at any time.

To maintain variety, and to have always something substantial, it will be necessary to observe two things;—read much, and study closely: without this you have no ground to go upon.

Lay yourself under a rigid restraint when you are preaching, that neither deadness, nor great freedom, may be able to make you either deviate from your point in hand, to get a supply from foreign subjects, or prompt you to say all you can on the one under present consideration. There are two sorts of preachers that I totally disapprove of—systematical and essay preachers. The first takes a text, only that he may repeat his creed. He begins with the fall of man, and runs through a body of divinity; so that when you have heard him once, you have, in effect, heard him always.

The second makes a discourse, or theme on some subject, and then puts a text at the top, as a kind of motto, which serves to introduce his harangue, and no more. Be not you like unto those; always make your sermon out of your text, and all full of substantial matter; so you will find a rich variety, and be enabled to bring forth abundance of provision to nourish the people of God, instead of feeding them with chaff.

To take a paragraph of a chapter, or sometimes a whole chapter, is highly proper: only be careful that it be a passage which you can explain, and that when explained, will be of some use to the people. Never be tedious, but always brief and clear. This method will greatly help you. I frequently make use of it, and never find it fail to please the congregation; and depend upon it, if the people be not pleased with the preacher, they will not profit under him.

"It is said that "introductions are preachers' crosses." I do not let them be mine; for if no natural, easy introduction offers, I begin without one. But in general you can be at no loss, for a thousand things may serve this purpose, as times, places, circumstances require. Only let it be short, and have

an immediate connection with your subject. The conclusion of a discourse is of great consequence; it should always lead to the disposition of mind in which you wish to leave your hearers: it should be short and pathetic; and such as naturally flows from the subject.

Frequently to insist on the parables I would not recommend; it requires a great deal of skill to manage a parable well.—However, some of the parables are easier than others; only carefully avoid that execrable method of making them go upon *all-fours*. I mean the making a system of divinity of each of them. For instance,—I heard a person take for his text Luke x. from 30—35, and truly my heart ached to hear the fellow spout away in spite of common sense; telling us that the *certain man* was *Adam;* the *thieves* were the *devil* and *sin;* the *being wounded* by them meant the *fall* and its *effects;* the *Priest* and *Levite* were the *moral* and *ceremonial laws;* the *Samaritan* was *Jesus Christ;* the *beast* was the *gospel;* the *inn* the *church;* the *host*, *God*, &c. In short, I am ashamed to send such stuff on paper. Yet it was preached in a parish church some time after in the same manner, by one called a *gospel minister!* Now to see the absurdity of this exposition, look at the last clause of the 37th verse: "Go thou and do likewise." What! go and redeem the world as Christ did? No, but go and shew mercy to every one in distress according to your power. Thus, in every parable you will find a pointed end which the parable is to illustrate: keep this end in view, or you will crucify the word of God, and do worse than nothing. To be concise, and yet sufficently clear in proving what you advance, you may write your principal arguments, and clear them from every obscurity, before you go into the pulpit; and reduce them to as small a number as possible, and never let your reasoning be abstruse or far-fetched.

You should have some knowledge of logic, and, if possible, thoroughly understand it, as it is of great service; but never use any logical terms in the pulpit. In general, keep your divisions covered, and be as simple as possible in delivering your discourse.

Remember your business is to save souls, and that if this end be not answered, your reading, praying, studying, and preaching, will turn to poor account at last. Spend at least eight hours every day alone.

When you have read the books I recommended, write again to

Your truly affectionate

SAMUEL BRADBURN.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

No. 5.

(Continued from page 228.)

RISE AND PROGRESS OF METHODISM IN THE NORTH-WESTERN TERRITORY (NOW STATE OF OHIO.)

In order to give some idea of the rise and progress of Methodism in the Northwestern Territory, or that part of it which is at this time embraced in the bounds of the state of Ohio, we will have to follow on with the tide of population that passed into this wilderness at this early period.

The manuscript journal of Mr. Henry Smith, one of the first missionaries of the Miami and Scioto Countries, having been placed in our hands, we shall give the account of the progress of the work in that part of the Country in his own words, with such suitable remarks as may be necessary to shew the subsequent growth and extension of the work. In doing this it may be observed, that this journal exhibits not only Mr. Smith's labours, but what all those early heralds of the gospel had to endure at this early period, to plant the standard of the Redeemer's kingdom on these Western waters.

"In Autumn 1799 I first visited the Miami and Scioto Countries. I crossed the Ohio-River at the mouth of the Little-Miami on the 11th day of September, and on Sunday the 14th for the first time sounded the peaceful gospel of Jesus Christ to a listening few on the pleasant banks of the Miami, and the Lord was powerfully present: Some wept, and others shouted aloud for joy. Brother Lewis Hunt was then on that circuit (Miami) but we had been informed that his indisposition had disqualified him to fill up his appointments, and I was sent to take his place, but in case he had recovered, so far as to be able to go on in the work, I had orders to go up to Scioto and form a circuit there. After I had seen brother Hunt and found that he had recovered so far, as to go on in his circuit, we concluded to unite Scioto to Miami, and form a six weeks circuit of both. I set out and went up the Ohio river; the country was then but thinly inhabited: but I found several families friendly to religion. On the 26th inst. I found a neighbourhood on Eagle-Creek, fifteen or twenty miles above the mouth of the creek, where a few Methodist families had settled, and formed themselves into a kind of society: They were truly glad to see me, and rejoiced at the

prospect of having the gospel preached to them. I preached on Saturday the 27th at old brother Foster's to about eighteen or twenty attentive hearers; and on Sunday the 28th, four miles down the creek at the house of Peter Rankin, to a small but attentive congregation: Here I collected the poor scattered and starving sheep in the wilderness, and encouraged them to look up for better times. This was then the beginning of Scioto circuit.

"Tuesday the 31st. I preached at Wm. Burkitt's on Ohio Brush creek, where I found a small class which had removed there from different parts, and we had a precious time: Here they had Simon Fields, a good man for their leader, and brother Moore, a local preacher, from Scioto Brush creek preached to them. On Scioto Brush creek where brother Moore lived, I found a considerable society already formed, and a good congregation. At the mouth of Scioto, I found several Methodist families, who had removed there from *Redstone* and *Kentucky*, and Wm. Jackson, a local preacher, among them. Here I also formed a class, but had little success. At Pee-Pee (a creek of that name taken from two P's marked on a tree at its mouth, on Scioto-River) I found a considerable number who had been in society before. I preached at brother Seargent's, an old friend from Maryland, for the first time, on Sunday the 6th of October, 1799, and formed a class there of those who had been in society before in different parts from which they had moved; but found some in a barren, and some in a backslidden state. Wm. Talbott (once a travelling, but now a local preacher) was living there at that time: They all seemed to promise stability and diligence, and we had hopes of success in this place:—I went still higher up the river and got two more preaching places, one at Elijah Chinoworth's, and another at Thomas Foster's, at the house of the latter I soon formed a large class, and thought our prospect was very good. Here we had two local preachers, Lewis Foster and Jesse Mounts."

We have but few remarks to make illustrative of the work, so far. Brother Thomas Foster and his excellent family still continue to reside at this place: He is the patriarch of this settlement—Elijah Chinoworth, now resides on Darby creek, a branch of the Scioto fifty or sixty miles above, and has become the patriarch of a new settlement, and a large society formed around him. Old brother Lewis Foster, a very useful man, now resides on Darby also, not far distant from brother C's, where he is the patriarch and priest of a new and flourishing settlement. His place is supplied in his brother Thomas Foster's settlement by their brother John, who is acceptable as a preacher, and useful. Brother Mounts, after passing through much tribulation, continued faithful, when he was summoned to, and triumphantly

entered into a better country! He died praising the Lord about 1811 or 1812.

"On the 10th of this month (Oct.) I preached at the house of Thomas Landsdale, on the *High bank* of Scioto (High bank prairie, east of Scioto river) where I afterwards collected a class; but the people were living on what was called *Congress* land, and in a very unsettled situation, and withal very sickly. From there I went up to Deer-creek (on the west side of Scioto river) and on Sunday the 13th, I preached with great freedom to a very attentive and melted congregation." (This must have been at old brother Anthony Davenport's, where it is probable the first class was raised. Old brothers Henry and Thomas Bowdle, from Maryland, had settled in the vicinity on Dry-run, about this time: and in 1802 old brother White Brown settled at the mouth of Hay-run, on Deer creek, and became the patriarch of that settlement: His long and honourable standing in the church in the old country, and his great exertions in the cause, were the means of the work flourishing much in his settlement: The Camp meetings held first on his encampment, and afterwards at his chapel, will be long remembered by thousands. But to return to the journal,) "There I found a class already formed by Dr. Tiffin, who preached regularly to them, and had kept them together: We had a powerful time at our first meeting, and looked up for a revival of God's work, and an ingathering of precious souls."

"October 15 in the evening, for the first time, I preached in Chillicothe, to a considerable congregation; here prejudice ran high against us, and Satan opposed us from the very beginning; ten or twelve Methodists were living in the place, but we had no class till July 1800, when we united eighteen members together; But alas! some did no honour to the cause." (Too true oh King! But the Lord did not give up Chillicothe—after various convulsions to rectify and correct evil doers, the Lord took the cause at length into his own hands, and has done great things for this people. The writer has many reasons for speaking well of Chillicothe—It was in this place he obtained a knowledge of himself as a sinner, and claims it as the place of his second birth: He has many valuable friends, highly prized, and highly esteemed friends, here; and he knows of no society at this time of the same number of members any where, among whom he could expect to find more faithful and precious souls. There are now perhaps from four to five hundred members in the church here, and he saw at one time in a revival about one hundred blooming young men, who had just enlisted under the banners of the blessed Jesus! and perhaps nearly as many females. So great has been the change from 1800 to 1820. Prejudices have been wiped away, and Methodism stands now

on good grounds here—Indeed the out-pouring of the spirit has been such, that it has almost changed the character of the place, from an abandonedly wicked to a moralized place. See account of revival, &c. in Chillicothe, Vol. II. page 235 Methodist Magazine.)

"I afterwards raised a class on Kinnianic creek at Mr. Crouse's, and another at Henry Haines's on the Pickaway plains, and visited two other places still further toward Hockhocking; in one place I could have collected a class, but could not take it into the circuit. A small class was raised about nine miles from Chillicothe, up Paint-creek, where brother William Kerns, a local preacher, lived; the people seemed to be fond of preaching in this place, and but little else could I see or hear of. I afterwards took Newmarket into the circuit, and the number of hearers that attended, and the seriousness of the people made the prospect flattering for a season." (Here appears to be an erasure in the journal, four or five lines stricken out, perhaps from prudential motives, having reference to the people having been carried away by an unstable Presbyterian minister, for I can but make out to read it. That Presbyterian minister here alluded to, no doubt, is now a deeply experienced and pious Methodist preacher, who with several sons are bright and shining lights. He himself now an old travelling preacher, weather beaten, worn out and worn down, yet pressing through all weather, encountering every difficulty, and although now between sixty and seventy years of age, is so indefatigable in the work, that he puts the young preachers out of countenance; I know the goodness of his heart so well that were I to name him it would not give offence. He has two sons in the travelling connexion, one a presiding elder. Our very dear old brother F****** had been a distinguished preacher in the Presbyterian Church, but misfortunes and other circumstances caused his fall. Speaking at one time on the subject of backsliding, "My dear brother," said he to me, in his loving and affectionate way of speaking, "You need not tell me any thing about it, for I know every hook and corner of it." When in this state, his family then growing up deplorably wild and wicked, Brother A***t G****d, a youth, was sent to the circuit, a very zealous, indefatigable young minister, whose labours were much blessed on the circuit, when the Lord made him an instrument of reclaiming the old gentleman and several of his family connexions. The old gentleman came boldly out into the cause, took up his saddle bags, and travelled ever since; and the best of all, his eldest son the Newmarket d——l, and sometimes "The lion of the forest," as he was called, was also taken, and is at this time the dear old father's presiding elder! Marvellous, indeed, are the ways of the Lord! Oh could our dear brother Smith have looked forward from 1799 or 1800 only about eight or nine years,

how he would have rejoiced! If he sowed in tears, let him reap with joy.) "The first time I went through Newmarket (in Oct. 1799,) there were only two cabins in the place, but in the spring 1800 many had settled there"—(Hillsborough has now become the county seat of Highland, the county, where there is a delightful society, and the neighbourhood around is famous for religion.)

"We found the distance too great between Scioto and Miami to unite it to the Miami circuit;" (No wonder, for the two streams are near one hundred miles apart, and a wilderness between, and a swamp near twenty miles over!) "So at first I went directly from Hellers' bottom" (about nine miles from Chillicothe on Paint-creek) "to Foster's on Eagle-creek, not less than fifty miles" (not short of seventy or eighty miles; I know the ground well) "and intolerable roads; I afterwards preached at Mr. Bryan's on the waters of Eagle-creek and formed a small class; my congregations were large, and I thought my prospect of doing them good promising. I also preached at Mr. Roger's opposite to Cabin creek, on the Ohio. At the three islands or Manchester (in Adam's county) and at Washington, the mouth of Ohio Brush creek I preached, and also at several other places; Indeed I soon had more doors open than I possibly could attend to. The circuit was now formed; I had to ride from two hundred and twenty to three hundred and twenty miles, on a moderate calculation," [very moderate calculation, it could not have been much short of four hundred miles] "and preach about twenty sermons in three weeks, and very encouraging prospects seemed to be opening before me. It was afterwards made a four weeks circuit: (yes, well it might, for it comprises now a part of three or four presiding elders districts) "One thing made very much in favour of forming this circuit, viz: Such a number of the emigrants from many of the old settlements, scattered through every part of the country, who had been in society before, and were now willing to receive us, and glad to entertain us, as well as they could; I came to few neighbourhoods, but I met with some families, with whom I had been acquainted." (Yes, and our dear brother no doubt might have met many spiritual children, which his modesty prevented him from naming, and were he to do as some have done, all *these emigrants* might have been returned as new members.) "But here I must also remark, that many of these whom we hoped would help us, weakened our hands and hindered the progress of Methodism very much. The people moved to this country from various motives. Some fled from the noise, cries and groans of slavery; others to better their situation in life, and some perhaps to enrich themselves and families, or to get into some post of profit or honour. Hence some who were

lively and happy in religion and orderly in their conduct in the different societies from which they had moved, were very different when they came there: The perplexities of selling off property, settling business, the fatigues and trials of moving a family a long distance, the poor accommodations and strange manners of the people, among whom they settled, a privation of many of the means of grace and advantages of Christian society; but principally for the want of an eye singly fixed on God, a watchful spirit, and a diligent use of the means that were always in their power, they lost the spirit of religion, and a great change took place in them. The consequence was frequent disputes arose among themselves, or with their neighbours, and they set but a poor example before them, and gave Methodism a wretched recommendation. The restless, unsettled, avaricious, speculative spirit which prevailed among the people, militated very much against the success of the gospel; withal the people were very much afflicted with fevers, which prevented them from coming to hear the word, and when they came they were dull and stupid, as if they had no souls to be saved."

"It is not an easy task to paint all the difficulties that Methodism had to struggle with in this wilderness, as it might then be termed. I laboured hard, and suffered much, and the Lord gave me a few souls for my hire, and made me the instrument of gathering together those who had been in the society before: My soul often mourned and sometimes rejoiced, that I was worthy to suffer a little in his cause."

THEOPHILUS ARMENIUS.

Mount-Carmel, Illinois, Feb. 23, 1821.

(To be Continued.)

For the Methodist Magazine.

ADDRESS OF BISHOP GEORGE TO THE MANAGERS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

PERMIT me, my brethren, to lay before you, and through you, before the friends of missions generally, the missionary fields where gospel labours may be employed with a fair probability of success, under the direction of Him who has commanded His ministers to preach the gospel to every creature; that is to say, to the Jew and to the Greek, to the barbarian, to the bond and to the free. I am fully confident that the cause of missions cannot be successfully opposed, inasmuch as the great Founder of Christianity, our holy Redeemer, has given us such an example in his own individual labours, and the success of those whom He selected and appointed, while He was upon

earth, to succeed Him in the great work of evangelizing the world. To aid them in this glorious undertaking He gave them His benediction, and distinct directions, commanding them to perpetuate the system, according to the pattern He had set them. We may, indeed, clearly discover in the life and labours of Jesus and of His disciples, that their grand object was to promote peace, holiness, and happiness through the world.

We do not intend, brethren, to patronize missionaries whose object is to seek comfortable livings; and when found, by some unaccountable contrivance, extinguish the flame of missionary ardour, and quietly rest in peace and plenty. This is not our object. It is to enlist men into the cause of missions who are willing to devote their all to the salvation of their fellow men, "to spend and be spent in the cause of Christ." Neither do we intend to apply your donations to make your missionaries gentlemen, by raising them to affluence, and affording them an opportunity to live in ease and luxury. We hope to employ men, who will not only report that many parts of our country are a moral wilderness, but who shall assiduously labour to convert the moral wildernesses into a fruitful field. Our intention is to apply your donations to support and comfort labourers who are now employed, or who may be hereafter employed, in carrying the gospel of peace to the destitute inhabitants of our vast frontier settlements, from the river St. Croix, in the Maine, to St. Mary's in East-Florida, and through the western territories bordering on the United States. In this vast circle of more than three thousand miles, including the Indian Tribes who have their residence in the neighbourhood of the White settlements, are thousands and tens of thousands, who are dependent on missionary labours for the gospel of the grace of God. And permit me to say, dear brethren, that we now have many labourers who are serving these destitute hundreds and thousands, who are scarcely furnished with the comforts of life, but who, after the example of that great and good man the Rev. John Wesley, are willing to lodge on boards, or on the ground, and to live on the coarsest diet; to swim creeks and rivers, if they can but win souls to Christ, and join with them in singing praises to Jesus in their humble cabins. These cabins, indeed, are often honoured with the presence of God, while filled with penitent mourners, and thankful pious Christians.

But these hardy veterans of the cross, who are submitting to these privations, and making such great sacrifices, are often destitute of decent raiment to cover them from the inclement blasts of winter, or to shelter them from the chilling rains of spring and autumn. We state it as a fact, that we often meet, in these frontier settlements, with these real missionaries, destitute of the comforts of life, not having even those garments which

decency and decorum require. We would have supplied their wants, but we had not the means. This deficiency, your society is designed to supply.

I conclude by saying, that those who exert themselves to send the glad tidings of salvation to these children of the forest, the Indians, to their destitute brethren on the frontiers of our country, by supplying the wants of such laborious missionaries as have been described, who are travelling by day and night to promote the honour of their divine master, and the happiness of his redeemed creatures, will undoubtedly meet with the blessing of God in this world, and, if faithful in the discharge of other Christian duties, shall not fail of life everlasting life. To all such we say, your charity, by the help of our good and gracious God, shall not be misapplied, but shall be expended to comfort those who are needy, to whom Jesus has directed His gospel to be preached. May the great Head of the Church bless you with holiness on earth, and eternal happiness in heaven.

ENOCH GEORGE.

New-York, May 26, 1821.

SECOND ANNUAL REPORT

Of the New-York Female Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church.

THE silent lapse of time, whose ceaseless current has borne many of our fellow-beings to the grave, has presented us with another opportunity to commemorate the establishment of the "*New-York Female Missionary Society.*"

On this interesting occasion the Board of Managers beg leave to congratulate the members and friends of this Institution, that the same merciful Providence, under whose auspices we were first associated in this labour of love, has kindly continued to us the means of usefulness.

None of our number have been taken from us by death; and though the causes to which we alluded in our last Annual Report, viz. the depression of business, and consequent pecuniary embarrassments, have still operated to lessen our resources, we have been enabled to collect the sum of $122 which we present to the parent Institution, with our warm hopes and fervent prayers that the design for which it is given may be answered in the conversion of many immortal souls.

During the year now ended, we have received considerable accessions to our numbers, and are happy to state that an increasing interest seems to have been excited in the prosperity of the Society.

We are now called upon to make an important alteration in our *title*, in compliance with the alterations made by the general conference in the Constitution of the parent Society.

The general conference have thought proper to limit the operations of the parent Society exclusively to Missionary purposes, leaving the distribution of the Holy Scriptures to those effective Institutions which are organized expressly for that purpose. This we cordially approve, and consider a happy presage of future prosperity.

While we were recognized as a Bible Society, we experienced no little embarrassment, in the scruples of many who were already members of other Bibles Societies: and some of these have repeatedly declared their willingness to associate with us for purposes solely missionary.

This objection to our Constitution being now removed, we are encouraged to look for the co-operation of our sisters who have hitherto withheld their support from motives which we cordially respect.

A retrospect of the past year affords much matter of thankfulness, in view of the increasing prosperity, stability, and usefulness of the parent Institution.

Among its numerous auxiliary streams, we note, with peculiar pleasure, a Female Association at Albany, similar to this; and another at Boston, embracing the same object: and we must not neglect to mention the zeal and liberality of a few pious females, in a remote *circuit* in *Maine*, who contributed twenty dollars, to make their preacher, the Rev. Oliver Beale, a member of the parent Society for life.

When we compare our means, in this commercial city, with those of the scattered inhabitants of a country circuit, we at once recognize the principle upon which our Saviour predicated his approbation of the widow who cast her two mites into the treasury. We have given of *our abundance*, but they have contributed of their poverty. May such examples stimulate us to increased exertions, and may we enter upon the duties of another year with a realising sense of our responsibility!

Our labours have been bestowed in much weakness—but *in the arm of Jehovah is everlasting strength.*

The cause is the Lord's, the means also are in his hands; and while we rely solely on His providential interposition, we cannot adopt a better axiom than "to do our duty, and submit the result."

Thus acting, we may enjoy the blessed anticipation, in our individual as in our official capacity, that *all things shall work together for good to those who love God*, and in singleness of heart *pray for the peace of Jerusalem.*

By Order of the Board of Managers.

New-York, April 4, 1821. C. M. THAYER, SECRETARY.

THE NEW-YORK CONFERENCE.

THIS Conference held its last annual session in the city of Troy, from May 30th to June 6th inclusive. There were present about eighty-five preachers, members of the Conference; and the business was conducted with great order and regularity, much peace and brotherly love, under the presidency of Rev. Enoch George, one of the Superintendents.

There were thirteen preachers admitted as probationaries into the itinerating ministry; *four* were received into full membership, elected and ordained Deacons, and *three* were elected to the office and ordained Elders. Two received a location, and one was expelled.

The number of members, returned within the bounds of the Conference is,

	Whites.	Coloured.
	23153.	504
Number last year,	22055.	1392
Increase	1098.	Dec. 888.

Obituary.

DEATH OF STEPHEN BASS.

To the Editor of the Methodist Magazine.

DEAR BROTHER,

THE following sketch of the life and death of brother Stephen Bass, I think worthy of a place in one of the numbers of the Magazine. If your opinion accords with mine, you will please insert it. LEWIS MYERS.

May 12, 1821.

STEPHEN BASS was born in Marion district, state of South-Carolina, June 8, 1795, of respectable parents. Their house was a home for the ministers of the gospel for between twenty and thirty years. Under the tuition of re-

ligious parents, Stephen received a Christian education, and he was the subject of many prayers, both of his parents, and the ministers of Christ. About the sixteenth year of his age, he gave evidence, after having sought the Lord, of his conversion, and immediately joined himself to the Church, of which he became a zealous member. In 1816, he began to speak for God in public, and his word was attended with divine power.

In 1819, under the superintendency of Rev. Joseph Travis, he left his affectionate mother, and many other endeared relatives, and entered upon the labours of a circuit. In 1820 he was admitted on trial as a travelling preacher, and was stationed on Orangeburgh circuit, South-Carolina. His talents as a preacher were no more than ordinary, but his piety and zeal have been seldom surpassed. When not engaged in public duties, he gave himself to reading, meditation, and prayer. The Bible was his constant companion.

His colleague in the ministry, Rev. A. Turner, thus writes concerning him. "He was much beloved by those among whom he laboured, and was very useful, preaching with success in those places where the rest of us could do apparently nothing. One soul professed to find peace under his first sermon in the circuit, as did several under his subsequent labours."

On the 27th of August he was seized with a violent billious fever, which obliged him to desist from his ministerial work. His last text was, "Prepare to meet thy God." He spoke as if he anticipated a speedy departure out of this world, told his audience he was going to glory, and charged them to prepare to meet him there. Before he concluded his strength failed him, but he held on to the pulpit, and spoke like a man overwhelmed with a view of eternity, until he was quite exhausted. Having thus delivered his last message, he was taken from the pulpit, and carried to brother J. G. Stoudemires', where he was treated with great attention and kindness. On Monday, the violence of his disease brought on, at times, a delirium; but even then his constant theme was religion, his preaching appointments, and the work of God. In this frame of mind he expired on Wednesday, Sept. 6th about 8 o'clock, *A. M.* So he lived, and so he died. He was a good man, a holy, pious Christian, and a useful preacher; his death was triumphant, and I doubt not but his spirit rests with God in glory.

Poetry.

From the Religious Intelligencer.

OLD AGE.

SAY, what wilt thou do when thy form is bent,
When the warm stream that thrills at thy heart is spent?
When thy hand is powerless, the sunk eye dim,
And pain shall palsy the withering limb?
When the thin hoary locks from thy chill temples fall,
And music and joy on thy senses shall pall?
When the stiffening tongue, and the tremulous sigh
Must whisper the sound of the faint reply;
When the buried friend, and the child remov'd,
And the green sod cover the breast belov'd,
And the alter'd looks of an unknown race
Watching thy slow deceitful pace,
And younger dates on the church yard stone,
Shall chide thy long stay here alone.

Ah! how shall thy bosom then cope with despair,
If the love of a Saviour be absent there?
Go! entreat him to save for his Mercy's sake;
Go! secure thy prop ere thy last shall break:
To doubt is but madness, when *He* is the theme;
To linger is folly, when life is a dream.
Oh! haste to God's temple; go knock* at his door,
Breathe out the warm prayer ere thou breathe no more;
Then launch thy frail bark on the cold stormy wave,
And quietly rest in the night of the grave.

* "*Unto him that knocketh, it shall be opened.*

THE

METHODIST MAGAZINE,

FOR AUGUST, 1821.

Divinity.

From the London Methodist Magazine.

A SERMON

BY THE LATE REV. JOHN FLETCHER, VICAR OF MADELEY;

Supposed to have been preached soon after he entered the Ministry.

Except a man be born again, he cannot enter into the kingdom of God, JOHN III. 3.

(Concluded from page 245.)

11. BUT I know that all these proofs will not convince a man as long as he does not see *why* we must be born again: therefore I beg leave to lay before such an one the reason *why* God insists so much upon our regeneration in all parts of the Bible.

Whether we think of it or not, brethren, it is certain that man once enjoyed in Adam a life of happiness and holiness, loving God with all his soul, in every thing giving thanks, and rejoicing evermore. But, alas! his disobedience soon destroyed that life; for according to the sentence which God had pronounced, "in the day thou eatest thereof thou shalt surely die," he died spiritually; he died to happiness, to holiness, and to God; and from that spiritual death he hastened to bodily death, and, if not prevented by regeneration, to death eternal, "the destruction of body and soul in the lake that burns with fire and brimstone." Now Adam, having thus destroyed himself, (being made the devil's slave, and covered all over with his leprosy) swelled with pride, enflamed with lust, and filled with enmity to God, and unbelief of his sacred word: Adam, I say, being in that wretched state, could not beget children in a better nature than he had himself. "Can a clean thing come out of an unclean? and can the streams be wholesome when the fountain is poisoned?"

12. What, then, is the plain consequence? The whole lump of mankind is leavened with the leaven of spiritual as well as

bodily death. Hear the word of the Lord, "All flesh has corrupted its way upon earth." "All have sinned and come short of the glory of God." "I was born in sin," says David, "and in iniquity did my mother conceive me." St. Paul, with all the believers at Ephesus, owned that before they were born again, they "were children of wrath even as others." Do we want more striking proofs?" Let us only look into our lives, and we shall see too many reasons to believe, according to the word of God, that we are spiritually dead in sin and unbelief; for not to mention the injustice, drunkenness, uncleanness, avarice, malice, revenge, envy, lying, evil-speaking, sabbath-breaking, swearing, cursing, profaneness, and all those overflowings of ungodliness which appear more or less in the conversation of too many of us; let us only examine our hearts, even now that we are in the presence of God. Are not they, in general, like so many stones, void of all spiritual feeling? Is there not in our necks an iron sinew that hinders us from stooping to God and worshipping him in spirit and in truth? And has not our stubbornness and unbelief of the word of God, caused some of us to murmur already at the severity of our Lord's doctrine; while others, perhaps, flatter themselves still with hopes of salvation without experiencing the new birth: this alone is a plain proof that we have not recovered from Adam's fall, since, after his example, we believe Satan when he saith, "Ye shall not surely die," rather than Christ, who declares in the text that, if we are not born again, we cannot enter into his kingdom. Oh! if our hearts should rise in that manner against our Lord's doctrine, let us consider what one of the prophets told Saul in such a case, "Rebellion is as the sin of witchcraft before God, and stubbornness is as iniquity and idolatry; because thou hast rejected the word of the Lord, the Lord hath also rejected thee."

13. Now, brethren, if from the testimony of Scripture, the sins of our life, and the present stupid disposition of our hearts, it appears so clearly that we are estranged from God, and that our nature is just the reverse of his, does it not follow that before we can enter into his kingdom, we must put off this brutish and devilish nature of ours—and become "partakers of the Divine nature."

This appears so plain, that our darkened reason, even without the light of revelation, is forced to agree to it. Who can deny, for example, that all gluttons, drunkards, unclean persons, in a word, all the sons and daughters of Belial, must naturally go with Belial their father? like with like. Who can doubt that the unjust, the covetous, and extortioners, who fight *here* for the kingdom of darkness, under the banner of mammon, shall be banished from the kingdom of heaven *hereafter*, unless they are born again, and get a new nature? Who can deny that every

worldly-minded person, every one that loves pleasure more than God, that cares for earth more than heaven, shall have his portion with the god of this world, whose slave or child he still is. And suppose any one thinks this expression too hard, let him hear Jesus Christ himself, who said plainly to the pharisees of his age, "Ye are of your father the devil, and the works of your father you do;" though they thought themselves good enough, without being born again, because outwardly they were less wicked than others. It follows, that every unregenerate man has in himself the nature of his father, and can never go to God unless he be renewed by the Spirit of God.

14. Again: Does not good sense teach us that a soul who is overcharged with earthly pleasures, surfeiting, drunkenness, or the cares of this world, will sink into the bottomless pit for the same reason that a stone falls down by its own weight. And is it not plain that a man, whose heart never felt the fear and love of God, who never had his conversation in heaven, and never troubled himself much about getting, by ardent prayer, the wings of a living faith, a confirmed hope, and an unfeigned burning love towards God;—is it not plain, I say, that such a man shall be as unfit to take his flight to heaven with God's children, as the heaviest creature on earth is unable to soar towards the sun with the eagle. It is, then, most certain, that ye must be born again, or never see the kingdom of God.

15. But suppose it were possible for thee, O sinner, to enter into heaven without having experienced the new birth; suppose that Jesus Christ, to favour thee, would break his solemn word, (though he has declared that heaven and earth shall pass away rather than that one jot or tittle of it shall remain unfulfilled,) what wouldst thou do there? Drunkard! there is no strong drink in heaven. Sensualist! thou must leave flesh and blood behind, and how great would be the disappointment to be deprived of all the means of thy present happiness? Nay, being obliged to carry along with thee all the appetites, tempers, and passions, which now predominate in thy soul, and at the same time not being able to satisfy them, heaven itself would be no heaven for thee, and thy discontent would even prove a kind of hell.

And you, worldlings! how great would your disappointment be also? You could have neither card-playing nor dancing assemblies; nor could you find among all the glorified saints one soul willing to spend a moment in talking about nothing, or about dress, or in hearing all the tales you pick up to slander or ridicule your neighbour. Confess, then, that you must be born again, or have your portion far from God and his holy angels.

16. But some one, perhaps, will be ready to say, "I acknowledge that swearers, extortioners, whoremongers, and the

like, cannot be saved without a new birth," (for the oaths and curses of the profane shall not be mixed with the hallelujahs of angels, any more than the injustice of extortioners shall disturb the peace of saints: and it shocks good sense to think that the impure and sensual will be permitted to offend the pure eyes of God with their debaucheries;) "but I bless God, I am not one of them. I have lived soberly and justly from my youth up; and I hope I have been as constant at church and sacrament as most people: Now, must I be *born again*, as well as daring sinners? Was not I born of water and the Spirit at my baptism?"

17. Before I answer this serious question, suffer me to ask thee one that is not less important. Hast thou made thy peace with God? Is Christ revealed in thee? Does he dwell in thee and thou in him? Hast thou received the Spirit of adoption, bearing witness with thy Spirit that thou art a child of God? (See Rom. viii.) Is the love of God shed abroad in thy heart? Dost thou know what it is to enjoy the light of God's countenance? Or to be troubled, like David, for want of it? Is thy soul athirst for the living God? And dost thou pant after his likeness as the hart panteth after the water brook? Dost thou no longer conform thyself to this present evil world, living here as a stranger and pilgrim, and hastening with joy to the New-Jerusalem, where thy heart is gone before thee? In short, does thy soul as naturally mount up to God in ardent prayers and delightful praises, as the flame mounts upwards? And dost thou shew forth the praises of him that hast called thee from darkness to light in all thy conversation, by all meekness, gentleness, long-suffering, patience, humility, holy mourning, holy joy, and heavenly mindedness?

18. If with Peter thou canst look by faith unto Jesus, and say with humble confidence, "Lord, thou knowest all things, thou knowest that I love thee:" if thou canst take him to witness that thou findest in thy heart every day more and more the virtues and dispositions above-mentioned; thou art a child of God —thou art born again—thou art passed from death unto life.— Whether the mighty change was wrought at thy baptism, or at any other time, it matters not; thou art a living member of Christ, and an heir of the kingdom of heaven. Only persevere, grow in grace—Be faithful unto death, and thou shalt have the crown of life.

19. But if, so far from finding in thyself these marks of the new birth, in some considerable measure at least, thy conscience rises against thee, and thou art forced to own that thy heart cleaveth to the creature more than to God, to earth more than heaven, be not offended if I tell thee in the name of Christ, and pursuant to his doctrine, that thou *must be born again*, or be shut out of heaven. I do not mean that thou must reform thy

life as presumptuous sinners, for I suppose thee to be free from all intemperance and dishonesty, and averse to all profaneness. But this Jesus affirms, that notwithstanding thy morality and form of religion, thou must experience also an inward change before thou canst enjoy happiness in heaven; for the joys of saints there are all spiritual and religious, but thou hast no taste or relish for religious pleasures; it is weariness to thee to spend some part of the Lord's-day in hearing God's word, or conversing with him by prayer and praise. And dost thou think thou art likely to be happy in heaven, where loving, admiring, and praising God will make all the happiness of saints through the ages of eternity. Besides, thou art carnally-minded; and to be carnally-minded is death. Thy sins are not forgiven thee, for if they were, thou wouldst love much. Thou art, then, still unreconciled to God, and an enemy to Christ; if not by thy conversation, at least by the tempers of thy heart. Thou must, then, be born again, even as any other person, for the word of God bears this testimony of thee, that thy inward parts are very wickedness, thy heart is full of the love of the world, and of a thousand foolish and hurtful desires; in short, thou art alive unto the things of earth; and drowsy, stupid, and dead to the things of God.

20. Do not say, I was born again in baptism; for, besides that the most abandoned sinners can plead as much, does not St. Peter say, that the "baptism which saves us is not the outward washing of the body; but the answer of a good conscience, being sprinkled with the blood of Jesus in the new birth?" And does not St. Paul affirm, that in Christ Jesus, neither circumcision avails any thing, nor uncircumcision, but a new creation, a thorough change of soul: or to use the words of the Church, *a new and contrite heart*, with which God always bestows entire pardon and forgiveness of all our sins.

Now, brethren, if these things be so, if none can deny them, but those who trample under foot the truth as it is in Jesus, how miserably deluded are those who trust in a form of godliness, in an outward reformation, or in the strictness of their morals. All these things, though very good in their proper place, without a change of heart, are but broken reeds which will pierce the hands of those that lean upon them, and let them fall into the bottomless pit. For let no one deceive himself. If the unregenerate soul cannot enter into the kingdom of heaven, it must be shut up in that of darkness, there is no middle place. And it will be sufficient *not* to have known Christ experimentally in the new birth, to be ranked with the reprobates at last.

"Depart from me," shall the meek, the loving, the merciful Jesus be forced to say to all those that shall not be qualified for his kingdom by regeneration—"Depart from me, I never knew

you." Depart with those fallen angels whose dark, proud, and sensual nature you never put off by regeneration.

But let me put an end here to these sad, yet necessary reflections, and hasten to conclude, by laying before you in few words, the glad tidings of salvation: for the ministers of Christ are messengers of peace, and God knows that if ever they are obliged to awake drowsy sinners, and to probe their spiritual wounds by speaking plain words, it is only to apply with more success the remedy which God's mercy has prepared for them.

Know, then, that the Lord is merciful, and that he delighteth not in the death of a sinner, but chooseth rather that he should be converted and live. Know that he has prepared an infallible remedy, to recover every fallen soul; and that if you will apply in earnest to him for it, you shall attain to a life of happiness and holiness here, which shall be crowned with eternal glory hereafter.

Know that that remedy cost him no less than the blood of his Son—his only Son—and that faith, a living faith, is the only means to apply it to your souls. Hear the word of God; "Believe in the Lord Jesus Christ, and thou shalt be saved." He that believeth is born of God. To them gave Jesus power to become sons of God, even to them that believe in his name. We are the children of God through faith in Jesus Christ. But beware that you mistake not faith. It is not the dry, speculative, barren faith, which every drunkard and every worldly-minded sinner professes to have. No, it is a close union with Christ, and a receiving him in the heart upon God's own terms; whence arises a humble confidence that our sins are forgiven us, and that we who were once afar off are now reconciled to God through the blood of Christ. From this faith follows a loving heart to God and all mankind; a desire stronger than death to live henceforth only to the glory of Him that loved us unto death; and a happiness which is the earnest and the foretaste of heavenly joys.

It is true, that the living faith by which we are thus born again, is the gift of God, and the work of his Holy Spirit: but what said our blessed Lord, "Seek, and ye shall find; knock, and it shall be opened unto you; for your heavenly Father will give his Holy Spirit to them that ask him."

Why should we then delay, brethren? If God is ready, as he most certainly is, *now*, while the door of mercy is yet open, while the Lord stretches still to us the arms of his patience and love, let us not harden our hearts. Let us break off our sins by repentance. With shame and sorrow let us arise and go to the blessed Jesus; resolved to wait at his feet in all the means of grace, till he is pleased to make us whole, and to prepare us for heaven by causing us to be born again of his Spirit; which, if

we do, I take heaven and earth to witness, with all the promises of that Book by which we are to be judged at the bar of God, that the Lord will be faithful on his part, and will bestow his grace upon us, so that we shall rejoice in the midst of all the misfortunes of life—exult in sickness—triumph in death, and shout for joy with all the sons of God, when this earth is burnt up in the day of the Lord. Which may God grant, for his infinite mercy's sake, through Jesus Christ our Lord; to whom with God the Father, and God the Holy Ghost, be ascribed, as is most due, all honour and praise from this time forth for evermore.

Biography.

OBSERVATIONS ON THE CHARACTER AND DEATH OF DR. JOHNSON.

Extracted from Wilks's Christian Essays.

The case of our great English moralist is a most decisive illustration of the impossibility of discovering any mode of solacing a scripturally enlightened conscience, except that which the gospel has revealed. Had Dr. Johnson been ignorant of his sinfulness in the sight of God, he might have expired, as thousands every day expire, in a blind and fatal repose; or had he been inclined to infidelity, he might have jested, like Hume and others of a similar school, on the subject of his approaching dissolution. Neither, however, of these effects would have constituted that true peace which his spiritually-directed mind so eagerly sought, and which, before his death, he most certainly obtained.

A few practical remarks upon the subject of the last hours of this illustrious man, will not only be a forcible comment upon the foregoing propositions, but will tend to shew that what Dr. Johnson's best friends and biographers have been almost ashamed to confess, and have industriously exerted themselves to palliate, constituted, in truth, the most auspicious circumstance of his life, and was the best proof of his increase in religious knowledge and holiness of mind.

Whoever considers with a Christian eye, the death of Dr. Johnson, will readily perceive that, according to the usual order of Providence, it could not have been free from agitation and anxiety. Johnson was a man of a tender conscience, and one who, from his very infancy, had been instructed in Christian principles. But he was also, in the strict judgment of revealed religion, an inconsistent man. Neither his habits nor his com-

panions had been such as his own conscience approved; and even a short time before his end, we find one of his biographers lamenting that "the visits of idle and some worthless persons were never unwelcome to him, on the express ground that these things drove on time." His ideas of morality being of the highest order, many things, which are considered by men at large but as venial offences, appeared to him as positive crimes. Even his constitutional indolence and irritability of mind were sufficient of themselves to keep him constantly humbled and self-abased; and though among his gay or literary companions he usually appears upon the comparatively high ground of a Christian moralist, and the strenuous defender of revealed religion; yet, compared with the Divine standard and the test of truth, he felt himself both defective and disobedient.

Together with this conscientious feeling he had adopted certain incorrect, not to say superstitious ideas, respecting the method of placating the Deity. He seems, for example, to have believed that *penance*, in its confined and popish sense as distinguished from simple penitence, is of great avail in procuring the Divine favour and forgiveness. Thus, when his conscience distressed him on account of an act of disobedience to his parent, we find him many years afterwards remaining a considerable time in the rain, exposed in the public streets to the ridicule and the conjectures of every spectator. As far as filial affection and true amiableness of mind are concerned, the actor in such a scene deserves and ensures universal veneration and esteem. Even while we smile at the somewhat ludicrous nature of the action, we instinctively feel a sympathy and respect, which perhaps a wiser, but less remarkable mode of exhibiting his feelings, might not have procured. But Johnson seems to have performed this humiliation from higher considerations than mere sorrow for the past; for he emphatically adds, "in contrition I stood, and I hope the *penance was expiatory*."

If these words really mean any thing—and when did Dr. Johnson utter words without meaning?—he must have intended by them to express his hope that the previous fault was really *atoned for*, in a religious sense, by the subsequent acts of self-denial; or, in other words, that God accepts human penance as an expiation for human sins; a doctrine to which revealed religion gives no sanction whatever. Johnson's system appears, at this time, to have been, as it were, a sort of barter between himself and Heaven, and consequently his chief fear was less the equivalent which he presented should not be sufficient to *entitle* him, in the Divine mercy, to the pardon of his transgressions. His trust on the Redeemer, though perfectly sincere, does not appear to have been either exclusive or implicit; for though all his prayers for mercy and acknowledgments of blessings were offered

up solely through the merits and mediation of Jesus Christ, he seems, in point of fact, for many years to have viewed the atonement rather as a medium, through which God is pleased to accept our imperfect services, and to make them adequate, by the conditions of a remedial law, to the purchase of heaven, than as a sacrifice through which *alone* heaven is fully secured and freely given to the believing penitent. Dr. Johnson's line of reading in Divinity was, perhaps, unfavourable to a full perception of Christian truth. The writings of Mr. Law in particular, which he had studied with some attention, were by no means well adapted to his peculiar case. For a thoughtless, a frivolous, or an impenitent sinner, the "Serious Call" might have been eminently useful in exciting a deep consciousness of guilt, a salutary remorse for the past, and holy resolutions for the future; and as far as these elements of religion extend, the perusal of this celebrated book might doubtless have had some good effect upon the mind of Dr. Johnson. But in the consolatory parts of the gospel; in the free and undisguised exhibition of a Redeemer, whose sacrifice is perfect and all-sufficient; in the inculcation of the gracious promises of a reconciled Father to the returning prodigal, Law, and other writers of a similar school, are undoubtedly defective; and the same defect seems to have characterized, for many years, the views of our illustrious moralist. He lived in a perpetual dilemma, by trusting to works which his well-informed conscience told him were not good, and yet on the goodness of which, in conjunction, at least, with the merits of Christ, he placed his dependence for eternity.

To give, therefore, comfort to the mind of such a man as Dr. Johnson, there were but two modes; either by blinding his conscience, or by increasing his faith; either by extenuating his sins, or by pointing out in all its glories the sufficiency of the Christian ransom. The friends who surrounded this eminent man during the greater part of his life, were little qualified to perform the latter, and therefore very naturally resorted to the former. They found their patient, so to speak, in agony; but instead of examining the wound and applying the remedy, they contented themselves with administering anodynes and opiates, and persuading their afflicted friend, that there existed no cause of danger or alarm.

But Johnson was not thus deceived. The *nostrum* which has lulled its millions to a fatal repose, on him, by the mercy of God, had no effect. His convictions of sin were lasting as they were deep; it was not, therefore, until he had discarded his natural and long-cherished views of commutation and human desert, and had learned to trust humbly and exclusively to his Saviour, that his mind became at peace.

Let us view some of the recorded circumstances of the transaction; and in so doing, we shall, as Christians, have much more occasion to applaud the Scriptural correctness of Johnson's feelings respecting the value of his soul, the guilt of his nature, and the inadequacy of man's best merits and repentance, than to congratulate him upon the accession of such "miserable comforters" as those appear to have been, who surrounded his dying pillow.

Finding him in great mental distress, "I told him," remarks one of his biographers,* "of the many enjoyments of which I thought him in possession, namely, a permanent income, tolerable health, a high degree of reputation for his moral qualities and literary exertions," &c. Had Johnson's depression of mind been nothing more than common melancholy or discontent, these topics of consolation would have been highly appropriate; they might also have been fitly urged as arguments for gratitude and thanksgiving to the Almighty on account of such exalted mercies. In either of these points of view, the piety of Dr. Johnson would, doubtless, have prompted him to acknowledge the value of the blessing, and the duty of contentment and praise. But, as arguments for quieting an alarmed conscience, they were quite inadequate, for what would it have profited this distinguished man to have gained all his well-merited honours, or, even were it possible, the world itself, if after all, he should become, as he himself afterwards expressed it, "a cast-away."

The feelings of Dr. Johnson on this subject were more fully evidenced on a subsequent occasion: "One day in particular," remarks Sir John Hawkins, "when I was suggesting to him these and the like reflections, he gave thanks to Almighty God, but added that, notwithstanding all the above benefits, the prospect of death, which was now at no great distance from him, was become terrible, and that he could not think of it but with great pain and trouble of mind." Nothing assuredly could be more correct than Dr. Johnson's distinction. He acknowledged the value of the mercies which he enjoyed, and he gratefully "gave thanks to Almighty God" for them; but he felt that they could not soften the terrors of a death-bed, or make the prospect of meeting his Judge less painful and appalling. Hawkins, who could not enter into his illustrious friend's more just and enlarged views of human guilt and frailty, confesses himself to have been "very much surprised and shocked at such a declaration from such a man;" and proceeded, therefore, to urge for his comfort the usual arguments of extenuation. He reports that he "told him that he conceived his life to have been a uniform course of virtue; that he had ever shewn a deep sense of, and

* Sir John Hawkins.

zeal for religion; and that, both by his example and his writings, he had recommended the practice of it; that he had not rested, as many do, in the exercise of common honesty, avoiding the grosser enormities, yet rejecting those advantages that result from the belief of Divine revelation; but that he had, by prayer and other exercises of devotion, cultivated in his mind the seeds of goodness, and was become habitually pious."

This is the rock on which numberless professed Christians have fatally split; and to the mercy of the Almighty must it be ascribed that the great and good Dr. Johnson did not add one more to the melancholy catalogue. For what was the doctrine which the narrator attempted to inculcate but this? that his friend, like the pharisee in the Gospel, ought to place his confidence upon his being more meritorious than other men, and instead of attributing the praise to Him, who had "made him to differ," was to "sacrifice to his own net, and burn incense to his own drag." Can we wonder that, with such flattering doctrines constantly sounding in his ears, Dr. Johnson was suffered to undergo much severe mental discipline, in order to reduce him in his own esteem to that lowly place, which, as a human, and consequently a fallen being, it was his duty, however high his attainments, or his talents, to occupy.

The snare of spiritual pride, which Sir John Hawkins thus unconsciously spread for his dying friend, was the more seductive, from the circumstance of Dr. Johnson's life having been, upon the whole, correct and laudable, and from his writings having been eminently useful for the promotion of morality and virtue. The convictions of a profligate man might have been supposed too keen and alarming to be quieted by such commonplace soporifics; but where there was really so much apparent cause for self-complacency and gratulation, as in the case of Dr. Johnson, it must appear almost wonderful that the self-righteous delusion did not succeed.

It would undoubtedly have given this biographer much satisfaction to have heard from his friend the usual language of an unsubdued heart. "I thank God, that, upon the whole, I have acted my part well upon the stage of life. We are all frail and fallible; but I have no great sins to account for, I have been honest and charitable; my conduct, I trust, has been, with some few exceptions, 'one uniform course of virtue;' I therefore die in peace, looking forward to that happiness which, I trust, my actions have ensured, from a God of infinite mercy and compassion." But to the humble and well-informed Christian, the penitential sorrows of Johnson, (springing as they did, from a heart ill at ease with itself; not so much on account of any one flagrant sin, as from a general sense of the exalted nature of the Divine law, and imperfections of the best human obedience,) will

appear a happier and surer pledge of his Scriptural renovation of mind than the most rapturous expressions which pharisaic confidence could have produced.

The self-righteous arguments of Hawkins could not, however, touch the case of Johnson. "These suggestions," he continues, "made little impression on him; he lamented the indolence in which he had spent his life, talked of secret transgressions, and seemed desirous of telling me more to that purpose than I was willing to hear." Happy was it for Dr. Johnson that his confessor's arguments produced so little effect, and that he was, at length, instructed by a better guide than his well-meaning but inexperienced friend. Had the arguments of Hawkins effected their intended operation, we should have seen one of the greatest and most powerful minds that ever animated a human frame, quitting its frail receptacle in a flimsy robe of self-righteousness, which must have fallen from its grasp immediately after death, leaving the soul naked, and guilty, and defenceless, before its Almighty Judge.

It is easy to conceive the language of a plain practical Christian, while he stood beside the death-bed of such a man as Dr. Johnson, and poured in the balm of religious consolation. "I fully admit," he might have said, "your sins, yet I would point you to an all-powerful Saviour, and turn those very apprehensions and that godly sorrow into motives for repose. True, you are in yourself all that you have confessed yourself to be; and if you were not, a Redeemer would be of no value, for Christ came 'not to heal the whole, but them that are sick.' I rejoice that you thus feel and acknowledge your transgressions; for though beyond most men you have cause for gratitude, though you have enjoyed God's highest gifts, though by his preventing grace, operating through the medium of a religious education, and a tender conscience, you have been enabled to preserve a moral deportment, yet your 'righteousness extendeth not unto God.' What you have, you have received, and great, therefore, as may have been your talents, and useful as may have been your life, you have nothing so good and perfect as to be fit to offer to the Almighty as a claim to Heaven. Yet, on the other hand, is not your very consciousness of guilt the best hope of safety, the brightest omen of pardon? Has it not bowed you down in contrition? Has it not taught you the inestimable value of the Redeemer's sacrifice and death? You acknowledge yourself a sinner, and what is the characteristic of the gospel, but that the blood of Christ cleanseth from all sin? On this rock only can you find a firm foundation for the hopes of a human soul; but here it may build securely amidst all the agitating storms of an alarmed conscience and a tempestuous world. Repose, then, upon your Saviour, in simple and firm reliance, knowing that he

possesses the same ability and will, to be merciful to you as to him, who, like you, confessed himself the 'chief of sinners,' but who, nevertheless, found peace in his Redeemer, and was eventually filled 'with joy unspeakable and full of glory.'—Look, then, to Him who is 'the Author and Finisher of our faith,' and to Him from whom 'all good desires proceed;' contemplate the end, the nature, the extent, the value of the sacrifice of Christ, and see whether there be any scriptural reason why *you* should be excluded from its benefits. Look also to that Divine Spirit, who is the guide, the enlightener, the consoler, and the sanctifier of the Christian church, to subdue unbelief, to increase faith, and to implant a never-ending hope, which shall support you amidst all the afflictions of life, and raise you far above the terrors of the grave."

Thus, a plain and honest religious friend might have gone on to 'preach the gospel' in that simplicity with which it was at first dispensed, and to exhibit in all their amplitude and freedom the grace, the mercy, the compassion of God; the atonement and intercession of Christ; the promised influence of the Holy Spirit; with every other topic connected with the salvation and happiness of a penitent transgressor. There might, indeed, have been nothing remarkably novel or inviting in the manner of stating these simple truths; yet, coming from a warm and honest heart, and being accompanied with that Divine benediction which is never wanting where the soul has been prepared by contrition for its reception, they might have produced the happiest effects, when philosophic suasion, and human advice had exerted themselves in vain. In moments of great mental distress, arguments, which even a child in religion could readily discover and apply, might be wanting to quiet the mind of even such a man as Dr. Johnson himself.

But in the narrative of Hawkins, and in the arguments which we find him proposing to the dying moralist, these and similar topics of genuine consolation appear to have had no place. That 'blood which cleanseth from all sin' is scarcely, or only incidentally mentioned. We find the narrator continuing, in the following strain, his inefficient consolations:

'In a visit which I made him in a few days, in consequence of a very pressing request to see me, I found him labouring under very great dejection of mind. He bade me draw near to him, and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join in it; he, with a look that cut me to the heart, told me that he had the prospect of death before him, and that he dreaded to meet his Saviour. I could not but be astonished at such a declaration, and advised him, as I had done before, to reflect on the course of his life, and the services he had rendered to the cause of reli-

gion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offences he reasoned thus: 'Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they were committed, he is a stranger.—He is, therefore, to look on himself as the greatest sinner that he knows of.' At the conclusion of this argument which he strongly enforced, he uttered this passionate [impassioned] exclamation: 'Shall I who have been a teacher of others, be myself a cast-away?'"

In this interesting passage—interesting as detailing the religious progress of such a mind as Dr. Johnson's—how many important facts and reflections crowd upon the imagination! We see the highest human intellect unable, at the approach of death, to find a single argument for hope and comfort, though stimulated by the mention of all the good deeds and auspicious forebodings which an anxious and attentive friend could suggest. Who yet beholds this eminent man, thus desirous to open his mind, and to "enter into a serious conversation" upon the most momentous of all subjects which can interest an immortal being, but you must regret that he had not found a spiritual adviser who was capable of fully entering into his feelings, and administering scriptural consolation to his mind?

The narrator informs us in this passage that "he could not but be astonished at such a declaration," as that which Dr. Johnson had made. But in reality where was the real ground for astonishment? Is it astonishing that an inheritor of a fallen and corrupt nature, who is about to quit the world, and to be "judged according to the deeds done in the body," should be alarmed at the anticipation of the event, and be anxious to understand fully the only mode of pardon and acceptance? Rather, is it not astonishing that *every* other intelligent man does not feel at his last hour the same anxieties which Dr. Johnson experienced? unless, indeed, they have been previously removed by the hopes revealed in that glorious dispensation which alone undertakes to point out in what way the Almighty sees fit to pardon a rebellious world. No man would, or could have been astonished who knew his own heart; for, as Dr. Johnson truly remarked, every Christian, how fair soever his character in the estimation of others, ought to look upon himself as "the greatest sinner that he knows of;" a remark, be it observed, which shews how deeply Dr. Johnson had begun to drink into the spirit of that great Apostle, who, amidst all his excellencies confessed and felt himself, as was just remarked, "the chief of sinners."

What a contrast does the advice of Hawkins, as stated by himself in the preceding passage, form to the scriptural exhortation of our own church? Instead of advising his friend seriously to examine himself "whether he repented him truly of his former sins, steadfastly purposing, (should he survive,) to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and being in charity with all men;" he bids him look back to his past goodness, and is astonished that the survey is not attended with the hope and satisfaction which he had anticipated. But the truth was, that on the subject of religion, as on every other, Dr. Johnson entertained far more correct ideas than the friends around him; and though he had not hitherto found peace with his Creator, through the blood of Jesus Christ, yet he could not be satisfied with the ordinary exertions of an uninformed or pharisaic mind.

The sun did not, however, set in this long-continued cloud, for Johnson at length obtained comfort, where alone *true* comfort could be obtained, in the sacrifice and mediation of Jesus Christ; a circumstance to which Sir John Hawkins transiently alludes; but the particulars of which must be supplied from the narrative of Boswell, whose words are as follows:

"Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account: 'For some time before 'his death all his fears were calmed and absorbed by the prevalence of his faith; and his trust in the merits and propitiation 'of Jesus Christ. He talked often to me about the necessity of 'faith in the sacrifice of Jesus; as necessary beyond all good 'works whatever, for the salvation of mankind.'"

Even allowing for the brevity of this statement, and for the somewhat chilling circumstance of its coming from the pen of a man, who "will not be suspected of fanaticism," what a triumph was here for the plain unsophisticated doctrines of the gospel, especially that of free justification by faith in Jesus Christ! After every other means had been tried, and tried in vain, a simple, penitential reliance upon the sacrifice of the Redeemer, produced in the heart of this devout man a peace and satisfaction which no reflections upon human merit could bestow. He seems to have acquired a completely new idea of Christian theology, and could doubtless henceforth practically adopt the animating language of his own church in the eleventh article, "that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

There are several ways in which the distress of Dr. Johnson, during his latter years, may be considered, of which the most correct, perhaps, is that of its having been permitted as a kind and fatherly chastisement from the Almighty for the inconsistencies of his life. Both Johnson himself, and his most partial bi-

ographer, intimate that his character was not perfectly free even from gross sins; but omitting these unpleasant recollections, we are at least certain that his general habits and companions during a considerable part of his life, were not such as a strictly consistent Christian would have chosen, because they were not such as could in any way conduce to his spiritual comfort or improvement. Dr. J. was, indeed, called in the usual course of Providence, to "live in the world;" but it was his duty so to have lived in it, "as not of it;" and with the high sense which he uniformly entertained of religion, and the vast influence which he had justly acquired in society, his conduct and example would have been of the greatest service in persuading men to a *holy* as well as *virtuous* life, to a cordial and complete self-dedication to God, as well as to a general decorum and purity of conduct.

It is certain that, in reflecting on his past life, he did not view it as having been truly and decidedly Christian. He even prays in his dying hours that God would "pardon his *late conversion*;" thus evidencing not simply the usual humility and contrition of every genuine Christian, but, in addition to this, a secret consciousness that his heart had never before been entirely "*right* with God."

Had Johnson survived this period of his decisive "conversion," we might have expected to have seen throughout his conduct that he had indeed become "a new creature in Christ Jesus." His respect for religion, and his general excellence of character, could not, perhaps, have admitted of much visible change for the better; but in heavenly-mindedness, in love and zeal for the souls of men, in deadness to the world and to fame, in the choice of books and companions, and in the exhibition of all those spiritual graces which belong peculiarly to the Christian nature, we might and must have beheld a marked improvement. Instead of being merely the Seneca of the English nation, he might possibly have become its St. Paul, and would, doubtless, in future, have embodied his moral injunctions, not in the cold form of ethical philosophy, or even the generalities of the Christian religion, but in an ardent love to God and faith in our Lord Jesus Christ; in a union to the Redeemer, and a dependence upon that Holy Spirit who is the Enlightener and Sanctifier. That such a supposition is not visionary, may be proved even from the meagre accounts afforded by a spectator who would of course be inclined rather to soften down than to give prominence to any thing which might be construed into "fanaticism." We learn, then, from this witness, that, in point of fact, there was already a marked alteration in Dr. Johnson's language upon religion, as instead of spending his time upon barren generalities, "he talked often about the necessity of

faith in Jesus." That of which Dr. Johnson spoke thus, earnestly, and often, must doubtless have appeared to him as of the utmost importance; and we have to lament—if indeed any dispensation of Providence may be lawfully lamented,—that Johnson had not lived to check the Pelagianism and Pharisaism of his age by proclaiming "often," and with all the weight of his authority, that "faith in the sacrifice of Jesus is necessary;" beyond all good works whatever, for the salvation of mankind.

It will, of course, be readily allowed, that the constitutional melancholy of this great man might have had much influence in causing this religious depression; but whatever may have been the *proximate* cause, the affliction itself may still be viewed as performing the office of parental correction to reclaim his relapses, and teach him the hatefulness and folly of sin. But without speculating upon either the final or the efficient cause, the medium through which that cause operated, was evidently an indistinctness in his views respecting the nature of the Redeemer's atonement; an indistinctness common to Dr. Johnson, with no small class of moralists and learned men. He believed generally in the sacrifice of Christ, but he knew little of its fulness and freeness, and he was unable to appropriate it to his own case. He was, perhaps, little in the habit of contemplating the Son of God as "a great High Priest, who can be touched with the feeling of our infirmities," and who is graciously interceding on our behalf. The character of the Almighty as a reconciled Father and Friend, with whom he was to have daily "communion and fellowship," was less prominent in his thoughts than those attributes which render him "a consuming fire." He feared and respected religion rather than loved it, and by building his structure for many years on a self-righteous foundation, he rendered the whole fabric liable to be overthrown by the first attack of an accusing conscience.

In reply to any general inference to be derived from these remarks, it may be urged, that Dr. Johnson's was a peculiar and exempt case; and that his painful feeling of sin, and his consequent dissatisfaction with his own righteousness, were rather the effect of his natural malady than of any peculiarly correct ideas upon religion. But even admitting this to have been the fact, the inference is still nearly the same, for who can assert that either *his* understanding or *his* character has been superior to Dr. Johnson's, and that therefore *he* may be justly sustained in death by a support which this eminent man—from whatever cause—found unavailing. If the greatest moralist of his age and nation was obliged, at length, to seek repose in the same free mercy which pardoned the thief upon the cross, who that knows his own heart will henceforth venture to glory in himself? The conscience may, indeed, be seared; we may not feel as Johnson

felt; we may be ignorant both of God and ourselves; and thus, for want of knowing or believing our spiritual danger, may leave the world with a false tranquillity, and enter the presence of our Creator "with a lie in our right hand." All this, however, is our misfortune, and ought not to be our boast; for, if our minds were as religiously enlightened, and our hearts as correctly impressed as Dr. Johnson's, we could obtain hope only where he obtained it, by "faith in the sacrifice of Jesus."

See the Essay on True and False Repose in Death, Vol. I. pp. 236—264.

Scripture Illustrated.

From the London Methodist Magazine.

OBSERVATIONS ON EXODUS XXXIV. 21.

"Six days thou shalt work, but on the seventh thou shalt rest: in earing time, and in harvest thou shalt rest." Exod. xxxiv. 21.

It is probable that many readers may consider earing time in this passage, as referring to the time when the corn begins to appear in the ear. Lest any readers of their Bible should be misled by such an interpretation, they may be informed, that earing is an old English word for ploughing. This will help us to understand 1 Sam. viii. 12, "He will set them to ear his ground, and to reap his harvest. See also Gen. xlv. 6, Deut. xxi. 4, Isa. xxx. 24. Wickliff, in his New-Testament, (Luke xvii. 7,) has, "But who of you hath a servant eringe?" where the Vulgate, from which he made his translation, has arantem, ploughing. What we now call arable land, Greenway, in his translation of Tacitus, De Mor. Germ. terms earable land, from the Latin arabilis. Not many years ago, there was published a pamphlet, entitled, "A sketch of an Act of Parliament to permit, under certain regulations, in wet and casual harvests, the appropriation of two Sundays in a year for the purpose of carrying and securing corn; with the reasons, oral and religious, upon which this proposed act is grounded, addressed to the Lords and Commons in Parliament assembled." On this pamphet a reviewer observed, that to this scheme there seems to be no other objection than that it is too confined, and does not allow Sundays enough for the kind of harvest in question!

The reader need not be informed, that such an Act of Parliament was not passed, to make "void the law of God;" and it is to be hoped, that the Lords and Commons will never listen to any such sketches as the above. Let the husbandman always "remember to keep holy the sabbath-day;" and whatever wea-

ther the "God of harvest" may please to send, let him trust the fruits of the earth to his care, who will honour them that honour him. The law of heaven is, "on the seventh day thou shalt rest," even "in ploughing time, and in harvest thou shalt rest."

Dr. Adam Clarke, on the above passage, remarks, "This commandment is worthy of especial note: many break the Sabbath on the pretence of absolute necessity, because, if in harvest time the weather happens to be what is called bad, and the Sabbath day be fair and fine, they judge it perfectly lawful to employ that day in endeavouring to save the fruits of the field, and think that the goodness of the day, beyond the preceding, is an indication from Providence that it should be thus employed. But is not the command above, pointed directly against this? I have known this law often broken on this pretence, and have never been able to discover a single instance, where the persons who acted thus, succeeded one whit better than their more conscientious neighbours, who availed themselves of no such favourable circumstances, being determined to keep God's law, even to the prejudice of their secular interests: but no man ever yet ultimately suffered loss by a conscientious attachment to his duty to God. He who is willing and obedient, shall eat the good of the land; and God will even distinguish those in his providence, who respect his commandments."

On the words, "Even in earing-time and in harvest thou shalt rest," Mr. Benson has observed in his Commentary, "All worldly business must give way to that holy rest: harvest-work will prosper the better for the religious observation of the sabbath-day in harvest time. Hereby we must shew that we prefer our communion with God, before either the business or the joy of harvest."

The Attributes of God Displayed.

From the London Methodist Magazine.

REMARKS ON THE SURFACE OF THE GLOBE.

Where ends this mighty building? Where begin
The suburbs of creation? Where the wall
Whose battlements look o'er into the vale
Of non-existence, nothing's strange abode?
Say, at what point of space Jehovah dropp'd
His slacken'd line, and laid his balance by:
Weigh'd worlds, and measur'd Infinite, no more? YOUNG.

THE more we examine the several apartments of our great abode, the more we shall be charmed with the wisdom, and fear-

fully impressed with the existence of Him who ordereth the nicest economy to combine with the most boundless profusion, and have ample reason to say with the royal Psalmist, "The works of the Lord are great, sought out of all those that have pleasure in them." In many instances, we are charmed with the works of art, and the skill of man. But art is dim-sighted in her plans, and defective even in her most elaborate essays, when compared with nature, or rather nature's sublime Author. He is, indeed, a designer and a workman that needs not be ashamed. His eye strikes out ten thousand elegant models, and his touch executes all with inimitable perfection. Yonder the hills, like a grand amphitheatre, arise pompous and magnificent; some clad with mantling vines, some crowned with towering cedars, some ragged and mis-shapen rocks, whose lofty summits aspire beyond the eye of man, or yawn with terrific subterraneous dens. At a great distance the mountains lift their frozen brows, or penetrate the clouds with their tremendous peaks. The vineyard swells into a profusion of clusters; some tinged with the deepest purple; and delicately clouded with the most beautiful azure. The vine requires a strong reflection of the sun-beams, and a very large proportion of warmth. How commodiously do the hills and mountains minister to this purpose! May we not call these vast declivities the garden-walls of nature? which far more effectually than the most costly glasses, or most artful green-houses, concentre the solar heat, and complete the maturity of the grape.

"Thy parent hand, thy forming skill,
Firm fix'd this universal chain:
Else empty, barren darkness still
Had held his unmolested reign.
Whate'er in earth, or sea, or sky,
Or shuns, or meets, the wandering thought,
Escapes, or strikes the searching eye,
By THEE was to perfection brought!"

Miscellaneous.

For the Methodist Magazine.

FARTHER OBSERVATIONS ON CONSISTENCY OF CHARACTER.

How boundless the wisdom and goodness of God! How vast His counsels! His deep designs, treasured up in His immeasurable Mind, mock the feeble efforts of human reason to fathom, and leave the most soaring genius to deplore the scantiness of his intellectual powers. Struck with a view of the awfulness of His character, the mind of man trembles while he ap-

proaches into His presence, and shrinks under a sense of the vast disproportion between himself and the Being he adores!

But notwithstanding "He draweth back the face of his throne, and spreadeth a cloud upon it," He hath condescended to make Himself known to man, in His works and ways, and more especially in the volume of revelation. Feeble as is the glimmering taper of reason, yet, when looking through these mediums, and especially when assisted by that "Spirit which giveth understanding to man" some traits of His august character are seen. *We see through a glass darkly.* As when the moon shines through the boughs of a thick forest, and discloses to the traveller the dangers he ought to avoid, so does the Almighty Himself manifest to wandering mortals, enveloped as they are in the wilderness of this world, through His wonderous works; but the light of revelation breaks in upon us like the Sun in its brightness, and disperses every gloomy doubt from the labouring mind.

Guided by this infallible light, we behold man dropping from the hands of his Maker, possessed of all those natural and moral qualities essential to the perfection of his nature, and which fitted him to fill the station he was designed to occupy with dignity, and to discharge its duties with fidelity and success. How is he now? A crude mass of inconsistencies. But is there any remedy? There is. And Christianity proclaims this remedy. We have a right, therefore, to expect from all its sons an exhibition of tempers and conduct that shall evince the sovereign efficacy of this remedy. That disorder introduced into the moral world, in consequence of the departure of its members from original rectitude, is removed by the radical operation of Christianity upon the human soul; by which man is restored to a *capacity*, and possessed of an *inclination* to fulfil the duties of the station assigned him by his Creator. It is true, we do not expect to see in a youth of fifteen, all that consistency of conduct, which we do in a man of two score and ten. The rules of propriety seem to indicate a certain line of conduct, and a certain exterior deportment peculiar to the age and capacity of the several members of human society. That vivacity of spirit and sprightliness of imagination which mark the age of youth, and those little abberations from strict propriety which want of experience and attentive observation might betray them into, may find an apology in those causes whence they originate; but which, were they exhibited in men of riper years and maturer judgments, would deserve a severe reprimand. In those whose judgments are matured by age and experience, we expect to see that gravity of deportment, that steadiness of conduct, that deadness to worldly honours and pleasures, and that

deep devotion to the vital interests of religion, which evince a mind constantly under the influence of a divine principle.

To explain our views of that kind of consistency which we now wish to recommend, we will pourtray some of the foibles of *Nugator*. Of all the inconsistencies which degrade the Christian character, the most degrading is that kind of fopery which such men exemplify in order to render themselves acceptable to the shallow minds of thoughtless men; for certainly none but such can be pleased with the unseemly appearance a man makes, who endeavours to blend the simple and chaste religion of the Lord Jesus with the gaudy trappings of worldly honours. To behold the unhallowed dignity of this heaven-descended religion, debased and polluted by the mean appendages borrowed from the maxims and practices of the giddy multitude, is not less disgustful to the mind of the devout and well-informed Christian, than it would be to the skilful artist, to see a painter attempting to add to the beauty and natural gracefulness of the human figure, by incorporating in his picture the ferocious features of the wild beast of the forest. As the latter would betray either his want of taste, or a design to render the human form ridiculous, so the former shows his want of judgment to make a true estimate of the intrinsic excellence of the Christian character.

Nugator embraced religion in his youth. For a time he lived according to the purity and simplicity of its requirements. It is indeed, affirmed by some, that he became its public advocate. That he often stood forth in its defence, in the circle of his acquaintance, is certain; and even to the present day, he professes a zealous attachment to its peculiar doctrines and precepts. He is now arrived to the age of forty or more, and some of his children are grown to manhood. His wife—Ah! I will not mention her name. She is content to sigh in secret, and to submit in silence to what she cannot controul. Her consolations are derived from the purest source. She dwells under the shadow of the Almighty, and daily drinks from the fountain-head of celestial pleasure. Her entreaties, and much more her prayers, have had, it is true, their effect—Though unconscious of it, her husband is restrained in answer to her fervent supplications. Though his heart is not right with God, he is restrained in his desires by an unseen hand. We leave her to sigh alone—No! not to sigh, only for him over whom she laments—She has a solace that cannot be interrupted by external circumstances. In fellowship with the Father and with His Son Jesus Christ, she has a terrestrial paradise. Under the shadow of His wing, where she securely rests, we will leave her rejoicing in hope of the glory of God, while we pursue *Nugator*, in some of his romantic flights.

To see, then, a man under his profession, of his age, and, were it not for his insatiable thirst for the honour that cometh from men, of his respectable standing in society, mimicking the modern dandies who strut through the streets, following their idle customs, and adopting their false maxims, is one of those ridiculous sights which is so painful to the pious mind. As before observed, some apology may be offered for youth, even though under the profession of godliness, if they sometimes swerve from those severe rules which bind the hoary veteran in the cause of Christ: but such is the transforming power of Christianity upon the heart, and its sobering influence upon the life, that we have seen even youth, rising up under its renovating power, exhibiting all the gravity of manhood, and all the sobriety and steadiness of hoary age. Yes! we have seen them adorning that walk in life in which they have moved, by all that consistency of conduct, which neither age nor experience, independent of Christianity, could ever produce. And if such are the effects of this divine religion upon the minds of youth, what shall we say of such men as *Nugator*, who at his advanced age, manifests all the cupidity of an intriguing politician, all the frivolity of a modern coxcomb, and who seems to *study* to throw off the gravity of the saint, and to assume the disgusting airs of a modern fop! Must there not be some radical defect in those who thus accommodate their religious conduct to times and seasons, and especially to the maxims and customs of the age in which they live?

Nugator, in all his devotional exercises, moves with that mechanical stiffness, and that studied formality, which evinces a desire to recommend himself to the consideration of the surrounding multitude, rather than to the acceptance of a heart-searching God! To please man, seems to be his principal aim, and to call forth his most strenuous efforts. Acting under the erroneous belief that to make religion prosperous, is to clothe it in those habiliments of human glory, which will render it respectable in the eye of the men of this world, he bends his whole attention to conform himself, and to influence others to conform themselves, to the habits and maxims of human policy. The voice of the majority forms the rules of his decisions. It seems almost needless to add, that his exterior deportment perfectly accords with these erroneous views. This, however, subjects him to so many windings and twistings, to fall in with the various ebbings and flowings of the popular current, that the maxim of *Necker*, the eminent statesman of France, will apply to him with peculiar force, that "nothing is perpetual" with him "but change."

If you hear him converse respecting the Church, or any of its members, his plaudits are not directed to those who are fa-

mous for the depth of their piety, the steadiness of their devotion, and their strict adherence to the peculiarities of Christianity. These excellent traits of character, if they pass under his review at all, meet with a slight reprimand as being certain excrescences which ought to be lopt off, or as the spurious offspring of a disordered imagination. The stern virtues which adorn the brow of the consistent Christian, whose graces have become matured by a sound experience, and refined by a patient perseverance in the school of his Divine Master, command not the admiration of Nugator; while the tinselled ornaments wrought by the hand of human artifice, and formed according to the pattern exhibited in the fashionable circles, draw from him a profusion of applauses. If a man can dazzle you with a few fine sentences, with the cadence and emphasis rightly placed, and pronounced with approved gracefulness; if he swims with the current of popular opinion, and is surrounded with the trappings of worldly splendour; and if he is so fortunate as to obtain the encomiums of some who are generally reputed wise, and can *bend* or *strut* as best suits the times; this is the man who commands the enthusiastic commendations of *Nugator*. It is true, he must not be guilty of any offence against the laws of politeness; he must be a believer in Christianity; he must have a fair external character; he must move in a respectable circle, and must not have been so unfortunate as to have fallen under the censure of any of the reputed great ones of the earth; if he be destitute of any of these prime qualifications, wo be to him. He might as well be buried alive, as to live in the recollection of such infallible judges of true greatness.

He thinks, indeed, that the most effectual way to serve the interests of religion is, to lower its requirements to the taste of the times, to lay aside what he considers its austerity (and this, by the by, is its vital principles,) and to give it that honourable appearance, which will render it estimable by men of high-minded principles. Hence, the phrases, "respectable appearance," "respectable audience"—by which he means such kind of respectability as the *beaux esprits* give the stamp of their approbation,—are perpetually in his mouth.

With what abhorrence does Christianity look upon such erroneous views and conduct! How flatly opposite to its distinguished doctrines and precepts! Let no one, however, draw wrong conclusions from the above strictures. We are far from thinking that Christianity prohibits that courtesy of exterior demeanour which is accompanied with interchanges of kindness, or is inattentive to those laws of gentleness and affability which grow out of the state of society. The characteristic distinction between enlightened Christians, and the polished men of the world, in respect to relative acts towards each other, consists in

this;—the former is the result of honest simplicity, and is the spontaneous effusion of a heart overflowing with divine love and Christian affection; the latter is the effect of a studied politeness, manifesting itself on all occasions, with a view to accommodate itself to the prevailing customs of the age in which we live, and the circles in which we move; the former appears on all occasions without disguise, presenting an open countenance, expressive of the language of an honest heart replete with the love of God; the latter, whatever may be his inward sentiments, puts on the exterior garb of friendliness, and gives his hand to his antagonist with a view to wound him the deeper: In a word, the former makes an enlightened conscience, held under the regulating influence of God's word, the rule of his conduct, both as it respects moral duties and rules of propriety, while the latter is bound by no law but that of convenience, and an obsequious attachment to public opinion; moral principles present no barrier in his way, if the object of his pursuit be his own temporal aggrandizement, or the elevation of his fame upon the pinnacle of human applause.

Now it unfortunately happens that *Nugator* in his intercourse among mankind, adopts the latter of these characters, as the model for his imitation. We do not say that he is actuated by any dishonest intentions, though the mechanical manner in which he performs his devotional exercises, the studied formality of his general deportment, and the apparent twistings with which he makes his contracts, and the eagerness he manifests to accumulate wealth, cause many to suspect the sincerity of his motives. But of this suspicion we shall say nothing. Omniscience is the exclusive attribute of Deity. He, therefore, alone can weigh the motives of the heart. To this high prerogative we dare not aspire. Our knowledge is limited to outward actions. As far as an impartial knowledge of these will justify any conclusions respecting the real character of any man, so far we go, and no further.

Judging from these marks, we venture to assert, that so glaringly opposite are the views and conduct of *Nugator* to the spirit and genius of the gospel of Jesus Christ, that every well-instructed Christian must immediately perceive it. Were all believers influenced by similar considerations, whatever might be their motives, the vital principle of the Christian system, would expire under their corroding effects, and naught would remain but a dead carcase of forms and ceremonies. Such sad instances of human degeneracy have been frequently,—alas! too frequently witnessed. The records of past ages unfold them. And they stand exposed as mournful monuments of the pride and folly of mutable men—monuments of the destructive tendency of incorporating with the pure doctrines and holy precepts of Christ,

the corrupt maxims and courtly policy of worldly men? How unnecessary? Does God need the arts of men to set off the beauty of his works? Does Christ need the progressive improvements of human science to give the finishing touch to His system? Does the Holy Spirit acknowledge dependence on the puny efforts of mortal man to give completion to his operations! Blasphemous thought! Let that religion, which descended from Heaven to bless mankind with purity and peace, appear in that lovely form in which it was moulded by its Divine Author, and it needs no extraneous colourings, no superficial decorations, to recommend it to the consideration of thinking beings.

From the Christian Watchman.

"REVIEWER" REVIEWED,

(Continued from page 266.)

We cannot pass over in silence what the Reviewers say of the effects of Mr. Wesley's preaching after his return from Germany. "He now began, say they, to produce those paroxysms of bodily and mental disease, which have ever since continued to be a characteristic of his followers. At first there was some doubt felt by Wesley himself and many of his friends, whether this violent excitement were a sign of good or evil; whether it were the operation of God or of Satan. But when it was once declared to be the work of the Holy Spirit, a door was opened for every species of extravagance which this sort of mental intoxication could produce.—Is there any great good likely to result from the idea, which seems to have been entertained by Wesley, that he, who has in this manner been born again, has reached to perfection, and cannot sin because he is born of God?"

We think it likely that we are better acquainted with Mr. Wesley's views upon this subject than the Reviewers themselves, and we say, and challenge contradiction, that he never made the "declaration" ascribed to him, nor represented it in any way necessary, or a privilege, to be "born again *in this manner*." We use this language because it is our purpose to call the attention of the Christian public to the subject, and to engage the Reviewers to bring evidence, other than Mr. Southey's assertion, for what they have said, or retract it, or be more cautious in future.

It is true that during the summer of 1739, "Mr. Wesley's preaching in some places began to be attended with extraordinary circumstances, which made much noise, and gave great offence. Under his sermons, some persons trembled from head

to foot; others fell down and cried out with a loud and bitter cry; while others became speechless, and seemed convulsed as if in the agonies of death. After prayer for them, many rose up rejoicing in God, and testifying that they had redemption through the blood of Christ, even *the forgiveness of sins according to the riches of his grace.* Mr. Wesley himself, at first, knew not how to judge of these extraordinary things; but when he found that most of the persons so affected, held fast their confidence, and walked worthy of their Christian calling, *adorning the gospel of God our Saviour in all things*, he could not deny that there was a real, genuine work of God upon their minds. He did not, however, consider agitations, visions or dreams, as evidence of a true conversion to God; but as adventitious or accidental circumstances, which from various causes might, or might not attend it." Mr. Wesley says these agitations may be accounted for "either on the principles of reason or scripture. First on the principles of reason. For how easy it is to suppose, that a strong, lively, and sudden apprehension of the heinousness of sin, &c. should affect the body as well as the soul, during the present laws of vital union; should interrupt or disturb the ordinary circulations, and put nature out of its course, &c. Secondly, on principles of scripture. Here we are to add to the consideration of natural causes, the agency of those spirits who still excel in strength, and as far as they have leave from God, will not fail to torment whom they cannot destroy; to *tear these that are coming to Christ.* It is also remarkable, that there is plain scripture precedent for every symptom which has lately appeared. So that we cannot allow even the conviction attended with these to be *madness*, without giving up both reason and scripture." Whitehead's L. of W. vol. ii. p. 102.

Thus it appears that Mr. Wesley never held these "paroxysms" to be necessary to the New-Birth, but only that the New-Birth was sometimes experienced where these existed. Nor do we know one among his followers that ever considered them essential to a change of heart; but many believe with Wesley that much good has been done *notwithstanding* them.

Mr. Wesley consulted the most serious part of the clergy, as well among the Dissenters as in the established Church, respecting these circumstances; some of whom were disposed to view them favourably. Mr. *Ralph Erskine*, though by no means prejudiced in Mr. Wesley's favour, answered, "I desire to bless my Lord, for the great and good news your letter bears about the Lord's turning many souls *from darkness to light, &c.* Some of the instances you give, seem to be exemplified in the outward manner wherein *Paul*, and the jailor, were at first affected; as also Peter's hearers," Acts ii.—Mr. E. then suppo-

ses that sudden and sharp convictions may produce these agitations, or that Satan may, and adds," "However, the merciful issue of the conflicts in the conversion of the persons thus affected, is the main thing." Whit L. of W. vol. ii. p. 103.

Notwithstanding Mr. S. and the Reviewers have laboured hard to show that the Methodists and Calvinists are like the Jews and Samaritans of old, as having "a genuine *odium theologicum* between them, yet here is an instance of liberality which they would do well to imitate. But instead of this, they have misrepresented the sentiments and labours of a great and good man, for the purpose, as it seems, of bringing both into contempt.

They add, that "those paroxysms of bodily and mental disease have ever since continued to be a characteristic of his followers." If by these words be meant that the Methodists have ever held there may be *true religion* where these "paroxysms" exist, they admit it; but if they mean that these things are *peculiar* to them, they have it in their power to show the contrary.

Waiving the further consideration of scripture examples, we would observe that several of the early fathers of the Church often speak of such a work. The words of *John Chrysostom* are worthy of notice. Com. on Rom. viii 15. *Ye have received the spirit of adoption, by which we cry, Abba, Father.*—"These are the first words we utter, says he, after those amazing throes, (or birth pangs,) and that strange and wonderful manner of bringing forth." The instance of Mr. *Bolton*, a learned, laborious, and successful minister of the Church of *England*, is well known. He was awakened by the preaching of the celebrated Mr. *Perkins*, in the University of Cambridge; and was affected with such terrors, as caused him to throw himself on the ground, and roar with inexpressible anguish; yea, sometimes, he lay pale and senseless like one that was dead. See Coke's L. of W. p. 147. *Note.*

"Yea," says the late President Edwards, "Such extraordinary external effects of inward impressions, have not only been found in here and there a single person, but there have also *before now*, (alluding to the great revival in New-England in 1734—5,) been times wherein many have been thus affected; and such effects have appeared in congregations, in many at once. So it was in the year 1625, in the West of Scotland. It was there a *frequent* thing for many to be so extraordinarily seized with terror in hearing the word—that they fell down, and were carried out of the congregation. There has before now, been both crying out, and falling down, in this town, (Northampton) under awakenings of conscience, and also in some of the neighbouring towns. In one of them, more than seven years ago, were a great number together that cried out and fell down un-

der convictions. There have been also instances before now, of persons crying out in transports of divine joy, in New-England. There have been many instances before now, in this and some neighbouring towns of persons *fainting* with joyful discoveries made to their souls; once several together in this town. And there also formerly have been several instances here of persons' flesh waxing cold and benumbed, and their hands clenched; yea, their bodies being set into convulsions, being overpowered with a strong sense of the astonishingly great and glorious things of God and the eternal world."

Mr. *T. Edwards*, the father of the President, mentions a letter he saw, from Scotland, giving "an account of a sermon delivered in the city of Edinburgh, which so affected the people that there was a *great* and *loud cry* made *through the assembly*," and adds "that it was a common thing when the famous Mr. John Rogers, of Dedham in England, was preaching, for some of his hearers to cry out; and by what I have heard, I conclude that it was *usual* for *many* that heard that awakening and rousing preacher of God's word, to make a great cry in the congregation." Ed. Works, vol. iii. p. p. 105—6. Edit. 1809.

(To be Continued.)

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

No. 6.

(Continued from page 276.)

RISE AND PROGRESS OF METHODISM IN THE NORTH-WESTERN TERRITORY (NOW STATE OF OHIO.)

"The first quarterly meeting in this circuit (Scioto,) was held at Wm. Burkitt's, on Ohio Brush Creek, on the 29th and 30th of March 1800. We had no elder to administer the sacrament of the Lord's Supper to us, but the Great Head of the Church deigned to be with us, and blessed us indeed! Many tears were shed, and some thought they never were at such a meeting before."

"I now left the circuit and went to the General Conference in Baltimore, and thought the way open and the prospect good: The people did not only seem willing to hear the word, but to support the preachers; I made a collection in some congregations the last round I went, and it amounted to forty dollars. We had twelve classes and eight or nine local preachers, and some exhorters. I was re-appointed to that circuit, and returned in June 1800 in hope of seeing a glorious work of God in that new country, but in this, I was somewhat disappointed, for our difficulties rather increased. No preacher was sent to the Miami circuit that year, so I was alone in that wilderness, as it was then, for about eighteen months; and withal I was much afflicted and not able to do much. The members on the Miami complained loudly, and worse than this, unhappy disputes arose in some of the classes: I visited them

and held a quarterly meeting at brother Gatches, on the 30th of August, and advised and encouraged the local preachers to form classes in those places where they preached, and keep up discipline, and preserve the societies from ruin, until a travelling preacher should be sent them."

The person at whose house the quarterly meeting brother Smith mentions was held, was old brother Philip Gatch, from Virginia, an old veteran of the cross of '76. Who had been once *tarred* and *feathered* for preaching the gospel of our common Lord—He was perhaps one among the first preachers that old father Abbot heard preach of the Methodist order: He removed to Ohio at this early period, and he and brother Francis M'Carmack formed the first Methodist societies on the Little Miami; the societies now around these two old patriarchs of Methodism, are large and respectable. I have solicited and may obtain from them an interesting account of their early settlement, and of the rise of Methodism among them in this part of the country.

"Our first quarterly meeting for (Scioto circuit) for this year, began at Moore's meeting-house on Scioto Brush Creek, on the 27th of September. I believe this was the first Methodist meeting-house that was built on that side of the Ohio river. We had no presiding elder present, but the Lord was with us of a truth, and condescended to manifest himself to us in the house that we had built for his worship. Our next quarterly-meeting was at Pee-Pee on the 27th and 28th of December; and the Lord made it plain to us, that he does not despise the day of small things; for he deigned to meet with us in our cabin on the banks of Scioto, and we had a very refreshing season indeed: Yea, in the presence of the Great Head of the Church, and the enjoyment of his love, we were as happy as if we sat among the thousands of Israel in some magnificent building."

"Saturday, January 31, 1801, I first visited the people on Hockhocking" (thirty-five or forty miles east of the Scioto river) "and held a two-days meeting at the house of a friend Coats, and Sunday administered the sacrament of the Lord's Supper, to about thirty poor scattered, starving sheep in the wilderness; and the Lord was among us: They begged for preaching, but I could not take them into the circuit, as I already had more work than I could do."

"On the 28th and 29th of March, 1801, we held the first quarterly meeting in Chillicothe, brother Burke from Kentucky, was our elder; having no meeting-house of our own, we were admitted into the Presbyterian meeting-house" (the court-house, or some rented house, it must have been, for no house of public worship was built at this time) "and the Lord was pleased to smile upon us, and we rejoiced in his presence. I was earnestly solicited to come down to Miami circuit, and help them to settle some unhappy disputes that had arisen in the societies on Mad-river; In May I went down through heavy rains and dreadful roads, and repeatedly got wet, took cold and got sick, and could only preach a few times to them, but hoped I had accomplished my object on Mad-river. On my return I held a quarterly meeting at brother Gatches on Little Miami, and it was a refreshing season to many. Miami circuit was then in a woful situation and so continued until Autumn 1802, when Elisha Bowman was sent there. That year things took a favourable turn, and a great and a glorious change was soon visible. I dragged on through great difficulties and much affliction this year, and ended my labours at the quarterly meeting on Scioto Brush Creek, on the 29th and 30th of August 1801, and returned to Kentucky on the first day of September following, having spent near two years in the Territory North-west of the Ohio."

HENRY SMITH.

Perry-Hall, April 18, 1812.

To the "Rev. Wm. M'Kendree, Bishop of the Methodist Episcopal Church."

The first settlers in those new countries generally follow up the water courses, the rich bottoms and fertility of the soil hold out such strong inducements that they encounter sickness, and every other difficulty to possess themselves of such situations as are calculated in time to compensate them for brooking such a variety of adverse scenes. Remote from the larger streams it is more healthy, but in a few years the water courses become the most desirable situations.

It may be remarked, however, that after the first difficulties of new settlements are encountered, society becomes exceedingly agreeable wherever the

neighbourhoods are composed of virtuous and enlightened people. It was our dear brother Smith's lot to visit this country in its first stage of improvement. But in process of time settlements and neighbourhoods pass through a variety of changes. After passing through fires and waters of affliction in these new settlements, and encountering innumerable difficulties, and Providence having granted their hearts desire we frequently see the early emigrant rolling in wealth, surrounded with plenty, and with all the abundance around him the world can afford. We hear him sigh, deeply sigh, for that sweet social intercourse which he once enjoyed with his God and his friends whilst he remained a tenant of his humble cabin; and with a desire to find the same contentment not unfrequently makes a second removal.—Such is the disposition of man!

The Mad river Country was settled first mostly by emigrants from Kentucky, many of whom were subjects of the work, and fruit of the great revival in that state. Numbers from the same state settled on the Big and Little Miamies, and great and glorious revivals of religion have attended those settlements.

There were a number of interesting circumstances attending the introduction of Methodism into those new countries, particularly the Mad-river country where religion has flourished to an astonishing degree within a few years. I will mention two singular circumstances which occurred illustrative of these events, and may communicate hereafter others, as time and opportunity may afford.

About the year 1808, brother H——r S——d, a young, and zealous, and very useful minister was sent to this circuit: His labours were greatly blessed, and there was a gracious out-pouring of the Spirit, and a great ingathering of precious souls. Brother S. was a man of singular cast of mind, and peculiarly gifted in his manner and mode of preaching; his stages being at times at some distances from each other, the roads and paths not very plain across the prairies and through the forests, he concluded to take his tomahawk with him around the circuit, and to blaze his way on the trees, so that he might the more readily know his way without the trouble of taking a guide. So he starts and around his circuit he goes with a heart full of zeal, doing the work of an Evangelist, preaching the gospel in the demonstration of the spirit and with power! As, under all such circumstances, a persecution was stirred up. A large and lustly son of Belial undertakes to stop him—He now threatens the next round to beat him, if not take his life: But young S——d preaches and marks his way. This violent persecutor had heard that the preacher was blazing his way through the country, passing the same route some time after, when in the woods alone, he falls upon brother S——d's marked trees: He begins to examine them. And whilst he is thus employed, serious reflections begin to revolve through his mind. He began to reason with himself upon the subject. We think we can almost realize the conversation that this man had with his own heart in the woods, and to hear him whisper "Here is his tract! And what can this man be after! He is not certainly seeking after wealth, for this is a poor calling to obtain that. It can't be for honour, for I, among others have risen up against him, and despise him. There must be something in that man that I don't possess!" Convictions began now to take hold of his heart, when no doubt, beginning to feel his own situation, tears begin to trickle down the cheek: oh could we but see him now alone; his courage has forsaken him, and he sues for mercy at a throne of grace! To see him first turning this way, and then the other way for a place of retirement; there to bend his proud heart with his knees to obtain pardon and remission of his sins. He is now wounded by reflections arising in his own mind from the preacher's marks upon the trees. He returns home with a countenance quiet and as calm as the sky after a blustering storm: He changes his course, attended preaching afterwards, and found peace to his soul! Nor could the poor man rest till he thought he had made some reparation for the injury done to the preacher, by making him a present of a horse, which brother S——d, to gratify him accepted, and gave him to another brother who had need of him.

We shall mention the second singular occurrence in our next.

THEOPHILUS ARMENIUS.

Mount-Carmel, Illinois, Feb. 24, 1821.

(To be Continued.)

From the American Missionary Register.

FIFTH REPORT OF THE AMERICAN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING, MAY 10, 1821.

Secretary for Foreign Correspondence, Rev. Dr. MILNOR;—*Secretary for Domestic Correspondence, Rev. Mr.* WOODHULL;—*Treasurer,* W. W. WOOLSEY, *Esq.*;—*Agent,* J. NITCHIE, *Esq.*

By the abstract which we shall now give of this interesting Report, it will be seen, that, notwithstanding "the pressure of the times," the funds of the Institution have been increased, and "the Managers have been enabled to occupy new ground," and "to extend the sphere of their usefulness."

Bibles Printed.

There have been printed at the Depository of the American Bible Society during the fifth year,

Bibles,	29,000
New-Testaments,	30,000
And received from the British and Foreign Bible Society, for distribution in Louisiana, French Testaments,	800
	59,800
Which added to the number mentioned in the last Report,	171,752
Make a total of TWO HUNDRED AND THIRTY-ONE THOUSAND, FIVE HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the Stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the five years of its existence.	

An edition of two thousand French Bibles, from the Stereotype plates, has been published.

The Managers have also procured, during the year, two sets of stereotype plates of the New-Testament, in the brevier type and the 18mo size, from which 15,000 copies have been printed. They are enabled to furnish these New-Testaments at the very low prices of twenty-two and twenty-five cents; and the edition is excellently calculated to supply the great and increasing demand for the Scriptures for the use of Sunday Schools.

It has been highly gratifying to the Managers to receive from various quarters, during the year, many repeated testimonies to the superiority of the work done in the Depository; and this fact, together with the low prices at which the copies of the Scriptures published by the Society are afforded, show the vast importance and utility of that establishment.

Bibles issued from the Depository.

There have been issued from the Depository, from the 30th of April, 1820, to the 1st of May, 1821,

Bibles,		26,772
Testaments,		16,424
Gospel of John, in Mohawk,		40
Epistles of John, in Delaware,		10
		43,246
In the four preceding years, there were issued,		
Bibles and Testaments,	96,314	
Epistles of John, in Delaware,	726	
Gospel of John, in Mohawk,	62	
		97,102

Making a total of ONE HUNDRED AND FORTY THOUSAND THREE HUNDRED AND FORTY-EIGHT Bibles and Testaments and parts of the New-Testament, issued by the American Bible Society since its establishment.

Of the Bibles issued from the Depository during the fifth year, there were, German, 157; French, 532; Dutch, 22; Gaelic, 10; Welsh, 1.

Of the Testaments, 1308 were Spanish.

The Kentucky Bible Society have nearly disposed of the edition of 2,000 Bibles, published by them from the stereotype plates located at Lexington.

They have resolved to print another edition; also of 2,000 copies, which is already considerably advanced.

Gratuitous Distribution.

Agreeably to the intimation in the last Report, Testaments in the Spanish language have been sent to the Municipality of Buenos Ayres, for distribution among the pupils in the primary schools of that place. The Board have not learned whether they have been received, and whether it would be advisable to send a further supply. They have recently been informed that Spanish Testaments may probably be introduced into that region of South America through another channel, and they have resolved to embrace the opportunity which they now have of giving the Scriptures more extensive circulation in that quarter.

Copies of the New-Testament in Spanish have been sent to other parts of the Spanish American possessions. In one place, the copies were disposed of in three days, and numerous applications were made afterward.

The changes which have already taken place, and the still greater changes which may be expected, in the Spanish Colonies in America, will probably open the door to a free circulation of the Holy Scriptures among the inhabitants; and there is every reason to believe, that they are deplorably destitute at present, and would joyfully receive the records of inspiration.

The managers have recently learned that there is a prospect of interesting some of the Catholic Clergy in Louisiana, in the work of circulating French and Spanish New-Testaments in the Catholic versions, among such of our fellow citizens in that State as use the one or the other of those languages. By the liberality of the British and Foreign Bible Society the Managers have been furnished with French New-Testaments of the above description; and they will now be able to forward such supplies as may be required.

During the past year a number of French and English Bibles have been sent to the Vermont Bible Society for distribution in Canada, where the Managers of that Society expected that they would be favourably received. It is not yet known with what success the measure has been attended.

The distribution of the parts of the Holy Scriptures which the American Bible Society have printed in the Indian languges, is by no means so active and extensive as the Managers earnestly desire that it should be. They have gladly embraced an opportunity presented by the Connecticut Reserve Bible Society, and forwarded to that Society a supply of the Gospel of John in the Mohawk language, for a settlement of Mohawk Indians who were able to read, living in the vicinity of Lower Sandusky. A gentleman in Montreal has recently written to the Managers in relation to a few Mohawk Indians living in a village on the river St. Lawrence, about ten miles from that city. A suitable number of copies of the Gospel of John in the Mohawk language have been directed to be forwarded for the use of the Chief of these Indians, and several individuals among them who are represented as very desirous of receiving these Scriptures.

Few of our Red brethren have learned to read; only a part of that number can understand the Mohawk or Delaware, and these circumstances, together with a want of access to proper channels of distribution, account for the delay of a general circulation of the Scriptures in these Indian dialects. The managers invite communications from their friends, and others, who are in the neighbourhood of Indian settlements, and will be glad to receive information of any opportunities for the circulation of their publications of parts of the Scriptures in Mohawk and Delaware, among such as may be able to use them.

The Managers have much gratification in stating that a proposition was made by them to the Honourable the Secretary of the Navy, for the supply of the Navy of the United States with Bibles, and that the proposition was received by that gentleman in the most pleasing manner. Accordingly, 3,500 Bibles have been appropriated for this object, with the view, as suggested by the Honourable Secretary, that every petty officer and seaman may be furnished with a copy of the Scriptures for his perusal. Suitable directions have been issued from the Navy Department in relation to the distribution and preservation of the books; and the Managers have been highly gratified from learning that the officers are active to circulate among their crews, and that the men are very thankful to receive the precious vol-

sure of Divine Truth. Already 1,650 Bibles have been issued for the Navy from the Depository, and the remaining 1,850 will be furnished as they may be wanted. The Managers trust that, by this measure, they will be honoured as instruments of conferring lasting and essential benefits on so large a portion of the seamen of the country as are employed in the ships of war.

Besides this large gratuitous grant for the United States' Navy, the Managers have made many other donations to various Bible Societies throughout the United States and their territories. The Board have been induced to make these donations by several considerations. In many instances, the donations have been given to young Auxiliaries, which were feeble in their infancy, and required the fostering hand of the Parent Institution.

In other instances, the result of diligent inquiries had been the discovery of most affecting circumstances, showing that the Scriptures were needed to a degree which would scarcely have been credited without strong and positive testimony. In the bounds of one County Society in the state of New-York, the number of 878 *families* have been found destitute of the Scriptures, while there are only about 22,000 *souls* in the whole county. By another Society, a County Society in the state of New-Jersey, the Board have been informed that 'several persons or families had been discovered who had never seen a Bible, and knew not what kind of book it was, nor the origin of the human race.'

A Total of FIFTEEN THOUSAND TWO HUNDRED AND FORTY-TWO Bibles and Testaments, and parts of the latter, value $9447 84, was issued gratuitously during the Fifth Year of the Society, to sixty-nine Auxiliary Bible Societies in various parts of the United States, to one Vessel of War, to two Public Bodies, to eight Naval Stations of the United States, and to eight Individuals, for distribution.

In every instance, so far as the Managers have learned, these *gifts* have been received with sincere thankfulness, and have proved seasonable and useful.

A considerable proportion of the donations has been made to the Bible Societies in the western parts of our country. The reasons for this have been decisive. The exchange between that section of the United States and the Atlantic States, has been very unfavourable during the year; and thus the sums collected by the Auxiliaries there, in their local currencies, have been greatly diminished in amount, when converted into current bills which could be received by the Treasurer. The very low prices of the produce of the western country have been attended by serious embarrassments in that region, and rendered the receipts of the western Auxiliaries far less than formerly. The influx of population into the new states has continued; and the propriety and even necessity of placing the Sacred Volume in the hands of the multitudes who take no Bible with them, and of the rising generation, are perfectly obvious, and very urgent. Therefore, the Managers have carefully regarded the applications and circumstances of the western Auxiliaries. They are satisfied that they have not done too much for this section of our union—a section in whose possession of religious knowledge, and in whose habits of morality, the peace, the prosperity, and the honour of the nation are so deeply involved.

Funds.

There have been received into the Treasury, from the 1st of May, 1820, to the 30th of April, 1821, both inclusive, the following sums from the following specified sources; viz.

Donations from Auxiliary Societies,	$8,528 88
Donations from Bible Societies not Auxiliary,	227 15
Remittances for Bibles from Auxiliary Societies,	15,050 20
Remittances for Bibles from Societies not Auxiliary,	329 00
Donations from benevolent Societies	228 00
Legacies	2,799 75
Contributions to constitute Ministers Directors for Life,	120 00
Contributions to constitute other individuals Directors for Life,	150 00
Contributions to constitute Ministers Members for Life,	2,100 00
Life subscriptions from other individuals,	830 00
Annual contributions,	494 00
Donations from individuals,	238 50
A Benevolent Society, for Bibles,	15 00

The Managers have much pleasure in referring to the amount above mentioned as received from legacies during the past year, so much beyond what was received from this source during any preceding year. They rejoice that the hearts of the benevolent have been inclined thus to remember the National Institution, when making their final distribution of their earthly property; and by such bequests, to aid their surviving fellow labourers in the holy work of circulating the pure truth, as contained in the Bible. The managers have resolved that every acting executor, who shall pay over a legacy of three hundred dollars, or upwards, shall be thereby constituted a Member for Life of the American Bible Society.

Auxiliary Societies.

In the course of the past year, *thirty-two* Bible Societies have been recognized as Auxiliary to the Parent Institution. The number of Auxiliaries, now officially recognized is *two hundred and thirty-nine.*

On the subject of Auxiliary Societies, the Report remarks as follows:—

Information has been received of the formation of several other Societies, avowedly as Auxiliary to the National Society; but no official communication of the fact has been made to the Board, or those Societies have not conformed to the terms which have long been fixed as requisite in relation to every Auxiliary. The Managers repeat what was stated in the Third Report, that no Society can be received as an Auxiliary, unless its sole object shall be to promote the circulation of the Holy Scriptures without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain connected with it. This regulation does not respect the Societies not Auxiliary, which are referred to in the Nineteenth Article of the Constitution.

Among the Auxiliaries formed and recognized during the past year, no small number are *Marine* Bible Societies. These Institutions are intended, as their name denotes, especially for the benefit of that class of our fellow men who are comparatively little in the bosom of society, whose home is on the deep, and who of course are cut off from many religious advantages enjoyed by other classes of the community. To them, the Bible is calculated to be peculiarly beneficial in the solitude and hazards of a long voyage: and accounts have been received of a general solicitude among seamen to possess the Scriptures, of great attention paid to the perusal of them, and of manifest and most important benefit as the result of their acquaintance with the contents of the sacred pages.

The Managers mention with much pleasure, that the Secretary of the Marine Bible Society of New York, in a tour through the Eastern States during the last autumn, was the successful instrument of forming a number of Marine Bible Societies. Another gentleman has formed several Bible Societies in North Carolina; and another, whom peculiar domestic circumstances had prevented from making exertions until lately, has formed two in Maryland. These gentlemen are designing further efforts as Agents of the Board. Their past labours merit warm commendation; and the Managers, relying on the Divine blessing, expect much from their continued zeal and industry.

Another circular letter has been recently issued by the Standing Committee of the Board of Managers, denominated the Auxiliary Society Committee. The purport of this letter was similar to that mentioned in the last report, to request the exertions of the Members of the Society, in the formation of Auxiliary Societies, or Associations, each in the place or neighbourhood of his residence. From this it will be perceived that the desire of the Managers is undiminished, to increase the number and the efficiency of the Auxiliaries. Under the influence of this desire, an Agent has been appointed to visit several of the Southern States; and the Managers have resolved to send another Agent to other parts in the South, and through the Western Country, as soon as a suitable person can be obtained. The most important consequences are expected from these measures. The hope is to animate the Societies, already existing, to warmer zeal and to greater efforts; and to effect the formation of new Auxiliaries in places where such establishments do not yet exist. The Managers are convinced that the expense of such agencies will be far exceeded by their beneficial results; and they hope, that in

the next report they shall be able to state that those results have been extensively realized.

The Managers renew their recommendation, that the reports of the Auxiliaries be regularly and promptly transmitted. There is an increased attention to this particular; but it is to be regretted that there have been not a few instances of omission and delay as to this obvious duty.

Selling the Bible at cost, or at reduced prices.

The plan recommended by the Managers, of selling Bibles and Testaments at cost, or at reduced prices, where persons are able and willing to pay, has been highly approved by all the Auxiliaries from whom accounts have been received; and has been carried into effect, in many instances, with unexpected and very pleasing success. Those who needed Bibles have usually preferred to give something for them; and the process of distribution has not been impeded, if it has not been accelerated, by the measure referred to. The Auxiliaries have found their ability enlarged by it: and they have been enabled to supply more fully the necessity of those who were not possessors of the Sacred Volume, and yet could not, or would not, purchase it. For it should be distinctly understood, that the Managers were very far from designing, by the plan, to diminish the circulation of the Scriptures; they designed rather to add to it. They were satisfied that many persons would gladly become possessors of a Bible by paying the full, or a reduced price, whose feelings of independence revolted from receiving it as the gift of charity. On the plan which the Managers have recommended, the Scriptures are still given freely to the destitute who are without means, or without disposition to pay for them; while by receiving the whole, or a part of the cost from such as are willing to pay, the funds are rendered more availing, and a degree of security is obtained, that the volume which has been purchased has been prized, preserved, and used.

In England, the benefits of this plan have become more evident, as appears from documents received during the past year. The females of other towns have imitated the example set by the Liverpool Ladies' Branch Bible Society, and succeeded in disposing of many copies of the Scriptures, and making large payments into the Treasury of the British and Foreign Bible Society. And a very large proportion of the actual distribution of the Sacred Volume among individuals in England, is now performed by active and benevolent ladies. It is particularly suited to the characteristic patience, and kindness, and tenderness of the Female sex, to carry the plan into effect. The Managers feel assured that their amiable countrywomen will not be found deficient in the pious zeal which is requisite for this labour. It is with much satisfaction that the Managers advert to the number and the efforts of the Female Auxiliary Societies and Associations; and they have rejoiced to hear that some of the ladies of two principal cities in the Union have recently engaged in the arduous, yet holy and blessed toil of endeavouring to ascertain all who are destitute of Bibles in the places of their residence, and of supplying them all by sales or by gifts. The Managers would bid them, 'God speed;' and they hope that many may become their coadjutors, that the ladies in every city, and town, and village, may unite in similar labours, and that the success may be as signal as the cause is noble, and the exertions are commendable, and calculated to heighten female loveliness.

Preparations for erecting a Depository.

It was mentioned in the last report, that the Managers contemplated the purchase or erection of a permanent establishment, for the operations of printing and binding, the safe keeping of the stock of the Society and the Biblical Library, and the accommodation of the Secretaries and Agent with suitable offices, and of the Board with a place for their meetings. Almost immediately after the anniversary, the Managers appointed a committee to obtain funds for this object, and it has been kept in view during the year. The requisite sum, however, has not yet been obtained; but the hopes of the Committee, and of the Board, have recently been much encouraged. The Managers contemplate making speedy and strenuous efforts; and they rely on the blessing of Providence to enable them to present to the Society the most satisfactory statement of their success in this particular, at the next an-

nual meeting. It is intended not to intrench on the ordinary income of the Society to accomplish this object: the board will endeavour to raise a sufficient amount of funds expressly for this purpose.

Appointment of Officers.

During the year, the Managers have had the pleasure of adding to the number of the Vice-Presidents of the Society the Hon. David Lawrence Morrill, of New-Hampshire, and the Hon. Duncan Cameron, of North-Carolina.

Projected Publication.

The Managers are warranted in stating, that the cause of the Bible is still very dear to a multitude of our countrymen, and that in the past year zeal in its behalf has been increased in no inconsiderable portions of our land. They would fan the flame which has been enkindled; and have therefore determined to issue a monthly half sheet, containing information relative to the Bible cause. This publication will be instead of the Quarterly Extracts heretofore published, and will be carefully distributed through the country. In this measure the Board are following in the steps of the British and Foreign Bible Society, and hope to realize benefits similar to those which have resulted from such a measure in Great-Britain and on the continent of Europe. The Managers desire to see even more zeal in the work of disseminating the Scriptures, and more active efforts. The labour is not for the health, the comfort, the life, merely of the bodies of men, but for the present and the everlasting advantage of their immortal souls. The labour is not one which affords no present gladness, and which is remembered with a pang, which renders a deathbed cheerless, and plants a thorn in its pillow; but it is one which affords immediate and pure delight, and the thoughts of which will be accompanied with joy, even amidst dying agonies. The labour is not one whose event is uncertain, which may prove 'like the print of the pilgrim's foot in the sand, speedily and for ever effaced by the first breath of the desert;' but the promise of a faithful God ensures great and permanent good as the result. The labour is not for a man merely, nor for a nation merely, nor merely for a world; it is for the honour and glory of that God, by whom we exist, and for whose glory we were created. Verily, in such a labour, all ages and all sexes, and all who bear the name of Christians, should engage, and should be glad to devote to it their best efforts.

Foreign Bible Societies.

The Report proceeds with "a summary view of the progress of the Bible cause throughout the world." The facts here embraced, are principally selected from the sixteenth Report of the British and Foreign Bible Society. Of this document, we gave a copious and interesting abstract in our October Number; and shall, therefore, pass over this part of the Report now before us.

Complimentary Donations.

An interesting communication has recently been received by your Managers from those excellent men who are engaged in translating and publishing the Holy Scriptures at SERAMPORE. Twenty-six years have now elapsed since they commenced their work of translating the Scriptures into the languages of India. They have now published the whole Bible in five of those languages; the New-Testament, and some parts of the Old in ten more: in six more the New-Testament is brought more than half through the press; and in ten more some one of the Gospels is printed; and in several, all four of the gospels. These active labourers state, 'that the twenty-one languages in which the New-Testament is either published, or nearly brought through the press, comprise not only the parent languages which originate most of the dialects in India, and indeed throughout Eastern Asia, the Sungskrita and the Chinese; but also the principal branches sprung from them, which pervade the greatest extent of population.' The editions of the Bible in the Sungskrita and Bengalee, and of the New-Testament in the Hindee, the Orissa, and the Mahratta languages, have become exhausted. These are the five languages in which the Scriptures have been most read in India; and the desire for them is stated to be greater than ever. In consequence, the Serampore brethren had determined, in December last, to put to press editions in these five languages, so

as to form a new supply of 20,000 copies. Their funds were in a very reduced state, and they were constrained to have recourse to loans on their individual credit; yet they have ventured on the measure, appealing to the liberality of Christians in other parts of the world, which they have before experienced, and on which, and the blessing of God, they again confidently depend.

The Rev. William Ward, of Serampore, having made a visit to the United States, in the course of the last winter, the Managers gladly embraced the opportunity of presenting to him, and through him to his fellow-labourers, Doctors Carey and Marshman, copies of the best edition of the Bible published by the American Bible Society, as an expression of their esteem, and of their high approbation of the long and successful exertions of these servants of God, in translating and diffusing the Holy Scriptures.

The Managers have directed similar expressions of their esteem and approbation to be forwarded to Dr. Morrison of Canton, and Dr. Milne of Malacca, who have so nobly employed their time and their talents in preparing the Bible for CHINA. The translation of the Scriptures into the Chinese Language has been completed. The time is not distant when the whole Bible in that language will be published; and thus the means are in readiness for enlightening the many millions who use that language, with the knowledge of the true God and his revealed will. The British and Foreign Bible Society have made a fresh grant of one thousand pounds sterling, for the more speedy and general propagation of these Scriptures.

In the last report, it was mentioned that the Managers had furnished splendid Bibles, to be presented to Tamahamahah, king of Owhyhee, and Tamoree, king of Atooi, two of the SANDWICH ISLANDS. Recent accounts state that these Bibles have been gratefully accepted by the king of Atooi, and by Rehoreho, the son and successor of the late king Owhyhee. And these accounts further state facts which must gladden the bosom of every Christian who rejoices in hope of the salvation of his fellow men, that among these Islanders also, an idolatrous priesthood has been abolished, and their idols have been given to the flames.

Conclusion.

In the conclusion of their Report, the Managers renew their unfeigned thanks to Almighty God, and congratulate their fellow members of the Society on the progress of the work of furnishing the Bible to the world. We are connected with that holy brotherhood, whose numbers are now so mighty in every Christian country. We are 'fellow workers with God.' In all the stupendous labours to diffuse the Bible over our land, and over all lands, we have a part. We are coadjutors in them, by our gifts, by our toils, by our prayers. And however humble may be the share of each, and however it may be unnoticed by man, it will not be forgotten by HIM whose eye marks the smallest offering cast into his treasury, and in whose word it is written, 'If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'

The work is not done, nor will it soon be finished. It will not be complete even when the hundreds and thousands of our now destitute fellow citizens shall be fully supplied with Bibles. It will not be complete, even when in all the realms of Christendom there shall not be a human dwelling but shall contain a copy of the Holy Scriptures. *It will not be complete, until the oracles of God shall be published in all languages, and circulated among all nations, and every family of our race shall possess the inestimable treasure, a copy of the Sacred Volume.* In a work like this there is room for the employment of all the means which love to God and love to men shall induce Christians to bestow. In a work like this, it is an honour to be engaged; and that honour shall endure long after earth's wreaths shall have withered, and earth's blazonry shall have been forgotten. And in a work like this, they who toil may be assured of the blessing of heaven: the success with which God has already crowned it, has filled both its enemies and its *friends* with astonishment; and in the faithful record of God it is declared, '*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*' '*All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him.*'

Obituary.

From the London Methodist Magazine.

DEATH OF MR. BENSON.

The PUBLISHERS of the METHODIST MAGAZINE have the mournful task of announcing to its numerous readers the death of its late venerable EDITOR, the REV. JOSEPH BENSON. For several months his strength had gradually declined; but during the three last weeks of his life, the infirmities of age very rapidly increased upon him, until his constitution, originally more than ordinarily strong, but now exhausted and worn down by his intense application and unremitting labours, sunk under their pressure, and he was reduced to a state of extreme debility. He was still solicitious, however, to attend to his official occupations as long as possible; and nearly the whole of the articles contained in the present number of this work were selected and prepared for the press by himself, or under his direction, as usual. He was only four days confined to his bed; and on Friday, February 16, at nine o'clock in the evening, he entered into the rest which remaineth for the people of God, aged 73.—*Know ye not that a prince and a great man is fallen this day in Israel?*

For a considerable period it had been evident to the family and friends of MR. BENSON, that those Christian graces, in which he had so long been exemplary, were acquiring that peculiar mellowness and maturity, which are so often seen to stand in immediate connexion with the departure of pious persons, and indicate their finished meetness for the inheritance of the saints in light. During his whole affliction his mind was stayed on God, and kept in perfect peace. His weakness was such that he could only seldom and sparingly converse with his most intimate friends; but what he did say afforded satisfactory evidence of the truly evangelical and spiritual frame of his soul. At the close of a life, distinguished by piety towards God and benevolence towards his fellow-creatures, and of a public ministry of more than half a century, honoured by a success not often equalled in modern times, he repeatedly and emphatically expressed his exclusive dependence on the merits and grace of the Divine Redeemer, and "looked for the mercy of our Lord Jesus Christ unto eternal life."

Further particulars relative to the life, death, character and labours of this excellent servant of God will be given to the public in due time. We shall only add, at present, in the language of some of the public journals which announced his dissolution, "He was pre-eminent in learning, piety, and usefulness; and will long live in the grateful and reverential recollections of his friends, and of the body to which he belonged."

His mortal remains were interred in the ground adjoining to the City-Road Chapel, London, on Thursday, Feb. 22. The Trustees of that Chapel had kindly expressed a wish, that they should be deposited in the same tomb with those of MR. WESLEY, as a token of their high respect for the character of this distinguished preacher and defender of the doctrines so blessedly revived and propagated in our country by the great Founder of Methodism; but his relatives very naturally preferred his own family-grave. About twelve o'clock the corpse was brought into the chapel, and placed before the pulpit, preceded by MR. VASEY, by MR. BUNTING, and MR. MARSDEN, as President and Secretary of the Conference for the time being, and by DR. ADAM CLARKE and DR. HAMILTON; and followed by the relatives of the deceased, by twenty-four travelling preachers, by about twenty gentlemen, personal friends of MR. BENSON,—and by thirty local preachers, twenty-stewards, and forty other members of the society, who appeared in mourning-cloaks, as representatives of the bodies to which they respectively belong in the two London circuits, and thus united to testify their esteem and gratitude towards their former pastor and faithful

minister. MR. BUNTING, as the President, was desired to conduct the usual service, both in the chapel and at the grave. DR. CLARKE delivered an address to the immense concourse of people assembled on the occasion, in the course of which he gave a most honourable testimony to the deceased, as a sound scholar, a powerful and able preacher, and a profound theologian; and MR. MARSDEN engaged in prayer. It is hoped, that the deep and serious interest, universally evinced by the congregation in the solemnities of the day, will be sanctified by the Divine blessing, and made permanently conducive to their spiritual and eternal welfare.

The PRESIDENT has been requested to preach the funeral-sermon of MR. BENSON, in the City-Road Chapel, at eleven o'clock in the forenoon of Friday, March 2; a day memorable to the Methodists, as the Anniversary of the Death of MR. WESLEY, which occurred on March 2, 1791,—thirty years ago. The event will be further improved in most of the chapels in and near London, and probably in many places in the country, on Sunday evening, March 4. May the blessing of GOD attend the endeavours of his servants to assist their respective flocks in "remembering those who have had the rule over them, and spoken to them the word of God;" and may many be stirred up to "follow their faith, considering the end of their conversation."

Poetry.

From the Christian Watchman.

"In the world ye shall have tribulation; but in Me ye shall have peace."

CHILD of affliction! I would point thine eye,
From misery's hopeless depths and anguish'd tears,
To where thy glorious Saviour reigns on high,
And in the triune Majesty appears.

Say, do thy crimes of crimson colour hide
Thy Jesus' love from thy affrighted soul?
Go to the fountain open'd in His side;
There wash thy guilty conscience and be whole.

Dost thou the death of dearest friends deplore,
And mourn that merit has so brief career?
Let Faith's keen gaze the Eternal Throne explore,
And view their ransom'd spirits blissful there.

Art thou alone in this wide world of woe,
No kindred heart to feel thy bosom's pain?
On Jesus' breast a resting-place thou'lt know;
His arm shall shelter, solace and sustain.

Has Providence, whose ways are dark and deep,
Swept with its besom all thy worldly store;
It nurs'd, perhaps, some sin which seem'd to sleep,
But which shall taint thy new-born life no more.

Does penury's cold grasp benumb thy heart?
Oh! look to Him to whom the ravens cry!
Does proud neglect implant the envom'd dart?
Thy Jesus soon will call thee to the sky.

Have all thy anxious efforts prov'd in vain,
The wants of life thy orphans to supply?
To yon bright throne go meekly and complain,
Nor cold denial fear, nor scornful eye.

Do pain and sorrow waste the lamp of life,
And unbelieving doubts assault thy soul?
Then seek to Him who'll terminate the strife,
And pain, and grief, and doubt, and fear controul.

To leave thy orphan offspring dost thou fear,
Helpless and friendless on a world of woe;
No mother's eye to shed the pitying tear,
No mother's breast their slighted griefs to know?

"To Me thy children leave, and trust in Me,"
Said He, whom hosts of seraphim adore:
"And they shall reign in happiness with thee,
"When tears shall cease, and time shall be no more."

Nor death of friends, nor poverty, nor scorn,
Nor all the aggravated woes I've felt,
Nor sin, nor sickness, children left forlorn,
Shall peace destroy, or Faith's firm courage melt.

When through the gloomy glade of death I tread,
No foes nor faithless fears shall me molest;
"Thy rod and staff" shall stay my fainting head,
And sweetly shall I sleep on Jesus' breast.

THE

METHODIST MAGAZINE,

FOR SEPTEMBER, 1821.

Divinity.

From the London Methodist Magazine.

A SERMON

Preached in the Parish Church at Madeley, Shropshire, Dec. 1761, *by the Rev.* JOHN FLETCHER, *and never before published.*

(This Sermon is here inserted as a specimen of the earnest and faithful manner in which the Author was accustomed to warn the wicked of the error of their ways, and to testify the gospel of the grace of God.)

And thou shalt speak my words unto them whether they will hear, or whether they will forbear, for they are most rebellious,—Ezek. ii. 7.

LAST Sunday I delivered to you, my dear brethren, the most awful message that was ever sent from *God*, the mighty God, to his undone creature *man*. I offered you *life* in his name, and upon his terms: I offered you Jesus Christ, the Prince of *life*, "the way, the truth, and the *life*." I besought you to enter into covenant with him, yea, to accept your Maker for the husband of your souls, that being espoused and joined to him in one spirit, you might for ever dwell in him and he in you. How you received the message, whether you heartily accepted the gracious proposal, and have walked since as people who are new creatures in Christ; or, whether the impressions which I would hope were made on some of your hearts, have already vanished away like the early dew, is not my business to determine. Another messenger of the Lord, death, follows me. He will, ere long, summon you to the bar of Him, who knows men's hearts, and judges righteous judgment. There you will give an account of your accepting or rejecting the message I delivered to you in his name; there you will find (may it not be to the endless confusion of any one!) that the matter was indeed for life and death, for eternal life or eternal death. However, as it is to be feared, that the last sermon we have heard, and the last communion we have received, have not had a better effect upon most of us than the foregoing ones; the want of outward reformation among us

last week having visibly betrayed the want of inward conversion, I propose to-day to expostulate with these my unconverted hearers, and to show them that, notwithstanding their coming now and then into the house of the Lord, they are *most rebellious* against him. The task is not pleasant to me, nor do I suppose it will be so to you; but be this as it may, it must be performed; and though it be not agreeable, I trust it will be useful, the bitterest medicine often proving best for the soul as well as the body. And if any of you, my brethren, suppose we choose uncomfortable subjects, because we love to displease our hearers; not to mention that it is very unlikely ministers should thus endeavour to set their flocks against them; I answer, that we are the servants of God, and servants must not do what they please, but what their master commands, whether it be agreeable or disagreeable to them or to others. Our heavenly Master himself preached to *convince* and reprove as well as to comfort, his hearers, and he will have his servants do the same; witness the commission God gave again and again to Ezekiel in the chapter whence the text is taken. "Son of man, they are stiff-hearted children, whom I send thee unto, and thou shalt say unto them, *Thus says the Lord*, whether they will hear, or whether they will forbear, for they are most rebellious." Having, therefore, last Sunday, invited you to accept of Jesus Christ, and come to the marriage-feast of the Lamb upon gospel terms, I know not how I could one day answer it to God and your own souls, were I not to testify to those, who make light of the invitation, whether they will hear or whether they will forbear, that they are most rebellious. Bear with me, my guilty brethren; and if you regard not my apology, regard, at least, the command given to Ezekiel in the text, and in him to all the ministers of God's word. There we are sent to our stiff-necked hearers; and whether they will hear, or whether they will forbear, we are commanded to say unto them, "Thus says the Lord, you are a most rebellious house." Permit me, therefore, my brethren, to consider myself, at this time, as an advocate of God, as one employed to plead against you who are such, and to charge you with nothing less than being rebels and traitors against the sovereign Majesty of heaven and earth; Yes, did the noblest blood run in your veins, and were your seat among princes, it would be necessary you should be told, and told plainly, you are most rebellious: you have broken the law of the King of kings, and by the breach of it you are become liable to his righteous condemnation, and are not in earnest to recover his favour.

Were not you born the natural subjects of God, born, as his creatures, under the indispensable obligations of his law? Does not your rational nature, whereby you are made capable of receiving law from God, bind you to obey it? And is it not equally

evident and certain that you have not exactly obeyed this law; nay, that you have violated it in many aggravated instances?

Will you dare to deny this? Will you dare to assert your innocence? Remember, it must be a complete innocence; yes, and a perfect righteousness too, or it can stand you in no stead farther than to prove, that, though condemned sinners, you are not quite so criminal as some others; and, although dying unpardoned, will not have quite so hot a place in hell as they. And, when this is considered, will you plead *not guilty* to the charge? Search the records of your own conscience, for God searcheth them; and ask it seriously whether you have not sinned against God. Solomon declared in his days, there was not a just man upon earth, who did good and sinned not. And the apostle Paul testified that all had sinned and come short of the glory of God; that both Jews and Gentiles (which you know comprehends the whole human race,) were all under sin. And can you pretend any imaginable reason to believe the world is grown so much better since their days, that any should now plead his own case as an exception? Or will any of you presume to arise in the face of the heart-searching Majesty of heaven, and say, "I plead *not guilty*, I never rebelled against God, I never broke his righteous law?"

Supposing you never allowed yourself to blaspheme God, to dishonour his name by customary swearing, or grossly to violate his Sabbaths, or commonly to neglect the solemnities of his public worship. Supposing again, (and O that there were room to suppose this of every one!) that you have not injured your neighbours in their lives, their chastity, their character, or their property, either by violence or by fraud; and that you never scandalously debased your rational nature, or that of any man, by that vile intemperance which sinks a man below the worst kind of brutes; supposing all this, can you pretend that you have not in smaller instances violated the rules of piety, of temperance, and of chastity? Is there any one person who has intimately known you, that would not be able to testify you had said or done something amiss? Or, if others could not convict you, would not your own heart do it? Does it not prove you guilty of pride, of passion, of sensuality, of an excessive fondness for the world and its enjoyments; of murmuring, or at least of secretly repining against God under the strokes of an afflictive providence; of mis-spending a great deal of your time; of abusing the gifts of God's bounty to vain, if not in some instances, to pernicious purposes; of mocking him when you have pretended to engage in his worship, drawing near to him with your lips, while your heart has been far from him? Does not your conscience condemn you of some one breach of the law at least? And by one breach of it does not the Holy Ghost bear

witness, (James ii. 10,) that you are become guilty of all, and are as incapable of being justified before God by any obedience of your own, as if you had committed ten thousand offences? But, in reality there are ten thousand and more to be charged to your account. When you come to reflect on all your sins of negligence, as well as on your voluntary transgressions; on all the instances in which you have failed to do good, when it was in your power to do it; on all the instances in which acts of devotion have been omitted, especially in secret; and on all those cases in which you have shewn a stupid disregard to the honour of God, and to the temporal and eternal happiness of your fellow-creatures;—when all these, I say, are reviewed, the number will swell beyond all possibility of account, and force you to cry out "I am rebellious, most rebellious, mine iniquities are more than the hairs of my head." They will appear in such a light before you that your own heart will charge you with countless multitudes; and how much more then that God, "who is greater than your heart, and knoweth all things."

And say, my fellow-creatures, is it a little thing that you have presumed to set light by the authority of the God of heaven, and to violate his law, even if it had been by mere carelessness and inattention? How much more heinous then is the guilt, when in so many instances you have done it like an audacious rebel knowingly and wilfully? Give me leave seriously to ask you, and let me entreat you to ask your own souls, "Against whom hast thou magnified thyself? Against whom hast thou exalted thy voice, or lifted up thy rebellious hand? On whose law, O sinner, hast thou presumed to trample? and whose friendship and enmity hast thou thereby dared to affront? Is it a man like thyself that thou hast insulted? Is it only a temporal monarch? Only one who can kill the body, and then hath no more that he can do?" Nay, sinner, thou wouldst not have dared to treat a temporal prince as thou hast treated the King Eternal, Immortal and Invisible. No price could have hired thee to deal by the majesty of an earthly sovereign as thou hast dealt by that God before whom the cherubim and seraphim are continually bowing. Not one opposing or complaining, disputing or murmuring word is heard through the many millions of the heavenly host, when the intimations of their Maker's will are published to them. And who art thou, O wretched man? who art thou, that thou shouldst oppose him? that thou shouldst oppose a God of infinite power and terror, who needs but exert one single act of his sovereign will, and thou art in a moment stript of every possession; cut off from every hope; destroyed and rooted up from existence if that were his pleasure; or, what is inconceivably worse, consigned over to the severest and most lasting agonies? Yet this is the God whom thou hast offended; whom thou hast affronted to his

face, presuming to violate his express laws in his very presence. This is the God against whom thou hast not only rebelled, but whose gracious offers of mercy in the Son of his love thou hast carelessly rejected. This is the God before whom thou standest a convicted criminal; convicted not of one or two particular offences, but of thousands and ten thousands, yea of a course of rebellions and provocations, in which thou hast persisted more or less ever since thou wast a child; and the particulars of many of which have been attended with aggravating circumstances. Reflect on particulars, and deny the charge if thou canst.

(To be concluded in the next.)

Biography.

For the Methodist Magazine.

MEMOIR OF REV. RICHARD EMERY.

Richard Emery, the youngest son of John and Abiah Emery, was born in Haverhill, West-Parish, Massachusetts, Nov. 23, 1794. March 1797 his parents moved with him to Orford, on Connecticut river, in Grafton county, New-Hampshire. Here he was carefully brought up by the most tender and indulgent parents, who watched over his rising years with all that solicitude peculiar to piety, and parental affection. Nor were these affections placed on a son from whom they met no return. He was deserving of love, and as capable of returning as of receiving it.

But no very remarkable circumstance occurred in his life until in 1810. This year a very gracious work of God took place in Orford, in which He was pleased to use as instruments the preachers then travelling Landaff circuit, in which Orford is included. Among others in this gracious work, our departed brother was, by the influence of the Divine Spirit, brought to see the corruptions of the human heart, and to realize the necessity of an application of that "Blood which cleanseth from all sin," and makes the wounded whole. This he sought, and, blessed be God, he sought not in vain, Jesus had compassion. He graciously looked upon him, and

* * * * "All the clouds
"Which conscious guilt spread o'er the shuddering soul
"Vanish'd before his reconciling eyes."

Being brought to the enjoyment of Divine grace himself, he soon felt a solicitude for others. After suitable trial and application he was licensed to exhort, and he improved his gift

until the autumn of 1811. His expanding mind could no longer be confined to limits so contracted. He saw the "fields white and ready to the harvest," and was anxious to "go in and labour." His parents were made acquainted with these exercises. They saw him but a youth with hardly the experience of seventeen years, and having been accustomed to associate with the idea of the ministerial profession that of a collegiate education, of which he was destitute, they thought him but poorly qualified for so important a work. They informed him that they should not oppose him in his design, but if consistent with his feelings to defer the work till he could graduate at College, they would defray the expense. He gratefully acknowledged this expression of parental kindness, but urged an impressive sense of immediate duty to his God and his fellow men, as an argument for not delaying, and that "he might die before his term at College expired." They saw his anxiety, and had too much confidence in his piety and sincerity, and too much regard for the cause of God, to lay any restraint upon him. It being in the interval of Conference, they committed him to the care of Rev. Solomon Sias, who then presided over that district, with whom he travelled a few weeks, and was then by him appointed to Tuftenborough circuit, until the next Conference.

June, 1812, he was admitted on trial at the New-England Conference, at Lynn, Mass. and appointed to Bridgewater circuit, N. H. district, with Rev. J. W. Hardy. In 1813 he was appointed to the charge of Pembroke circuit: 1814 he was ordained deacon at the Derham Conference, in Maine, and appointed to Scituate on Boston district, Mass. 1815 he was appointed with Rev. J. W. Hardy to Sandwich and Falmouth, Mass. The latter part of this year he filled a station in Boston. 1816 at the Bristol Conference in Rhode-Island he was ordained elder, and appointed to Somerset, Mass. In 1817 he was returned on the Minutes superannuated, and on the 19th of Nov. was married to Miss Betsy Hardy, who had distinguished herself as a worthy member of the church for some years, and is now left to mourn an irreparable loss. In 1818 he was returned superannuated: 1819 was supernumerary on Landaff circuit: 1820 was again returned superannuated.

So far as the writer of this memoir has been acquainted with the labours of our departed brother, and the stations he has filled, he met with a universal acceptance. He always went with cheerfulness to his appointments, and filled them as a minister ought; and at the expiration of the year he left them followed with the prayers and good wishes of the hundreds to whom by the grace of God he had been a blessing.

The complaint which led to his death, seems to have been a weakness at the lungs, attended with raising and spitting blood.

This manifested itself in the early part of his ministry, and had he then retired from the field entirely, he probably might have protracted his life for many years. But the sense he had of the worth of souls was too powerful an incentive for him to resist. And although he circumscribed his labours considerably in his supernumerary and superannuated relation, yet he was then by no means silent. When his strength would admit he proclaimed from the fulness of his heart "the unsearchable riches of Christ," and the eternal glories of the salvation of God to his dying fellow mortals. He thought indeed no sacrifice too great for him to make for the spiritual interest of his fellow men, nor did he regret these exertions on his death bed.

His complaint baffling all medical exertions, his last resort, was, now, in compliance with the advice of his physicians, to travel to the south. It was hoped a warmer climate would effect that which every else thing had failed to do. But to this measure his nearest friends objected, correctly judging that nature was too far exhausted to sustain the fatigues of a long journey. In this, however, he relied more on the judgment of his physicians than any others. Accordingly, having made the necessary arrangements, on the 25th of September, accompanied by his wife, he took his leave of his parents and friends in Orford, relying for protection on Him who had said, "Lo, I am with you." He commenced this journey under extreme debility, being unable to guide his chaise, or to speak above a whisper without great inconvenience. He travelled by slow stages, and on the 12th of October had advanced but one hundred and eighty miles. He was now in Wethersfield, Connecticut. Here he called for the purpose of obtaining refreshment and rest, intending to pursue his journey; but on lying down he began to bleed at the lungs profusely. By this he was too much exhausted to pursue his journey any further that day. The next morning he was more easy, and his physician advised him to continue there a few days, and then pursue, if able, his journey. But at five o'clock in the afternoon, he bled again. He made such copious discharges of blood, as reduced him to a state of great weakness. His prospects of proceeding on his intended tour were now entirely blasted, so that he regretted leaving his own house and country. Each succeeding day weakened the springs of life, and threw darker clouds over his path. What now remained was, to compose his mind to peace, arrange his temporal concerns, and throw himself entirely into the hands of his God. He prayed for his parents and absent friends, particularly for his two children, which he had left behind, and whom he expected to see no more. To one who had had so many presages of death the subject could not be new to him. And although in the first part of this confinement he did not

find his mind perfectly free from all embarrassments, yet he knew in whom he had believed, and was soon enabled to exercise that faith in God, which brought him undisturbed peace of mind. He remained at the place where he was first confined fifteen days, at the end of which (it being a public house) he was removed in a chair across the street to the house of the Widow Rockwell, a member of our church. Here he continued until he ended his sufferings and life together, on the 7th of January 1821, at half past eleven in the evening.

Perhaps I cannot better describe the exercise of his mind during his confinement in this place, than by incorporating some items taken by a Baptist Sister in the neighbourhood, who manifested her love to Christ by frequently visiting and attending on His afflicted servant.

She observes, October 15th I went to see brother Emery, and found him quite feeble, I asked him if he could say as did the adorable Jesus, "Father not my will but thine be done." He replied, "I think I can. Although when I think of my dear children and friends at home I feel a desire to return; but I desire to be swallowed up in the will of God. The Lord can take care of my children, and it is no matter where I lay my body." Sabbath evening I watched with him, and felt it a great privilege that I could administer some relief to one of Christ's suffering members. When wiping the sweat and tears from his face I said THERE "all tears shall be wiped away." He answered, and Saints no more go astray. This night he had two turns of raising blood; he said he was standing almost on the brink of Jordan, and if he was admitted into the New-Jerusalem, it would be entirely through the atonement of Christ. Once he observed I have had many conflicts, but the enemy is now driven away.

When a neighbour brought him some cordials, he said, "How good the friends are, may God reward them,—O he will reward them." When one called to see him, he said, "O how precious are the souls of sinners," and burst into a flood of tears. After the gentleman retired, he observed to his wife, "how painful it was to be confined and unable to labour in God's vineyard, and with what pleasure he would wear himself out again were it possible." At another time he said, "O how sweet is the name of Jesus; he is worthy of all praise from every creature, bless the Lord O my soul, and all that has breath praise him." He asked what time it was? I asked if the time passed too slowly? he replied, "O no! I desire to be patient and wait till my change comes." His wife said to him, my dear, I am sorry to see you suffer so much. Looking up, he said, "Are you not sorry we have sinned so much?" January 4th he was extremely feeble, but his soul seemed to be raised to God in pray-

er, he exclaimed, "O my Lord! when wilt thou come and release me from this prison, this house of clay. He seemed desirous of his departure, and earnestly plead with God that it might be soon, but not impatiently, adding, "not my will but thine be done." The Lord now manifested himself in an eminent and gracious manner.

He exclaimed in raptures of joy, "O Saviour! some humble seat in thy kingdom will be enough for thy servant; O sweet heaven! this is a foretaste of heaven—this is heaven begun below—my soul longs to depart and be at rest with thee; glory, glory, to God! He now seemed enraptured with the love of God, and proclaimed his praise as long as his strength would admit. We now saw this verse verified,

"Jesus, the visions of thy face,
Have overpowering charms,
Scarce shall I feel death's cold embrace,
If Christ be in my arms."

I sang the verse, and offered him a little wine, he said, "no, let me feast; the love of God is better than wine." At another time his wife asked him if his mind was still staid on God; addressing her, he said, "Betsy, I leave you in the hands of God; let this be your consolation, that I am happy. The Lord is good, he has been with me and comforted me in all my distresses; he has not left nor forsaken me." January 6th he failed fast, his distress and struggles were great; the sweat was forced from every pore. His wife told him his change was near. He replied, "if the messenger should come this night it would be joyful tidings." January 7th at 11 o'clock in the morning the neighbours came in to witness the closing scene. He, however, revived a little and said, "I have not strength to speak to these spectators, but mortality must speak to them." In the evening, a little before his departure, he prayed God to strengthen him to speak to the people, who had again come in to see him die. He could say but little, it being with extreme difficulty that he could obtain his breath. However, he told them it would be wise to seek a preparation for death while in health. He said, the Father of mercies had ever protected him, and now he felt the love of God to be sweeter than life and stronger than death; adding, "my soul is wrapped in the visions of God's love." These were his last words. About one hour from this, after some struggles, he breathed his last, at half past eleven o'clock in the evening, aged twenty-six years one month and fourteen days.

Thus closed the life of our beloved brother Richard Emery. As a son he was obedient and respectful; as a husband he was affectionate and kind; as a parent he was mild and attentive. He fell at a distance from his parents and his home, but his God was with him, and death could not make him afraid. As a dis-

ciple of Christ he possessed a warm heart, and was devoted to the cause of his Divine Master; and had his health admitted we think he must have been a most useful labourer in the vineyard of his Lord.

His life was an ornament to his profession, and his example highly worthy of imitation. He chose the path of self-denial, was unassuming and modest. As a preacher, his manner was solemn, distinct and clear. He did not affect to appear great, but delivered good sense in an impressive manner. He was firm in his sentiments, but scrupulously avoided censuring others. He possessed a strong attachment to the church with which he was connected, and had the greatest affection for the itinerant ministry. The cause of God lay near his heart, and he thought no sacrifice too great for the spiritual welfare of his fellow-men. His zeal for God was unabated, and even when near unto death, his watchers witnessed his frequent attempts to preach in his sleep. He was a warm and constant friend, a real confident, an affectionate brother, a bright and shining light, beloved in life and lamented in death. He died in belief of the doctrines he had taught.

It may seem a mysterious providence that he should leave his own house, where he had spent the three last years of his life, to die at a distance from home, and among entire strangers. It now appears that God had a wise and gracious end in view; he would honour his servant and glorify his own name by making him the happy instrument of good to a people afar off. And while it is acknowledged with the deepest gratitude and the most undissembled affection by the relations of our departed brother, and by the preachers of the New-England Conference, that the people of Weathersfield manifested every expression of attention and kindness during his long and painful sickness in that place, it is also to be recorded that God did not suffer their kindness to pass unrewarded. The almost unparallelled patience and fortitude with which the dying stranger supported the most extreme pains and met the falling shafts of death, was to the people of Weathersfield a powerful lesson of instruction; it plead to the heart and carried an evidence of the worth of that religion which alone can support the dying. Many of them yielded to the force of this evidence, and made haste to God for help. He was entreated, and stretched forth his hand in mercy; and we are informed a gracious reformation has taken place among them.

JACOB SANBORN.

Scripture Illustrated.

Extracted from Dr. A. Clarke's Commentary.

ILLUSTRATION OF HEBREWS I. 3.

The brightness of his glory] Απαυγασμα δοξης αυτου. The resplendent out beaming of the essential glory of God. *Hesychius* interprets απαυγασμα by ἡλιου Φεγγος, the *splendour of the sun*. The same form of expression is used by an apocryphal writer, *Wisdom*, chap. vii. 26. where, speaking of the uncreated wisdom of God, he says, "For she is the *splendour of eternal light*, απαυγασμα γαρ εστι Φωτος αϊδιου, and the unsullied mirror, of the energy of God, and the image of His goodness." The word αυγασμα is that which has splendour *in itself*: απαυγασμα is the splendour *emitted from it*: but the *inherent* splendour and the *exhibited* splendour are radically and essentially the same.

The express image, of his person] Χαρακτηρ της ὑποστασεως αυτου, *the character* or *impression of his hypostasis* or *substance*. It is supposed, that these words expound the former: *image* expounding *brightness*; and *person*, or *substance*, *glory*. The *hypostasis* of God is that which is essential to Him as God; and the *character* or *image* is that by which all the likeness of the Original becomes manifest; and is a perfect *Fac Simile* of the whole. It is a metaphor taken from sealing; the *die* or *seal* leaving the full impression of its every part, on the wax to which it is applied.

From these words it is evident, 1. That the apostle states Jesus Christ to be of the *same essence* with the Father, as the απαυγασμα, or *proceeding splendour*, must be the same with the αυγασμα, or *inherent splendour*.

2. That Christ, though proceeding from the Father, is of the same essence: for if one αυγη, or *splendour*, produce another αυγη or splendour, the produced splendour must be of the same essence with that which produces it.

3. That although Christ is thus of the same essence of the Father, yet He is a *distinct Person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself; though each is essential to the other: as the αυγασμα, or *inherent splendour*, cannot subsist without its απαυγασμα, or *proceeding splendour*; nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

4. That Christ is *eternal* with the Father, as the proceeding splendour must necessarily be coexistent with the inherent splendour. If the one, therefore, be *uncreated*, the other is *uncreated*; if the one be *eternal*, the other is *eternal*.

The Attributes of God Displayed.

SAGACITY OF A DOG.

"I will here mention a sagacious dog, which I frequently saw at the Piazza de Spagna, at Rome, where he took his station, and, on perceiving any one stand still, used to look him full in the face, and begin to bark. In this formidable manner, he accosted me one day, as I was conversing with an old priest, who had long been resident at Rome, and was well acquainted with the dog's sagacity. He informed me, that the only way to get rid of him was, to give him a piece of money called a biocca, equal to an English penny. This I did, by throwing it on the ground, as the most prudent method; the animal's countenance denoting rather fierceness than good nature. He immediately took it into his mouth, and turning the corner of an adjacent street, entered a baker's shop, where he stood on his hinder legs, and, depositing the money on the counter, received a small loaf in return, with which he walked off, to my great amusement and admiration. The dog was in excellent case; and on inquiry, I found he came on a similar expedition almost every day in the week to this baker's shop." *[From Milford's Tour.*

REMARKABLE INSTANCE OF ATTACHMENT IN A BIRD.

In the Menagerie of the Jardin des Plantes at Paris, there is a large bird, called by Naturalists the Bengal Crane, but which is known on the coast of Africa by the name of Marabou. Its bill is very strong, of great length, and sharp pointed; and its head, when held upright, is as high as a man's. This bird was brought from Senegal by M. Valantin, a merchant, who, during the voyage, bestowed on it all the attentions necessary for its preservation; and it was given by another person to the Museum of Natural History. Two years after he had parted with his marabou, M. Valantin, on his arrival at Paris, determined to pay it a visit. He accordingly repaired to the Menagerie; on entering, he found the bird surrounded by spectators, who, however, kept at some distance, as it was dangerous to approach too near. Judge, then, of the surprise of all the bystanders, when they saw M. Valantin go into the marabou's cage. They all censured his rashness, fearing lest he should be assailed by the bird's terrible beak. The marabou, on the contrary, suffered itself to be approached, caressed, and embraced; and knew again the voice which soothed it with kind and friendly language. It was a curious, nay, almost an affecting sight,

to behold this huge biped, sometimes in the arms of its former master, heaving deep sighs; sometimes gently disengaging itself, and twining round him; at the same time uttering a plaintive clucking, followed by repeated chattering of its bill. These various actions produced a deep impression on the spectators, who looked upon them as signs of gratitude as unequivocal as any that could have been given by man.

The Grace of God Manifested.

For the Methodist Magazine.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF MRS. SALLY AGARD.

SALLY AGARD was the daughter of John and Lowly Stone, of Litchfield, Connecticut, and was born Sept. 25, 1785. She was blest with a religious education, and was much respected by her acquaintance. She gave, however, no evidence of religious impressions, which were lasting, until July 1, 1808, when she attended a Camp-Meeting in Sharon, Connecticut.—Though led to this place merely from curiosity, it proved the means of her conversion. The morning after the meeting commenced, she was persuaded by her pious sister to join in a prayer-meeting. Here the Spirit of the Lord so operated upon her heart, that, under a sense of condemnation, she cried aloud to God for mercy, while others were engaged in ardent intercessions at the Throne of grace on her behalf. In a few hours her soul was delivered from the burden of guilt, and she was enabled to rejoice in God her Saviour. On her return home she freely declared what God had done for her soul, thus, "with the mouth making confession unto salvation." Soon after she joined the Methodist Church, of which she proved a worthy member.

About this time her health began to decline. She continued stedfast in the faith, and diligent in the use of all the means of grace. At a Camp-Meeting in Rhinebeck, state of New-York, the Lord deepened His work of grace in her heart, so that her joy appeared to be full. From this time she seemed ripening for glory.

In November following, according to a previous engagement, she was married to Mr. Samuel Agard of Catharine, York state, to which place she was shortly removed. She was now called to exemplify the Christian principles and character, in a new relation of life; and, as her husband did not profess experimental godliness, she had to encounter trials of a new kind; but her

trust was in God, to whom she cleaved with full purpose of heart, and was accordingly abundantly supported and comforted. It ought, however, to be obseved, that notwithstanding Mr. Agard did not enjoy religion, he manifested a regard for it, and assisted his wife in attending upon the stated ordinances of God; but, in consequence of ill health, and other reasons, she was, in some measure, prevented from enjoying those privileges as often as she wished. She, nevertheless, was faithful in her private devotions, and in discharging the various duties of life. In this she enjoyed consolation.

Feeling much for the moral and eternal state of her unconverted husband, she was excited to pray often for his salvation. She frequently told him, that if any thing made her desire to live, it was to see him happy in the love of God. For this, therefore, she ardently prayed, and her prayers were finally answered.

The disease with which she was afflicted, the consumption, caused her to suffer much pain and distress; but in the midst of all, she evidently increased in faith and love, and was truly a pattern of piety and patience. Her zeal for God, and her activity, as far as her declining health would permit, in His service, made her very useful to society. Though her bodily strength was much exhausted, on Sept. 26, 1811, she, in company with her husband, attended a Camp-Meeting which was held in the town where they resided. Here she laboured hard for the salvation of souls, and great was her faith in God. Some remarkable instances of answers to her prayers were witnessed at this memorable meeting. Among others, I will relate the two following.

A young man of her acquaintance was suddenly convicted of sin, and in anguish of soul, cried to God for help. While in this keen distress, many prayed for him, seemingly to no purpose. In the meantime our departed sister was earnestly engaged in his behalf. She at length arose from her knees, and said, "Brethren, God has given us the victory!" This she repeated three times. In a few moments, the young man himself arose, and declared that God had given him the remission of his sins. The other was her husband; who, on the last morning of the meeting, found him of whom Moses and the Prophets did write. Although extremely weak in body, she had wrestled in prayer for him almost the whole night. The Lord answered her importunities, by putting a new song into his mouth, and giving her the participation of his joys. Several others, through her instrumentality, as they have since acknowledged, were powerfully awakened to a sense of their lost condition.

It was now evident that she was fast verging towards the eternal world; and she witnessed the silent approaches of death with the utmost fortitude and calmness, often speaking of her approaching dissolution with Christian composure, in the full hope of a blooming immortality. Death, indeed, had no terrors for her. Her conversation was chiefly concerning religion and heaven. A cheerful solemnity was visible upon her countenance, and sweetened her society to her friends and acquaintances. Holiness was her constant theme. It was her motto. She often said that her time on earth was short. The last Love-Feast she attended, she observed that she should never attend another. Though her spiritual conflicts were at times severe, and thereby tested the genuineness of her faith, yet she triumphed in God her Saviour in the midst of them all.

When suffering great pain and distress, she would sing,

"The more my sufferings here increase
The greater is my future bliss," &c.

"So be it then, if thou ordain
Crown all my happy life with pain
And let me daily die," &c.

For three weeks before her confinement, she declined fast, and on the morning of that day she assisted in preparing breakfast, and then observed it would be the last time she should assist in that work, which proved true; for the day following we were alarmed by witnessing the blood issuing from her stomach, which so weakened her as to confine her to the bed. On being asked if she were willing to die, she replied, "O yes!" Her husband asked, if deprived of her speech, what signal she would give to denote her happiness in God, and prospects of glory? She said, "I will raise my finger." Accordingly, a short time before her death, the neighbours being called in to witness her last struggle, being speechless, to our great joy she repeated the signal several times.

Contrary to our expectations her speech returned; and being in an ecstacy of joy, she exclaimed in rapturous triumph, O precious Jesus! O glorious Redeemer! O glory to God! I am going home! I am glad I have borne the cross, for now I see a crown of glory reserved for me. O glory! glory! I am going. O Jesus, why do thy chariot wheels delay? He is coming! Come, Lord Jesus, come quickly, and receive me to thyself. After a few moments of pause, she broke forth again in lofty strains, giving glory to God. She spoke with an audible voice, frequently clapping her hands, saying, my joys are inexpressible.

She then desired us to send for a family who denied the power of religion. When they came, she addressed herself to one of them as follows:—"O Susan—Susan—look at me, and pre-

pare to die! I am happy—Glory! glory! glory! I am going to my Jesus! Those Christian friends who were present, rejoiced from a feeling sense of the presence of God; while unbelievers wept, and acknowledged it must be the power and work of God.

From this time she advanced rapidly towards the termination of her mortal existence; and on Sabbath morning we thought her dead, and accordingly sung, "Happy soul, thy days are ended," &c. But she again revived, and exhorted us all to be faithful. Though we watched her departing breath, and waited to witness the flight of the immortal spirit from its expiring partner, yet she said to us, "I shall not die to day; but on Thursday I shall finish my work." Accordingly on that evening she closed her eyes in death, and no doubt but her ransomed soul ascended to the regions of the blessed. The text which was used as the foundation of her funeral sermon, will apply to her, it is thought, with great truth—"Blessed are the dead, who die in the Lord." She ended her days upon earth in her 29th year.

Miscellaneous.

THE BENEFITS OF CONSTANT COMMUNION WITH GOD.

Extract of a Letter from Miss R. M. to her female friend in this city.

Nantucket, July 13, 1821.

My Dear Friend,

Yours came at a moment when my soul was so absorbed in the profound contemplation of God, that all sensibility of what I ever was, or had ever known, seemed to be lost; while my earthly tabernacle almost sunk under the weight of His awful Majesty who surrounded me. I was in my private apartment, a place sacred by reason of the communications of the Holy Spirit, when a messenger called; I thought, probably, something comes to obtrude upon these devoted moments, and divert the current from the channel which seems already open to let me into the *full sea*. But lo! it was the welcome, wished for intelligence from a valued friend, whose spirit breathed an air so congenial to my own, that my felicity was augmented by the union of a kindred soul. My mind relieved (if you can allow such an expression) from the almost insupportable load of mercy and love, left me in possession of a placid serenity of soul, the basis of which can never be removed! 'tis God himself.

Of late, such bright manifestations of Deity have been made to me, and which appear so new, as have nearly obliterated the former traces of his work on my soul, and as keep me in increasing admiration. Could I express it in language that would come nearest to describe it, I should say it is a nearer approach to *nothing;* a degree of self-annihilation, which discovers the most perfect purity in the Divine nature, and his hatred of sin in the least shade it can bear, and the most efficacious remedy not only for common faults, but for much of that also which too readily passes for the inseparable infirmity of our nature! Yes, and I do expect the Spirit of truth so to refine, (and at times I feel it like a consuming fire) and unite me to Christ, as to wish no change of season, place, or circumstance; and this I conceive to be obtained by living so as *to meet the moments in the Divine order*, which equally precludes unprofitable reflections on the past, and unnecessary apprehensions of the future, both as it relates to our internal state, and external situation. This appears to me to be "abiding in Christ."—How utterly absurd to suffer a solicitude for events beyond our controul; it is this which robs the soul of the richest treasures, and disqualifies it also for the right exercise of itself towards God and our neighbour. I have long been learning this lesson, but have not yet got it so familiar, as constantly to enjoy its benefits. My mind is now acting upon it with increasing strength; and if I fail of gaining the victory and of continuing it when gained, I shall be miserable to a degree hitherto inexperienced by me! What untoward event may operate to remove me from this hope, or cause a retrogression from my present state, I know not, nor can I be prepared for a repulse; but by a present, a momentary commitment to the Divine disposal, I hope to maintain my ground. All is safety then, all is uncertainty without. My repeated failures discover my extreme weakness, and lead me to fly from myself. I never dreaded as I now do, any *thoughts of myself*. Self-love is so interwoven with our nature, that it often finds a lurking place where we are not always ready to suspect it, or perhaps willing to believe it. "There are hidden corners in things which appear virtues, that harbour selfish regards, which cannot escape the penetrating eye of pure love."

I am sensible that much is lost by not attending to small things. I do not mean a strict adherence to a certain set of external rules, which may often deceive the devotee as well as those around him, by attaching a sort of virtue to the observance of them, which answers the designs of Satan as much as a negligence to all religion gratifies him. But I mean a minute attention in particular, to all that passes in the mind; if this discipline were rigidly enforced, our fruit to God would abound.

We could not contemplate an improper subject, nor would those vagrant thoughts which so often perplex us, have place to our injury, were God realized within us; and unless we accustom ourselves thus to see him in every thing, much of our life will be a void. This sense of God which is determined by the strongest evidence, viz. the feelings of the heart, elevates the mind from all the low, degraded gratifications that flow from created sources, and fixes it in the true centre, whence proceed all benevolent desires, and pure affections. To this subject I see no bounds! Emanating from an infinite source, it is boundless in extent, as well as gratifying in its contemplation.

R. M.

"REVIEWER" REVIEWED.

(Continued from page 309.)

Upon the whole we may remark, 1. That in great and powerful revivals of religion, as well in the apostles days, as since the canon of scripture was closed, there have been more or less of what the Reviewers call "paroxysms of body and mind."

2. That these "paroxysms" have been witnessed in different nations and denominations.

3. That they are adventitious circumstances; and that as they are not essential to true religion, so they are no certain proof that that religion is false which is accompanied with them.

And lastly, That if Mr. S. and the Reviewers are disposed to call conviction of sin and religious affection "quixotry of mind, mental disease—mental intoxication, or what not, in order to disparage experimental religion, and frighten people from the power of godliness, as though it were as much to be dreaded as "the Plague or the Leprosy," they will do it; but we *have not so learned Christ.*

The Reviewers add, "Though these scenes have been often repeated in this country, we hope that many of our readers have not been compelled to witness them, and we extract the following account, that they may judge of the frightful nature of what were called, and were sincerely believed to be exhibitions of the power of God." They then give a relation of a person who was strangely exercised at Kingswood, but was delivered while Mr. Wesley and his brother were at prayer. "The fact, says Wesley, I nakedly relate, and leave every man to his own judgment of it." Now, as Mr. Wesley has passed no judgment upon this case himself, we can only say that we extremely regret the Reviewers should be influenced by motives which could induce them to give this instance as an example of those "scenes

which were *called*; and were sincerely believed to be exhibitions of the power of God."

Whether the excuse they seem willing to make for their "paroxysms" under Wesley's preaching, on account of his youth, when they say, "As he grew older, these fits became less common," will atone for all *their* misrepresentations; or whether they will ever realize the "hope, that with the progress of information and intelligence among the people, they will become still more unfrequent, and at last be unheard of"—or whether this "expectation" of their's "is justified by this class of Christians among them," are points which we shall not now take upon us to decide. As neither whether "Methodism does," or does "not now effect more reformations than are produced by several other modifications of Christianity;" but we are able to state that the additions to the Methodist Episcopal Church in this country the last year were greater than in any former year, being about twenty thousand. And if the other "modifications of Christianity" have been equally successful, we have more abundant cause of rejoicing, *yea, and we will rejoice.*

To return to Mr. Wesley. We find that his opening the scriptures, and the use of the lot, on the occasion of his going to Bristol, are lampooned by Mr. Southey and the Reviewers in the severest manner. But neither he, nor they, appear to have understood enough of the jubject to do it justice. Upon this part of Mr. Wesley's conduct we would observe, that with many other good men he believed God often speaks to the hearts of his people, for their edification and comfort in *this way* of consulting the scriptures; but he never made use of this *method* to ascertain the truth of any doctrine, or any part of experimental or practical religion. Much less to ascertain his duty in the case before us. For he went to Bristol, notwithstanding the seemingly forbidding aspect of the passages on which he and his brother opened. Besides, it was a standing rule among the Methodists at this time, "That if any person desired or designed to take a journey, he should if it were possible, have the consent of the Bands." Whitehead's L. of W. vol. ii. p. 98.

This case, therefore, was referred to them, and after much conversation, was by *them* decided by lot. And in a few instances Wesley used the lot himself, in cases where as much might be said on one side as on the other; but never, we believe, where the scriptures, his reason, or the advice of his friends could direct him. And for using the lot on such occasions he thought he had sufficient authority from the word of God: *The lot is cast into the lap; but the whole disposing thereof, is of the Lord.* Prov. xvi. 33. And that such a practice, under such circumstances, is warranted by apostolic example, is clear, since an apostle was appointed

by *lot* to fill the place of Judas. We now appeal from the judgment of Mr. Southey and the Reviewers, to a candid public, whether this action of Mr. Wesley deserves to be called "sortilige," and whether he who gloried in being *Homo unius libri*, consulted the scriptures "in the spirit of heathen superstition."

The Reviewers not being able to deny that Mr. Wesley was a man of some learning, skill in logic, and eloquence, have hit upon a method to acknowledge his talents, which shows that they were men of ingenuity and dexterous at a shift. Passing over all his other writings in Divinity, History, Natural and Moral Philosophy, they have given a lengthy extract from his *polemical* writings—a piece written under peculiar circumstances, at a time when Antinomianism was coming in like a flood, to hold him up to public view as an "impassioned" disputant against Whitefield and the Calvinists. We had well nigh done looking for any thing like cordiality in the Reviewers towards Mr. Wesley; but at length we have found it. "We must make room, say they, for the following extract, the excellence of which, we think, will more than compensate for its length;" and yet, odd as it may seem, they call it a "triumphant specimen of impassioned argument," and tell us that "even temperate Calvinists were shocked, and have said, that Mr. Wesley's horrid appeal to all the devils in hell gave a sort of infernal tone to the controversy." When men bestow both praise and censure for the same thing, we are at a loss for their motives. And so here, we cannot tell whether the Reviewers meant to conciliate the Methodists, or the Calvinists, or both, or neither—whether they meant to soften down the asperity of party feeling, or kindle it afresh. But be their motive what it might, they justly blame the want of "liberality and a catholic spirit," *wherever* that want exists.

We might apply to the Reviewers the words of St. Paul. *Thou which teachest another should be charitable and liberal: teachest thou not thyself?* We are utterly at a loss for the motive that could influence them to represent Wesley and Whitefield as possessing an uncharitable and unforgiving spirit towards each other, and Whitefield as being only on "terms of decent civility with Wesley till his death."

There was indeed a "breach" between them, so far at least that they had afterwards different places of worship: and "some tart expressions, says Dr. Whitehead, dropped from each, but their mutual affection was only obscured by a cloud, for a season." This their correspondence the following year demonstrates. Mr. Whitefield wrote Mr. Wesley as follows: "I long to hear from you, and write this hoping to have an answer.—I rejoice to hear the Lord blesses your labours.—Our

Lord exceedingly blesses us at the *Tabernacle*—I was at your letter-day on *Monday*.—Brother Charles has been pleased to come and see me twice. Behold what a happy thing it is for brethren to dwell together in unity! That the whole christian world may all become of one heart and mind; and that *we* in particular, though differing in judgment, may be examples of mutual, fervent, undissembled affection, is the hearty prayer of Rev. and dear Sir, your most affectionate, though most unworthy younger brother in the kingdom and patience of Jesus."

It appears from a letter Mr. Whitefield wrote to Mr. Wesley about a fortnight after, that he had answered the above, in the same spirit of peace and brotherly love. "I thank you, (says Mr. Whitefield) for your kind answer to my last.—Had it come a few hours sooner, I should have read some part of it among our other letters."

"From this time, says Dr. Whitehead, their mutual regard suffered no interruption till Mr. *Whitefield's death*." This clearly appears from hence. Mr. *Whitefield*, says in his last will, written with his own hand about six months before his death, "I leave a mourning ring to my honoured and dear friends, and disinterested fellow labourers, the Rev. Messrs. *John and Charles Wesley*, in token of my indissoluble union with them, in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine." When the news of his death reached London, his executors called on Mr. Wesley, to preach his funeral sermon, "which he did; and bore ample testimony to the undissembled piety, the ardent zeal, and the extensive usefulness, of his much loved and honoured friend." Whiteh. L. of W. vol. ii. p. 137. &c.

This sermon may be seen among Wesley's printed Sermons. Thus it appears that there was something more than "decent civility" between them.

When men write under the influence of any spirit but that of "liberality" and a "catholic spirit," they unavoidably cast a shade over the virtues and excellencies of the character they draw, by suppressing or misrepresenting them, or by placing them in a circle of ridiculous connections, to cause them to be laughed at, or to divert the attention of the reader from them. If we mistake not, the Reviewers have done this. When they had given the above "impassioned argument," as they call it, on which they bestow more praise than on all the moral and religious virtues of its author, they go on to say: "The man that could write thus powerfully, on the pernicious notion of election and reprobation, could at the same time, inculcate what seems an equally dangerous opinion, that sinless perfection is

attainable in this life." Now the fact is, that Wesley never "inculcated that opinion," but says, "sinless perfection is a phrase I never use." See his Plain Account of *Christian* Perfection. Again. They speak of that "winning deportment, which they say, arose in him (Wesley) from the benignity of his nature, "and couple it with the "art of the Jesuit," in the same sentence.

The Reviewers say, "it is not to be expected that the disciples (of Whitefield and Wesley) should be more charitable and forgiving than their teachers;" and we wish they were in all cases *as* "charitable and forgiving." But when they tell us "the difference" between those two men "resulted in an entire separation, and a genuine *odium theologicum* between their disciples," they say more than is true. They never carried matters to such an extreme. Notwithstanding the *heat* of controversy about certain points of doctrine, which existed for a time, their "disciples," as two bodies of people, did then, and have more especially since, regarded each other as christians, and rejoiced in each other's prosperity. We do not say with the Reviewers, that these bodies of Christians have treated each other with "decent civility" merely, but they continue to speak and write of each other *affectionately* as *Christians*.

We speak of them as *bodies* of Christians; because it would be as weak in any one to say there were no exceptions to be made of individuals, as it would be unjust and uncharitable to make those individual exceptions give a character to those whole bodies. And to say the least, we think the Reviewers have done this.

It is a natural inference that Reviewers are identified with the author whose works they approve and recommend. In this light we have considered them, and on this ground we hold them to answer for what they have said of the "tendency and effects of Methodism. We would premise that, as far as the fundamental doctrines of the gospel are concerned in "Methodism," the Reviewers have passed them over, calling them "their tenets," except barely "repentance and amendment," which we suppose they still hold for the benefit of the *vicious* part of the community. But it is incumbent on us to state, that what the Reviewers call "tenets," are the doctrines of man's corrupt and lost estate by nature, the necessity of divine agency and supernatural grace, atonement by the death of Christ, justification by faith, the new birth, witness of the Spirit, and universal holiness, and all these brought home to the heart by experience—the fruit of which is peace and joy in the Holy Ghost. "Tenets" were never idolized by the Methodists, nor were different "tenets" from their own ever made a bar to Christian fellowship. And it is a fact well known that in this

Church are persons of contrary opinions, as Calvinists and Arminians, especially in England, where the Societies are made up of Episcopalians, Presbyterians, and Independents, and where the government and administration is varied to meet these different views. A singular instance this, of "*liberality and a catholic spirit.*" This is the system which they say has a "tendency to produce mock humility and spiritual pride. It is chargeable also" say they, "with leading to bigotry, illiberal manners, confined knowledge, and uncharitable superstition. In its insolent language, all unawakened persons, that is to say, all except themselves, or such graduated professors in other evangelical sects, as they are pleased to admit *ad eundem*, are contemptuously styled unbelievers.—In proportion as Methodism gained ground among the educated classes, its direct effects were evil. It narrowed their views and feelings;—restricted them from recreations which kept the mind in health; discouraged, if it did not absolutely prohibit accomplishments that gave a grace to life; separated them from general society; substituted a sectarian in the place of a catholic spirit.—It carried disunion and discord into private life, breaking up families and friendships. What infinite domestic unhappiness must this abominable spirit have occasioned!"

If all these be the direct effects of "Methodism," as Mr. Southey and the Reviewers assert, we shall agree with them that it is not good even for the "vulgar," the "poor and the ignorant." But in condemning this system they have suggested another, which if it be not good, yet doubtless will be agreeable not only to the "vulgar," but to all who think that to talk of being "awakened" is a sign of "fanaticism"—who laugh at the New Birth and prefer a life of self-indulgence, amusement, recreation and pleasure, to that self-denial, mortification of the body, cross, and habitual devotion recommended in the gospel; who prefer worldly friendships and carnal connections, to *plucking out the right eye, cutting off the right hand that offend, coming out, and separating from the world*—in a word, to all those, whether "vulgar" or well-bred, who think the words of our Saviour breathe an "abominable spirit of infinite domestic unhappiness," when he says: *Suppose ye that I am come to give peace on earth? I tell you nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father, &c.*

But it cannot possibly escape the observation of the enlightened reader, that Mr. S. and the Reviewers have here brought forward against "Methodism" the substance, and that too in due form of the objections of Deists against the religion of the

Bible. Which of the Deistical writers has not charged revealed religion with being a set of "tenets—leading to mock humility and spiritual pride"—to "bigotry, illiberal manners, confined knowledge and uncharitable superstition:" as imposing "restrictions" with respect to "recreations and accomplishments which keep the mind in health, and give a grace to life?" And what Deist, we ask again, has not represented Christianity as more "remorseless" and "abominable" than Paganism, and as having "produced infinite domestic unhappiness," as well as national evil?

And we cannot doubt but they view "Methodism," much in the same point of light, and with much the same "liberality," that the Deist does Christianity. In one point the Reviewers seem to exceed the Deist; for the latter will acknowledge the use of Christianity to keep the "vulgar and the ignorant" in awe; but they ask, "are we to encourage and support Methodism as a good religion for the poor and the ignorant? We think not."

After all Mr. Southey and the Reviewers have said to the contrary, we cannot doubt but all genuine humility, liberality and charity will be found in that experimental religion which "Methodism" teaches, and which the Methodists hold in common with thousands of their fellow Christians. What can fill the soul of man with *genuine* humility but a discovery of his corrupt, wretched, helpless state, and his entire dependance on the merits of Christ for salvation? Or what can enlarge the "confined knowledge" and feelings of man, and inspire true "liberality and charity," but the *love of God shed abroad in our hearts by the Holy Ghost given unto us* in our regeneration and sanctification? That kind of humility and liberality which grow upon an unrenewed heart, and are inspired merely by education, fall as far below the humility and liberality of the gospel, as a painted wax figure falls short of real life, or as the motions of an automaton come short of the actions of a real man. But while this unfortunate child, "Methodism," is cast out to die of hunger and want, being given to understand that she is to have neither "encouragement," nor "support," in future, it may be thought by some that the Methodists themselves ought to be thankful that they have got off with their lives, seeing the Reviewers have asked nothing more of "those who are rulers in the land," than "to provide all possible means of instructing and enlightening the mass of the population."

When we first noticed this "call upon the rulers," we felt disposed to smile at the credulity of the Reviewers, who seem to think that "Methodism" might be dissipated by intellectual light. But after looking at it again and again, it appears to assume a more imposing aspect; and we have some doubts

whether the Reviewers did not mean more than they thought prudent to express. They have assumed a very high character and tone, and look down on "Methodism" with a little of the *fastidious*. Surely they cannot be ignorant that "Methodism" *is not of the night, nor of darkness*:—that she had her birth at Oxford, the fountain of light, and grew up under the meridian of enlightened Europe;—that being attracted by the light, she bent her course westward, and about fifty years ago first set foot on the shores of enlightened America;—that about thirty years ago, still attracted by the light, she came to *New-England*, when she rested, brought forth, and nourished many children. But it may be thought that a fact given by the Reviewers favours their position, that "Methodism" cannot endure the light. Speaking of what they call the "pernicious consequences of Methodism," they say, "these consequences are more clearly seen in those parts of our country where it has extended more widely, and been less checked in its operations, than in our own immediate neighbourhood." How much they include in their "own immediate neighbourhood" we cannot tell, but we will suppose they include the New-England States. And then we ask if it be true that "Methodism" has been more "checked in its operations" in these, than in the other parts of our country? If at its first entrance into New-England, it was somewhat "checked" and cramped by the spirit of those times, yet as the light shone with increasing brightness, as the spirit of bigotry and superstition was checked by the spirit of free inquiry and jurisprudence was better understood, and better administered, "Methodism" gained ground, and the last year was the best she has ever had. And she now has not far from 25,000 living children in the neighbourhood of the Reviewers, exclusive of those who have emigrated to the west. And when all circumstances are put together, we think it will appear, even to the Reviewers themselves, a hopeless labour to attempt to "check" the growth of "Methodism" by employing means to "enlighten the mass of the population." But though we do not believe that any means can sanctify a design to "check" the prosperity of a religious body of people, yet we assure the Reviewers that we will support any measures calculated to "enlighten the mass of the population."

If "Methodism" may cause her voice to be heard, she would ask, as in the language of supplication, why not suffer her to live with her sisters, "modifications of Christianity?" Oh! say the Reviewers, "we are sure its consequences are in some respects more pernicious." Are you "sure" it is as you say? then tell us, tell the world *what evil she has done*.—"These consequences are more clearly seen in those parts of our country where it has extended more widely, and been less checked

in its operations, than in our own immediate neighbourhood." A clear escape, indeed! So the "pernicious consequences of Methodism," of which you were just now "sure," are all of a sudden so far off, that the Methodists cannot contradict you, nor prove your assertion false—nor can you prove it *true*. We will not attempt to name this species of calumny; but while its authors are thinking on the subject of a defence, we will state what we know of some of the happy "consequences of Methodism in those parts of our country." "Methodism" has carried the *light of life*, and the *glad tidings of great joy* to many tens of thousands, who would have remained in the darkness and guilt of sin to this day, had it not been for her voice crying in the wilderness. She embraces in her arms more than 40,000 negroes and people of colour in the United States, to the greater part of whom she is all that is dear in the world, and 23,000 in the West-Indies. These are a part of her good deeds, while her evil doings are as notorious in Boston as in any part of the globe.

To conclude. We feel no fear for the character of Wesley, and almost as little for the success of Methodism. But there is one point, we cannot dissemble, that gives us pain. The Reviewers are learned men, and they sit in Moses' chair; but if we mistake not, they have cast down, and broken, both tables of the law, while they have denied experimental religion, and misrepresented the character and conduct of the professors of it. They appear to have adopted a system of religion in several points nearer Deism than Christianity. They show some "liberality," it is true; but then it is of that kind which believes "there may be good men who are Mahometans, or worshippers of Juggernaut," while it considers "Methodism" as too pernicious in its consequences "to be either encouraged or supported."

We think the present occasion will be productive of some good, as it will show the world more clearly what is the religion of Unitarians, and what their liberality.

Feb. 1821.

Religious and Missionary Intelligence.

Holston District, Tennessee, June 20, 1821.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I TRANSMIT to you for publication in your very useful miscellany, an account of a most gracious revival of religion in New-River circuit, presented to me by the assistant preacher of that station. JOHN TEVIS.

DEAR BROTHER,

I take up my pen to give you a sketch of the work of religion in this circuit. I was appointed here by the Baltimore Conference in March, 1820, with my colleagues Thomas Rice and George W. Morris; we found our charge, as we thought, in a state of general declension: iniquity appeared to abound, and the love of many waxed cold; the hands of evil doers were strengthened, while Zion hung her harps upon the willows.

At our first quarterly meeting we consulted each other on the most advisable method to labour and exercise discipline. We had ascertained that a number of the members of society who were heads of families, had neglected to pray in their families, and we feared had neglected their private duties likewise. We covenanted with each other to read, and expound, and enforce the general rules of our society, and to ask the heads of families that were in our societies, if they prayed in their families, if they read the scriptures to them, and if they were careful to have all their family together in the time of family devotion. This we insisted upon. We also asked each member particularly if they employed some part of every day in private prayer: we urged the necessity of a faithful discharge of this important duty, and we are happy to say this course had its desired effect, and we soon saw that our labour was not in vain in the Lord.

Before our second quarterly meeting there were more than 130 who professed to have found the pearl of great price, and could testify from happy experience that God through Christ was reconciled to them, and many more appeared to be in deep distress on the account of their sins.

We had two camp-meetings in the month of September; the first was held in Giles county, (Va.) the second in Wythe. At the former, many things (to human appearance) seemed to militate against us: we expected to have been assisted by four strange preachers, but were disappointed in getting any of them: it appears that they were providentially hindered from coming; however, the Lord more than supplied their lack of service by His divine presence, and ruled, and overruled all things to his own glory, and the good of souls. The meeting continued from Thursday until the Tuesday following, during which time there were about eighty souls changed from darkness to light, and from the power of sin and satan unto God. The work evidently appeared to be of God and not of man.

Among those who professed religion at this meeting, was a young man of pious parents who had been rather prodigal for some years. When he came to this meeting (as he said after-

wards) he intended to make his remarks as a spectator, and cast his reflections as a persecutor, with no intention of doing or getting good. But the arrows of divine conviction fastened deep in his soul, and constrained him to cry out like the trembling jailer, "what shall I do to be saved?" When the mourners were invited to be prayed for, he started to go off, but after going some distance, he stopped, and like the penitent progigal, resolved to retrace his steps. He returned, came forward and prostrated himself on the ground, where he continued in an agony for some time. His relations were much alarmed from his appearance, for he seemed like one in the agonies of death, he turned black in the face, and looked frightful to spectators. But when he recovered his breath and strength, he arose and testifyed the love of God through Jesus Christ. In him the enemies of the cross were constrained to acknowledge the power and reality of religion. O may he improve the grace already given. There were many other remarkable conversions, which in this place would be too tedious to mention.

On the last morning of the meeting, we called up the penitents to pray with them for the last time at that place, and there were about thirty who came forward; five and twenty of them were males, and of some of the first families in that country.

The second camp-meeting also appeared to commence, progress and end, under the superintendence of the Most High. It is thought that at least one hundred souls were raised from a death of sin to a life of righteousness, at this meeting, the most of whom were young men of respectability. It was observed that in general their struggle for redemption was much more severe than usual, and the evidence of their acceptance much clearer than common.

Since the first of April, 1820, we have taken nearly 500 persons into society, nearly all of whom have professed to experience the power of God in the conversion of their souls. The work of the Lord still appears to progress, and from present prospects we flatter ourselves that this year will be as the former at least, if not more glorious, in the out-pouring of the Spirit of God. Some of the old professors now begin to think that it is possible for a nation to be born in a day.

In a settlement where the cause of God had never flourished, at one meeting there were thirteen who professed to experience religion, and the work of the Almighty appears to progress rapidly in that section. We now have a class of more than sixty members that profess to have experienced the power of converting grace, and from their education and former character, we think we have but little to fear from them. We

flatter ourselves that they will be shining lights in the world, and happy cherubs in eternity. This revival has been much more general among the males than females; and I do not recollect of three persons above fifty years of age that have professed religion in all the revival. *Yours, &c.*

SAMUEL KENNERLY.

REVIVAL OF THE WORK OF GOD IN RHINEBECK.

REV. NATHAN BANGS,

To you, my dear sir, who have so long been acquainted with the dead and fallen state of religion in our vicinity, the news of a revival at Rhinebeck will be productive of very grateful emotions. Your acquaintance with our society renders it almost unnecessary to relate how very few were our numbers, how very small our congregation. The children of God had ardently longed and fervently prayed for a revival. Years had rolled on, and the numbers of the little flock, thinned by death and by apostasy, had become still fewer. The hope that had burned feebly in the hearts of God's children seemed nearly extinct, and while the clouds which in surrounding villages and towns descended in fertilizing and refreshing showers, *they* almost despaired of being touched by any of these drops.

Such were the discouraging appearances which surrounded us last winter. Though without, all appeared careless and indifferent to the things of eternal interest, yet the class were engaged and determined to press toward the mark of their high calling in Christ Jesus. The conversion of a son of one of their members had given them a new impulse—all rejoiced with the happy parents—all hoped that the exhortations of him who was so lately brought to the knowledge of his sins forgiven, might prove awakening to his relatives, who were yet unacquainted with the same saving truth.

On Sunday, the first day of April, our highly esteemed pastor, Mr. Hunt, preached an animated and impressive sermon, under which it pleased God to commence his work of awakening—After preaching his own and another infant were presented for baptism. The administration of this ordinance was blessed, and many can attest to the softening influence of the Spirit which they that day felt.

Tuesday following was set apart as a day of fasting, and a prayer meeting was appointed on that day, which proved to be a season of refreshing—the heads which had been bowed down were now lifted up. The faith of believers which had been wavering was now in lively exercise, and a revival of religion on Rhinebeck Flats was no longer improbable. On the eve-

ning of that day some were powerfully convicted and some experienced a hope of salvation—and now the countenances of the christians shone, gratitude was in every heart, praise upon every tongue, their houses were open to the heavy laden, and their chief employment was to point to the cross of Christ, and say, carry your burdens there and you shall have rest. This glorious work commenced principally among the sons and daughters of pious people, and I am happy to state that all the adult children of methodist parents profess the religion of Jesus, and have had their names enrolled among those of their parents and kindred—scenes which angels might have mingled in, I have witnessed. Some parents embracing their children, now endeared to them as well by the ties of grace as of nature, while others with anxious solicitude watched for the happy moment when God should speak in power and mercy to those who with fervour implored the divine benediction.

The revival for the first fortnight was rapid in its spread—glorious in its progress. The number of persons taken in on trial amounted to forty. The harvest was indeed great, but the labourers were few. The church was kept open every night for six weeks, and was crowded by individuals from neighbouring congregations, who came to see this strange work. We believe that many of them, like Felix, trembled; but prejudice and bigotry are impenetrable as walls of adamant: and among the very few open opposers of this work, none have been so virulent as nominal Christians. People of the world have been awed into silence by the result which they could not but acknowledge was wonderful—and though unengaged in this great work themselves, I believe many of them rejoiced to see it prosper. Strange that those who call themselves members of the Catholic, or universal, church should oppose and deride, and strive to retard a revival of religion in that same church, whose interest they profess to promote, merely because it is a branch to which *they* have not attached *themselves*.

It is now upwards of three months since the commencement of this reformation. The number of converts who have joined our church may amount to seventy, the sincerity of whose profession has been tested by many an untoward circumstance—We regret, however, to find that some whom we hoped would run well, have departed from that walk which the purity of the gospel enjoins; yet these instances are rare, and should serve as beacons to the rest—that they may take heed when they stand, lest they fall. The sacrament of baptism has been administered to above twenty adults, and also to a number of infants; and in some instances (particularly when the house of God was made the scene of action) was attended with divine power.

To forcible and energetic exhortations our pastors added the precepts and doctrines of practical and experimental religion—while polemical divinity and disputes concerning non-essentials (those bulwarks on which bigotry erects her throne, and from which she hurls her anathemas) were as much as possible avoided.

Circumstances did indeed occur which compelled the discussion of one of these points—though it was with the greatest reluctance that the sweet work of prayer and praise was relinquished even during an hour for the field of argument. The result of such argument has been a perfect harmony among the societies, together with a determination to lay aside all anxiety for these lesser matters—to reject the devices by which satan would beguile the unwary, and press after holiness and more of that mind which was in Christ. But I will no longer trespass against your time or patience, else might I relate several remarkable instances of convictions and conversions. Join your prayers with ours, my dear sir, in petitioning that they may be again and again repeated, until peace shall flow down our streets as a river, and righteousness as the waves of the sea.

C.

STATE OF RELIGION IN UPPER-CANADA.

York, U. C. 8th May, 1821.

Rev. and Dear Brother,

It is under a sense of duty and a peculiar feeling of gratitude that I write to you. My appointment to this place by Bishop George, as a missionary, though it excited great fear in my mind lest I should dishonour the glorious cause I had espoused, has been a source of much comfort and encouragement. I felt more sensibly than ever, the necessity of placing my whole dependance upon God; well knowing that my undertaking could not be crowned with success, unless he smiled upon it. I have reason to hope that my labours in this country will not have been in vain. I arrived here the 29th of July, under very favourable circumstances; and shall ever have cause of gratitude to God for my residence among this people. They received me with every mark of attention and kindness; and evidently, by their fervent prayers, sought to render my visit agreeable and useful. Peace and harmony continue to prevail and increase among them, which is no small evidence of the blessed effects of religion in their hearts and lives. I have been much encouraged in holding forth the word of life, and greatly strengthened in the discharge of those arduous duties which necessarily devolved upon me. I have had the satis-

faction of hearing the cry of the penitent, and the song of the convert. Those who have attended my preaching have uniformly manifested great attention and seriousness; and there has been a gradual increase both in the congregation and society. There are some, I trust, who, when I first came to York, "made light" of these things, can now rejoice "in God who sheweth mercy." The late arrangements between the British and American Connexions respecting the Canadas, have, in most places, I believe, been attended with good. There is a prospect that the difficulties which have hitherto existed, will give place to the general peace and prosperity of the church of Christ.

The peculiar duties of my station have prevented my labouring much in the country: though I have taken occasional excursions, and am enabled to give you some information respecting the state of things in this Province. I do it with the greater cheerfulness, as I have confidence in the sympathy and liberality of Missionary and Bible Societies, whose assistance is much wanted in Canada. A great tide of emigration is filling the woods with inhabitants; and it is an important object with us that our means of supply should keep pace with the increase of population, and the wants of the people. There are many parts to which the labours of our preachers cannot be extended, unless they leave their horses and travel on foot, through an almost pathless wilderness, and encounter many other difficulties arising from the scanty means of comfort among the inhabitants. But this they are determined to do, rather than souls should perish through lack of knowledge. There are, however, many new settlements so detached from the circuits, that it is impossible, or very difficult to visit them often: consequently they are mostly destitute of the means of grace. There is generally manifested an earnest desire to enjoy regular and constant preaching: And as, at present, they do not possess the means of affording much assistance to the support of the gospel, I know of no way to meet their wants, except sending missionaries among them. We have among us young men who would willingly sacrifice their earthly comforts to preach the gospel to the poor and destitute. Could the Methodist Missionary Society afford us some assistance, I have no doubt the hearts of hundreds would be made glad. The prospect presents us with a great and glorious harvest;—the fields are already white, and every circumstance is calculated to awaken the sympathy and benevolence of the people of God.

Our friends in the old settlements are not silent upon this subject. Many of them take a deep interest in the welfare of their brethren in the bush; and have expressed a wish to contribute something to the support of Missionaries among them. I think you may expect that some of the circuits will constitute

their preachers members for life of the Methodist Missionary Society, as I am informed by brother Case that they are already taking that step in his district.*

If we listen again to the cry of the people, we hear them inquiring for Bibles and Testaments. "Have you none to give us, or sell to us at a small price? We have none to read in our families, or give to our children in the Sunday Schools. Many of us are poor and cannot purchase them; and unless some friends, whom providence has placed in better circumstances, assist us, we must remain destitute." This is their language,—a language too forcible not to excite our commiseration. Testaments are most wanted, as less expensive, and more suitable for Sunday Schools; which, I am happy to state, are fast rising in the estimation of the people, and increasing throughout the country. It is highly gratifying to witness the attention and earnestness of the rising generation in the pursuit of divine knowledge. It is not unfrequently the case that a number have a claim upon one testament, or a part of one, for want of more, in preparing their recitations for the school. Much good has already arisen from the institution, though yet in its infancy; and it promises still more. I indulge the hope that the American Bible Society, by a knowledge of our condition, will remember us for good. Would it not be expedient to lay our case before them? Should any be sent to me, I should take great pleasure in distributing them among the most needy and destitute; and doubt not they would be thankfully received, and be the means of instructing many in the knowledge of salvation. With fervent prayers for the prosperity of Bible and Missionary institutions,

I subscribe myself your
Fellow-labourer in the
Gospel of Christ.
F. Reed.†

* It appears, from subsequent information, that this has been done.

† At the last Genesee Conference, the writer of this letter and Keneth M. K. Smith, were appointed Missionaries to the new settlements, in Upper-Canada.

NUMBER OF METHODISTS.

There are now twelve annual Conferences in the United States, including nine hundred and seventy-seven travelling preachers, probably about three thousand local preachers, and two hundred and eighty-one thousand one hundred and forty-six members.

These Conferences are divided into seventy Districts, under the oversight of seventy Presiding Elders, and these Districts include five hundred and seventy-seven circuits and stations.

Annual Conferences,	12
Districts,	70
Circuits and stations	577
Travelling Preachers,	977
Local Preachers, probably,	3000
Members,	281146
Members last year,	259890
Increase this year,	21256

In the first Conference which was held in America, in 1773, there were ten travelling preachers, and eleven hundred and sixty members. What hath God wrought since that time?

The above Conferences comprehend the whole of the United States, and territories, and the Province of Upper-Canada. And measures are now in operation, through the instrumentality of the Methodist Missionary Society, to carry the light of the gospel among the Indian Tribes, and the scattered population in the exterior parts of our Country, where the stated means of grace are not enjoyed by the people.

The following statement will shew the number of Methodists throughout the world.

Great-Britain, 1820,	191217
In Ireland,	23800
	215017

Number of members in the stations occupied by Foreign Missionaries,

Europe,	164
Asia,	419
Africa,	342
America, West-Indies,	23092
—— Canada,	744
—— Nova-Scotia and New-Brunswick,	1732
—— Newfoundland,	949
Total	27442
Great-Britain and Ireland,	215017
Total number under the oversight of the British Conference,	242459
Total number in the American Conferences,	281146
Total number throughout the world,	523605

Travelling Preachers.	In Great-Britain,	700
	In Ireland,	125
	In Foreign stations,	128
	In the American Conferences,	977
Total throughout the world,		1930

From the London Methodist Magazine.

THE following excellent Letter, written by Dr. Clarke, and addressed by him, in the Dedication of his *Clavis Biblica*, to the Committee of the Wesleyan Methodist Missionary Society, shows a train of thinking, and breathes a feeling so much in harmony with the objects of this publication, that we doubt not but it will be read by our Missionary friends with great pleasure.

To the Rev. JABEZ BUNTING, M. A. *President of the Methodists' Conference for the year* 1820; *the Rev. Messrs.* JOSEPH TAYLOR, RICHARD WATSON, *and* JOHN BURDSALL, *Secretaries*; JOSEPH BUTTERWORTH, *Esq. M. P. and the Rev.* GEORGE MARSDEN, *General Treasurers; and all the Gentlemen and Ministers composing the General Committee of the Wesleyan Missionary Society.*

GENTLEMEN AND BRETHREN,

In dedicating this Treatise to you, I feel as if I were contributing a little to the general cause, by endeavouring to strengthen the hands of those who are bearing the heaviest part of the burden, and enduring the greatest intensity of the heat of the day, next to the men who are actually employed in the Foreign Missionary stations. And I am glad to have the opportunity of expressing in some *permanent way* the deep sense I feel of the great importance of the work in which God has employed you; the piety, prudence, and œconomy with which you conduct it; and the singular manner in which He has blessed and prospered your unremitting and arduous endeavours to spread the knowledge of His truth throughout the habitable world.

Nothing can be more consistent with the genius and spirit of *Methodism*, which so uniformly asserts and invincibly proves the love of God to the whole human race, than *Missionary exertions.*

Your great *Founder* began his unexampled labours in the true spirit of a Missionary, by an attempt to carry the glad tidings of salvation to the savage Indians of North-America, before he commenced his ministerial career among his own countrymen. And his companions and successors in the Work have seconded his views, and carried on his plans with daily increasing extension.

When I look back, particularly to the year 1786, when the *little cloud* small as a *human hand, appeared to rise out of the sea*, and trace down to the present time its vastly increasing magnitude, and behold it filling the whole heavens, and distilling its fertilizing showers from north to south, from west to east; I cannot but exclaim with gratitude and adoration, What hath

God wrought! This Missionary cloud, so small in promise at the beginning, received its direction and increase from God alone: for the great things which have been effected were not by might nor by power, but by the Spirit of the Lord of Hosts.

The Missionaries sent out by the Methodists' Conference, under your superintendence, have indeed been most especially owned by Him, who gave the command; "Go ye into all the world, and preach the gospel to every creature." He has accompanied the men who taking up the ark of God faithfully bore it upon their shoulders, unweariedly traversing desarts where the sun of truth never shone; and with the *cloud* of His *presence* He has overshadowed them, when exposed to the sultry and pestilential climes of Asiatic regions; and with His *pillar* of *fire* He has defended and warmed them when cultivating the cold, dreary, and inhospitable coasts of Newfoundland. They have gone successfully forth from the shores of Britain even to our *Antipodes* in *New-Zealand*, taking nothing of the Gentiles, and although comparatively poor making many rich.

Amidst all the anxieties, and the pleasing yet arduous duties in which you are engaged, you still learn that wherever your Missionaries proclaim the truths of the Gospel, and plant the standard of the cross, those heavenly doctrines have become, through the Divine influence, light, spirit, and life, to the people. You have already seen the strong man bowing himself before *the foolishness* of this *preaching*; the deluded *Pagan* throwing his idols to the moles and to the bats; the proud worshippers of Budhoo learning at the feet of Jesus to renounce his former trust; and many among the savage and sanguinary tribes of South Africa and elsewhere, ceasing to do evil, and learning to do well. Through these Missionaries, the wilderness has been gladdened, the solitary place has rejoiced, and the desart blossomed as the rose. Thus have ye seen the glory of the Lord, and the excellency of your God.

Among the poor, oppressed, servile, and wretched progeny of *Ham*, the Wesleyan Missionaries have been eminently successful. In the midnight of their servitude, these outcasts have had the light and liberty of the Gospel proclaimed to them; and, though still fettered in body, they have learned under the doctrine of the cross to bear it patiently, rejoicing in the liberty wherewith Jesus Christ has made them free. Among those hard-fated Africans, the labours of your Missionaries have been successful beyond any thing I find recorded in the annals of the Christian Church, from the days of the Apostles to the present time.

Indeed, whether I turn my eyes to the *West* or *East Indies*, to *North America*, to the burning sands of *Africa*, or to the confines of *Europe*, I still behold your labours crowned by the bless-

ing of God with an abundant harvest; and I trace also the advancement of Instruction, Civilization, and Social Order every where accompanying the saving influences of the Gospel.

That the *contributions* of the *public* have borne pace with your exertions is to me no subject of wonder. These are the days of the Son of Man. And who, that loves God—that feels his obligation to the FRIEND of *sinners*—and has a spark of that *good-will* to his perishing fellow-creatures, which the Gospel inculcates and inspires, would not bear a part in a work so holy and glorious! To their credit let it be told, that the *Methodist Societies* and *Congregations* have offered willingly; so that in times of great trial from general pressure, the abundance of their joy and deep poverty have abounded to the riches of their liberality.

For all this I devoutly thank God; for all this I rejoice with you: nor can I doubt that while you are thus piously, diligently, and zealously endeavouring to promote the ingathering of the Gentiles, the hearts, the hands, and the prayers, of your people will be with you; the Great Head of the Church and the Shepherd of the sheep will still continue to crown your labours, and those of your Missionaries, with increasing success; and will command His blessing out of heaven upon you, even life for evermore. Amen.

With ardent prayers for the continued prosperity of the noble Work in which you are engaged, and for the Divine Blessing on all them who encourage it,

I am, Gentlemen and Brethren, your humble servant and fellow-labourer, in the kingdom and patience of Jesus,

ADAM CLARKE.

THE writer of the following letter is a young man of the Tuscarora Tribe of Indians. Being converted to the Christian faith a few years since, and manifesting a strong desire to become useful to his nation, he was taken notice of by our brethren in the Western part of this state, and recommended to the Trustees of the Wesleyan Seminary. He was accordingly received into the Seminary, and has continued a faithful and successful student, for about eighteen months. Being about to take his departure to see his aged mother, and other friends of his Tribe, he addressed the following letter to me, requesting me to read it to the board of Trustees. N. BANGS.

N. Y. Wesleyan Seminary, July 12, 1821.

REV. SIR,

I address you, as you are the President of the Trustees, for the Wesleyan Seminary. By this means, I want you and the Trustees of the Wesleyan Seminary to understand my feelings towards you. I cannot, however, express all my feelings

to you. I rejoice particularly, my good friends and patrons, that the Lord has so disposed your hearts with His love, that you have been moved by compassion to aid and assist so unworthy a being as I am. My dear friends; I am now expressing the real sentiments of my heart—I feel as though I was not worthy of the least of God's notice, or of his people. I have been the greater part of my life brought up in ignorance, heathenish darkness and sin. And I do rejoice, and have rejoiced, and hope that I shall rejoice through all eternity, in the condescending mercy and goodness of God, and his people, in that he has invited me to come and partake of the blessings which He offers and gives to all who will accept of them, and that He has made his people subservient to my further progress and advancement in his holy way. My worthy and beloved patrons; I feel that I am under a thousand obligations to you, in that you have obeyed the Lord, and have administered so many comforts and blessings, in supplying my wants and necessities. Be pleased therefore to accept of my most humble thanks for all your kindnesses and favours, which you have bestowed upon me.

I am now going by your permission to visit my beloved nation. I intend to start next Monday, and I sincerely wish and beg the prayers of your board. I do not know what my fate will be yet; but I put my trust in Him who is able to direct me in all his ways. Please to accept these my humble thanks and gratitude.

I am your humble servant,

WILLIAM T. ALVIS.

Obituary.

DEATH OF THOMAS M'LELAND.

Deerfield, Ohio, July 5, 1821.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I take the liberty to present you with a short account of the life and death of our departed brother, Thomas M'Leland, for insertion in your Magazine.

WILLIAM SWAYZE.

HE was a native of Ireland, Monaghan county, and was born March 17, 1767. His parents were members of what was called the Seceder Church, and they educated their son in the principles which they had embraced. At the age of seventeen he was brought to the knowledge of the truth, through the instrumentality of the Methodist preachers, with whom he united himself in Church fellowship, and was soon appointed a class-leader. In 1790 he was licensed to preach, and soon after was stationed upon a circuit.—In connexion with the British Methodists, he travelled as a preacher four years. In consequence of weakness of body, he was then under the necessity of desisting from travelling; and in 1797 he emigrated to America, and established himself with his family in New-Castle, Delaware state. From

thence he removed to Maryland, where he joined the American Methodists, and officiated as a local preacher one year. Hearing of some of his relations residing in Messer county, Pennsylvania, he removed there, submitting to the hardships of a newly settled country. Here he formed an acquaintance with the Methodists, and, among others, with Mr. Robert R. Roberts, one of our present superintendents, but who at that time was young, never having appeared in public.

When I first came on to this district, in 1820, I met with the dear old man at the quarterly meeting for Beaver circuit, where he had laboured under the direction of the presiding elder, the year preceding, with great acceptance. Declining an invitation to join the Conference, because, as he said, he feared he should occupy the place of some one more likely to do good, he accepted of the only vacancy on the district, a newly-settled county between Beaver and Cross-Creek circuits. When I mentioned this place to him, and expressed my doubts of his being able to labour in so rough a place, his reply was, "It is just the place for me." He accordingly went, formed a small circuit, and, though apparently worn down, he preached with much success, until increasing debility obliged him to desist.

In June following he attended a Camp-Meeting on Beaver circuit.—Though he exhibited the marks of a cultivated mind, imbued with divine grace, yet his pallid countenance evinced to the spectator, that he could not long continue an inhabitant of this world. Unable to be much active in the work of God, he manifested the superior graces of the Spirit, by patience and resignation, frequently saying, "I shall soon go home, and be with Christ, which is far better. In this the will of the Lord be done."—On parting from his friends, he took a preacher by the hand, looked expressively at him, and said—"Brother! I shall never see you again in this world. Let us endeavour to meet in glory." On Wednesday evening he arrived much fatigued in the vicinity of Pittsburgh. He informed his family he wished to visit Pittsburgh; but he was prevented from doing so, for on the next morning about the time he calculated to set off, (his family, supposing him asleep, had left him alone,) he took his departure to the world of spirits; and we have no doubt he rests with his God.

Many were the excellencies of our deceased brother. He gave evidence at an early period of life, of regeneration; and from that time till his death he walked circumspectly before men, and, we believe, uprightly before God. Among his Christian friends, he was considered and treated as a father in Christ; and while honoured and esteemed by all, he manifested a willingness to be the servant of all. Humility, indeed, shone conspicuously among the other graces of the Spirit with which he was adorned. He sought and obtained *perfect love;* and both by precept and example, he led the flock of Christ into this rich pasture.

As a minister there was something truly apostolic in his appearance and manner; and on all occasions he evinced a thorough knowledge of the gospel of Christ. He endeavoured to keep at an equal distance from dry metaphysics on the one hand, and disgusting dogmatisms on the other. His was the simple, yet dignified preaching of the primitive evangelists. He studied much: and most of all, he studied to be useful. This was his constant end. And though not so extensively useful, on account of the restricted sphere in which he moved, as many of his brethren, yet he has left a track behind him, in which others may tread, and a name that will long be remembered with gratitude and veneration.

Thus lived, suffered, laboured, and died, our worthy brother, Thomas M'Leland. May his example be imitated by those who remember his Christian and ministerial virtues.

Poetry.

From the London Methodist Magazine.

ODE ON GOD.

(Translated from the Russian of Derzhavin, by John Bowring, F. L. S.)

O Thou Eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchang'd through time's all-devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with *Thyself* alone:
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but God! for Thee
There is no weight nor measure: none can mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace Thy counsels infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence; Lord, on Thee
Eternity had its foundation:—all
Sprang forth from Thee;—of light, joy, harmony
Sole origin:—all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendour fills all space with rays Divine.
Thou art, and wert, and shalt be! Glorious!
Great!
Light-giving, life-sustaining Potentate.

Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspir'd with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death.
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from
Thee:
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams!
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compar'd to Thee?
And what am *I* then? Heaven's unnumbered
host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance, weigh'd
Against Thy greatness; is a cypher brought
Against infinity! O what am I, then? Nought!

Nought! But the effluence of Thy light Divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth thy Spirit shine,
As shines the sun-beam in a drop of dew!
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart:
Though but an atom 'midst immensity,
Still I am something, fashion'd by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their
birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceiv'd? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator! yes, Thy wisdom and Thy word
Created *me!* Thou source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude,
Fill'd me with an immortal soul, to spring
Over th' abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall thy shadow'd image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence—Being wise and good!
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

THE

METHODIST MAGAZINE,

FOR OCTOBER, 1821.

Divinity.

From the London Methodist Magazine.

A SERMON

Preached in the Parish Church at Madeley, Shropshire, Dec. 1761, *by the* Rev. John Fletcher, *and never before published.*

And thou shalt speak my words unto them whether they will hear, or whether they will forbear, for they are most rebellious,—Ezek. ii. 7.

(Concluded from page 325.)

1st. If sinning against many means of grace, and against knowledge, be an aggravation of guilt, thy guilt, O sinner, is greatly aggravated. For thou wast born in a Christian country, hast been brought up in a reformed church; God has delivered unto thee his sacred Word, and has provided for thee teachers, coming early and late, to shew thee the things that belong to thy peace. The means of grace have been brought, as it were, to thy very door; the manna of God's word runs round thy habitation. Thou canst not name one means of improving in Divine knowledge and grace, but what God has blessed thee with. Sacraments, plain sermons and lectures, reading of the word of God, and the soundest pieces of practical divinity, spiritual conferences, public and private prayers, instructions, singing of psalms, hymns, and spiritual songs;—all these means thou hast enjoyed, or mightest have enjoyed, if thy worldly and carnal mind had not made thee set light by them; still thou hast continued to dose on the pillow of security and presumption. And suppose thou art not one of those who entirely set at nought and turn from the instructions of their teachers, yet dost not thou often transgress in some such plain instances, that thine own reason, blinded as it is by the love of the world, manifests thy wilful disobedience; and knowing the righteous judgment of God, that they who commit such things are worthy of death, hast thou not done the same; nay, and, as St. Paul speaks, taken plea-

sure in those that did them; and even chosen them for thy intimate friends and companions, so as thereby to strengthen, by the force of example and converse, one another's hands in your contempt of vital religion and pursuit of vanity?

2. Add to this: If Divine love and mercy be an aggravation of the sins committed against it, your crimes, O sinner, have been heinously aggravated. "I have nourished and brought up children," says the Lord, (Isai. i.) "and they have rebelled against me." And is not this your very case, sinner? Did not God watch over you in your infant days, and guard you from a multitude of known and unknown dangers? Has he not given you rational faculties? Has he not hitherto bestowed upon you the necessaries, and perhaps also the conveniences of life? Has he not frequently appeared for your deliverance, when in the distresses of nature you have called upon him for help? Has he not rescued you from ruin when unforseen accidents have cut off in an instant some of your acquaintances about you? Hath he not, on some occasions, healed your diseases, when all that were around gave you up? Or, if it has not been so, has not the uninterrupted health which you have enjoyed, been an equivalent obligation? Look round upon all your blessings, and name, if you can, one thing of which the God against whom you rebel, has not been your bountiful giver and gracious preserver.—Add to all these temporal mercies, the many tender invitations of his gospel, which you have heard and despised, and then say whether your rebellion hath not been aggravated by the vilest ingratitude, and whether that aggravation can be accounted small.

Again, If it be any aggravation of sin to be committed against conscience, your crimes, O sinner, have been thus aggravated: consult the records of it, and then dispute the fact if you can: conscience is the agent of God's Spirit in the soul of man, it may be blinded and stupified but it cannot be bribed. And it often condemns a sinner secretly, even while he endeavours to excuse himself outwardly. Have you not found it so? Has not conscience remonstrated against your past conduct, and have you not felt these remonstrances painful? Uncharitable as some think me in the pulpit, I cannot think you such a monster as to be void of conscience; or to have one so stupified, so seared, as it were, with a hot iron, that it never cried out against the violences you have done it, never warned you of the fatal consequences of one of your sins. These warnings, which you did not regard, were in effect the voice of God, the admonitions which he gave you by his agent in your breast. And if his sentence be executed upon you in everlasting death for your evil works, you will hear that voice speaking to you again, in a louder tone and a severer accent than before, and you will be

tormented with its upbraidings through eternity, because you would not in time hearken to its admonitions.

Let me add, farther, that if it be any aggravation of guilt to have sinned against the motions of God's Spirit on the mind, surely your sin has been attended with that aggravation also.—St. Stephen charged it upon the Jews, that through all their generations they had always resisted the Holy Ghost. If the Spirit of God strove with the Jews, how much more with professing Christians? And have you never experienced any thing of this kind, have you been so hardened from your infancy as never to have been wrought upon by an alarming or convincing discourse? Or when there was no pious teacher near you, have you never perceived a secret impulse upon your mind, leading you to think of religion, urging you to an immediate consideration of it, sweetly inviting you to make trial of it, and warning you that you would lament this stupid neglect? O sinner, why were not these happy motions attended to? Why did not you, as it were, spread out all the sails of your soul to catch that heavenly breath? But you have carelessly neglected it—you have suppressed these kind influences. How reasonably then might the sentence have gone forth in righteous displeasure, *My Spirit shall no more strive!* And, indeed, who can say that it has not already gone forth? Alas! If you feel no emotion of mind, no remorse, no awakening, while you listen to such a remonstrance as this, there will be room, great room to fear it.

There is one aggravation more which probably attends your sins, I mean that of being committed against solemn engagements to the contrary. You promised in baptism to renounce all the pomps and vanities of this world, and all the sinful desires of the flesh; you vowed to keep God's holy commandments all the days of your life: you have, perhaps, strengthened the obligation, already laid upon you by being confirmed, or coming to the Lord's table with a public profession of having a steadfast purpose to lead a new life: but alas! you are still the same, still a lover of pleasure, or of money, more than a lover of God! and, if you say you never come to the Lord's table, to vow him obedience, and so you never aggravate your guilt by sinning against solemn engagements; I answer, it is the more shameful that you should so publicly forsake the God of your fathers, as never to attempt to enter into any engagement with him. The pleading that you are an heathen makes Christ and his church little amends for your not being a good Christian. But suppose you never took your baptismal vow upon yourself, hath your heart been, even from your youth, hardened to so uncommon a degree, that you never cried to God in any season of danger and difficulty? And did you never mingle vows with those cries? Did you never promise that if God would hear and help you in

that hour of extremity, you would forsake your sins, and serve him as long as you lived? He heard and helped you, otherwise you would not have been in his courts at this time; and by such deliverance did, as it were, bind down your vows upon you, and therefore your guilt in the violation of them remains before him, though you are stupid enough to forget them. Nothing is forgotten, nothing is overlooked by him; and the day will come when the record shall be laid before you too.

And now, sinner, think seriously with yourself, what defence you will make to all this. Will you fly in the face of God, and that of your conscience, so openly as to deny one of the charges of rebellion, yea of aggravated rebellion, I have advanced against you? Have you not lifted up yourself against the Lord of heaven? Have not you stiffened your neck and hardened your heart from his love and fear? Have not you sided with his sworn enemies, the world and the flesh? What part of your body, what faculty of your soul have you not employed as an instrument of unrighteousness? When did you live one day before God with the dependence of a creature, the gratitude of a redeemed creature, the heavenly frame of a sanctified creature? Nay, when did you live one hour without violating God's known law, either in word, or thought, or action? Have not you done it almost continually by the vanity of your mind and the hardness of your heart, if not by the open immorality of your life? And, what infinitely aggravates your guilt, have you not despised and abused God's numberless mercies? Have not you affronted conscience, his deputy, in your breast? Have not you resisted and grieved his Spirit? Yea, have not you trifled with him in all your pretended submissions or solemn engagements? In one word, and that in the language of Jeremiah iii. "Thou hast done evil things as thou couldst," or as thou durst. Thousands are, no doubt, already in hell, whose guilt never equalled yours; and yet God has spared you to see the end almost of another year, and to hear now this plain representation of your case. And will you not yet consider? Shall nothing move you to shake off that amazing carelessness and stupid disregard of your salvation? Will you never begin to "work it out with fear and trembling?" Will you slumber in impenitency till eternal woes crush you into destruction? Is death, is judgment, is the bottomless pit so far off that you dare put off, from week to week, the day of your conversion? You have read in God's word, that there is mercy with him that he may be feared, but where did you read that there is mercy with him for those that fear him not; for those that are as unconcerned about his displeasure, as easy under his threatenings, as insensible of his mercies, as unmoved under his word as you are? Shew me such a place, I shall not say any where in the Bible, but in any book written by a moral

heathen. And yet you hope, you persist to hope, you are right, and can be saved in this way. When we expostulate with you, when we entreat you, after David, "kiss the Son, lest he be angry," and so you perish in this way of carnal security, "if his wrath be kindled yea but a little;" you blame us secretly, or openly, and are ready to quarrel with us for bringing you the unwelcome message: you will not blame yourselves for giving us cause to bring it, and obstinately refuse to fall out with the sins we exclaim against; but under the most cogent arguments, taken from reason and the nature of things, the most glaring proofs out of the word of God, the most earnest entreaties not to harden your heart, you remain as unshaken as an anvil under the workman's stroke. Or, if you relent a little, and conscience receives the dart of conviction, instead of driving it deeper and deeper, you instantly shake it off, and quench the Spirit of God; you run into the company of careless worldlings, and are afraid or ashamed to converse with those whose consciences are alarmed, and with whom you might learn the first principles of repentance never to be repented of; and thus you grow more insensible every day, more averse to pure and undefiled religion, more alienated from the life of God in your heart. And what do you think will be the end of these things? Has any one hardened himself against the Lord, says the prophet, and prospered? And do you suppose you shall first prosper in that way? "He that being often reproved," says he again, "hardeneth his neck, shall suddenly be destroyed, and that without remedy;" and will the God of truth break his word, and commence a liar, by not spuing your lukewarm soul out of his mouth, by not cutting asunder such an unprofitable servant, such a rebellious subject as you are to him, if speedy conversion does not make him sheath the sword of his vengeance?—If you say, that passion makes me represent your case worse than it really is, I put you to the proof: shew wherein I speak not the words of soberness and truth. You cannot; and yet you condemn and slight them. If, therefore, I speak to any more particularly than to the rest of my careless hearers, it is to thee, whose heart is thus ready to say, "I am not a rebellious soul, but *you* are a false or enthusiastic teacher." Alas! thou art the man—thou art the woman I chiefly address, and it appears clear that thou despisest reproof: and *he that despises reproof*, says the wise man, *is brutish*. "Yea, because I called," (says God himself,) "and ye refused, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh." And wilt not thou yet take warning, wilt thou to the end reject the very first exhortation of our church, wilt thou go on cloaking and dissembling thy sins before the face of the Almighty God? O if, notwithstanding my repeated endeavours to awaken thee, thou

persistest and diest at last in this impenitency: remember me, sinner, when I stand at the bar of God, when the Lord maketh inquisition for blood, and the burning fiery furnace of his eternal wrath is heated seven times more for false teachers, who by healing lightly the wound of the daughter of God's people betray souls into endless ruin, appear as a witness in my behalf, and from the midst of everlasting burnings, let thy parched tongue send forth some such words as these:—"Let not my teacher come into this place of torment, condemn him not on my account, I clear him, Lord, I clear him; he brought me thy messages, whether I would hear or whether I would forbear; he warned me of my rebellion against thee, and told me that these endless horrors would be my portion, if I stiffened my neck and hardened my heart; but I set at nought all his counsels, and would none of his reproofs." Yes, sinner, despise me *here* if thou wilt, and wonder why I urge thee so much to consider the things that belong to thy peace, before they be hid from thine eyes; call me *here* an enthusiast, and laugh at the concern I feel for thy perishing soul. But *hereafter* thou wilt do me justice, clear me before the Lord Jesus, and acknowledge that thy blood is upon thine own head, that thou art undone because thou wouldst be undone, because thou wouldst take neither warning nor reproof.

Yet if now thou art not quite given up to a reprobate mind; if thy stupid conscience is not entirely past feeling; if thy worldly soul is yet accessible to some touches of Divine grace, some motions of God's Spirit; if thou yet desirest to arise and return to thy long-despised Father, to that God from whom thou hast so deeply revolted; if this very day that thou hearest his warning voice, and hardenest not thy heart, though thou hast been hitherto most rebellious, he will yet shew thee mercy. Rend, O rend, your careless hearts, and not your garments, for why will ye die, O house of Israel? Hath the Lord any pleasure in the death of him that dieth? Does not such an one die because *he will* die? because he *will* not turn to the Lord with weeping, fasting, and praying; because he *will* not be delivered from the world, the flesh, and the devil; because he will not be presented to God as a chaste virgin in Christ. "Ye will not come unto me," said once that dear Saviour, "Ye will not come unto me that ye may have life;" and shall we still give him room to complain in heaven as he did when on earth, or shall we know the time of our visitation, and hasten to him with all our aggravated guilt? If we choose this better part, as the Lord liveth we shall find him most willing and able to pardon our sins, and sanctify our nature, to create in us clean hearts, and renew right spirits within us; which may God grant unto us all, for his mercy's sake!

Biography.

For the Methodist Magazine.

ACCOUNT OF THE LIFE AND DEATH OF REV. AURORA SEAGER.

Aurora Seager, the third son of Mr. Micah Seager, was born in Simsbury, Connecticut, Feb. 21, 1795. From his journal and letters we extract principally the following memoir.

"From early childhood I was seriously impressed with a sense of future rewards and punishments, and I early acquired a predilection for the principles and duties of the Christian religion; and I conceived I might secure the happiness and escape the misery which I had been taught to believe would be the consequence of a virtuous, or a vicious life. I took much delight in reading the Bible, and was also particularly fond of books which described in language suited to my capacity, the character of Christ,—his mission, sufferings, and death,—his resurrection and ascension;—and the happiness of those who should follow him and be made partakers of his glory. The impressions which these subjects made on my mind at that early period will never be erased." He next speaks of some especial seasons of melting impressions in 1805, when about eleven years of age.—"The sensations which then flowed from my inmost soul are still fresh in my memory. I was walking in the field just at evening, when I was visited by such a sense of God's love in giving his Son to die, together with the unparallelled love and condescension of the blessed Redeemer in giving himself a sacrifice for guilty man, that I gave vent to my feelings in a flow of tears. I clearly saw that he died for me, and my heart reproached me for my impious ingratitude to the author of this unspeakable gift." But as yet he had not understood the necessity of regeneration, consequently his impressions were short lived, and being surrounded by vain company, he made very little proficiency in a religious course. For two or three years he continued his endeavours to be religious, struggling with the powerful and unsubdued propensities of his fallen nature.—Sometimes resolving to do better, then again overcome by youthful vanity, till at length he was tempted to fear that he had sinned beyond pardon. His temptations became powerful, and almost constant, insomuch that he feared to be alone lest he should meet with some infernal spirit, or even to go to sleep lest he should awake in a world of misery.

He speaks of being much derided in the summer of 1807 by the wild youth who were his associates; and even the old lady with whom he lived, would sometimes exclaim, "I really be-

lieve Aurora will get to be a separate, (a cant word for Baptist.) Thus he endured the scoffs of the irreligious without enjoying the comforts of religion himself. At this time he seems to have felt the want of religious society, and especially of religious instruction. For "I still rested (he observes) in the deeds of the law, and my utter inability to perform any part of its requirement kept me in continual condemnation and bondage. O how beneficial would a little suitable instruction then have been. But I did not hear the way clearly pointed out, even from the pulpit. The discourses which I heard were as little real benefit to me as the following would be in a parallel case. A man sees another starving, he compassionates the unfortunate sufferer, and attempts to relieve him by expatiating largely on the nature and quality of food, adding, that provision will assuredly restore him to health and strength, yet he shews him no way to obtain it. Of what service is it to an inquiring soul to hear of the joys and glory of Heaven, without plain directions how he may obtain a conscious assurance of a title to that blessed state."

The 1st of December, about 1809, he went to Hartford in order to attend the Grammar School, where he remained till May, 1811. His thirst for science induced him to apply with the utmost assiduity to his studies. For seeing so many of his age whose opportunities for science had been greater than his own, especially in classical literature, his ambition was greatly excited. He therefore resolved to acquaint himself with the languages, and thus place himself on a level, if possible, with those of his own age, whom he saw so far before him in education. "Every solicitude" (he adds) "was absorbed in this desire, of one day becoming great and learned; and I applied myself entirely to study, improving every moment which my opportunity afforded me; insomuch, that I spent but two evenings in any other employment during my abode in that place," which probably was about fifteen months. "This panting for distinction in the literary world, left little room in my mind for the concerns of futurity. Many professors of godliness too, for whom I had a peculiar regard, were notorious pleasure takers; of which there was a conspicuous example in the mistress of the family in which I boarded. The placid smoothness of her air,—the affability and dignity of her manners,—with the gentleness and sweetness of temper which were apparent in her outward deportment, gave me a high respect for her character, and an exalted opinion of her piety and virtue. This worthy lady was a member of the church. She instructed those under her care in the duties of religion, and taught each a form of prayer, which, according to her directions, we severally used. Yet, she was fond of pageantry and pleasure, and taught that the public diversions were innocent

and harmless. This eventually led to indulgences, which are so pleasing to the carnal mind, and for which we had so splendid an example. Though worldly amusements may consist with the *form*, it is evident they are inconsistent with the *power* of godliness." Here his religious impressions appear to have received a fatal check.

While at Hartford Aurora received many marks of attention and kindness, particularly from the worthy family with whom he boarded; and he would gladly have continued in school there, but in obedience to his father's instructions he left Hartford, and took a school in Barkhamsted,—thence he went to Phelps, Ontario county, New-York, to which place his father soon after removed. Here he also engaged as a teacher in a school. On his arrival at Phelps in 1812, it appears he had considerably thrown off the restraints of religion, and indulged in the fashionable amusements of the gay, and particularly in that of dancing, of which he became immoderately fond.

In this new situation he found himself surrounded by Methodists; but these people he despised in his heart, and declared he believed it wrong to attend their meetings, especially on the Lord's day. "My avowed opinion was, he remarks, that theirs was not the worship, but the mockery of God; but I was surprised to find that several of these fanatics, as I called them, died in full assurance of faith, manifesting in their last moments, the same rapturous joy, which I before thought was either hypocritical dissimulation, or religious phrenzy. Here I called philosophy to my aid; they may be under divine influence in their last moments, but have repented of their former rashness. But here a difficulty arose, how is it, thought I, that they manifest no *signs* of repentance, if what they professed before, was dissimulation, or delusion of the devil? On the contrary, the nearer they approach to eternity, the more *extatic* they are." To these plain facts he evaded an answer, for, as he says, he "did not wish to be convinced." He continues, "I pursued my favourite amusement of dancing without much check till the latter part of the year 1814, when I began again to entertain some scruples of its propriety." But his thoughts of amendment were soon forgotten, for though he sometimes went to these amusements with reluctance, yet, when he came into company he was in as high spirits as any of them.

About this time, he speaks of "falling into other vices," which he deeply deplores. He "became passionate, and in any perplexity, he would almost involuntarily utter some thoughtless and wicked imprecation;" though he was careful not to expose himself in the presence of others; for he "considered such language to be inconsistent with the character of a gentleman." At length he became so shocked by the frequency in

which he was betrayed into this vice, that he resolved to renounce it wholly;" and which resolution, by the grace of God, (he adds) I have maintained ever since." He also deplores a habit of *jesting*, which he thinks is nearly allied to duplicity, and which he calls "a most detestable vice."

On a more familiar acquaintance with the Methodists, he found them other than he had judged them to be. Yet, he acknowledged he despised them, and felt much vanity in being thought above them.

On the 21st of Februray, 1815, being twenty years of age, at sun-rise he went into his school-room for the purpose of reflection. He considered that twenty years of his life had gone to waste without having accomplished any thing to purpose; and of all his convictions, resolutions of amendment, studies and amusements, "nothing was left but disappointment, disgust, and remorse." He now entered into several resolutions for the better regulation of his future life. These stand recorded on his journal, and are comprised in two things, First, To devote himself to the service of God in a virtuous and pious course; Second, To devote his time to study, and to the means of obtaining useful knowledge. The last he purposed to pursue for the first five years, after which, should his life be continued, he designed to settle himself for life. Such was the scheme of life which he fondly contemplated. But he soon swerved again from his *pious* resolution. He had again engaged in the fashionable amusement of dancing, and this he had already pitched on as his winter's amusement. Nor was he willing to be convinced that it was wrong. "Thus (he observes) did I strive to serve God and Mammon. But I found this task every day to grow more and more hard; and this maxim to be a true one, that 'sinning will make one leave praying, and praying will make one leave sinning.' But which should I give up? my religious duties, or my carnal pleasures? To leave my gay company I could not; and to give up my prayers I dare not. Thus I continued to be agitated by contending emotions of conviction, and natural propensity; each at times preponderating, till at length I came to this conclusion, that after the *term* for which I had engaged in these amusements should expire, I would give them up. The time at length arrived, but no sooner did I leave this fashionable folly, than I went into another extreme, which equally drew my attention from the '*one thing needful.*'" In his favourite pursuit for the attainment of knowledge, he sacrificed his religious duties. With renewed ardour he commenced the study of the Latin, intending to pursue this till he should also acquire a knowledge of the Greek and Hebrew. Three hours in the morning, one at noon, and two at night, was the time he spent in the study of the Latin, and he often spent much

more time than this in the day, beside the time he devoted to his school, which was about seven hours. "My task, according to my own appointment, was to commit ten pages of the Latin Grammar, but I sometimes committed fifteen, and even twenty pages in a day;" and at the close of each week he went twelve miles to repeat his lessons to his instructor. "Thus," (he adds,) "I continued my studies night and day (for sleep many times fled from my eyes) till in a few weeks, I began to translate into English. In the meantime, I frequently recurred to my daily journal, where I found my pious resolutions condemned me; for there was much theory laid down, but little practice; whereupon, I formed new resolutions, from time to time, and compared my walk with them."

Thus far we have seen the exercises of Aurora's mind. Enlightened and impressed from childhood. Frequently arrested by awakenings of conscience; but as often borne away by false principle, ill example, and the powerful current of natural inclination. Again he is followed by the calls of truth and mercy, and again he is betrayed by the pride and vanity of ambitious motives. He is serious and prayerful, but is tempted by Satan, and derided by the vain and ungodly. His statements are plain and ingenuous, and pourtray the darkest side of man, namely, the exercises and motives of the unrenewed heart. His friends and acquaintances would have given a different view of him, because they would have judged according to appearance. His demeanour was always considered to be amiable; for his spirit was meek, and his words few and considerate. And though he mentions a habit of profanity, this was unknown to his intimate acquaintances, and he was looked upon as a pattern of excellence in word and behaviour.

(To be Continued.)

Scripture Illustrated.

From the London Methodist Magazine.

ILLUSTRATION OF LUKE XXIII. 45, "*The Sun was darkened.*"

"Behold! what wonders mark his death:
Whence are these prodigies! What but the hand
Of God can shake the pillars of the earth,
Seal up the sun, and rend these rocks in twain,
Turn day to night, tear down the temple's vail,
Break up the graves, and bid the saints come forth!"

Of all the miracles recorded in Scripture, none more deserves our attention, or perhaps is less regarded, than the eclipse that

happened at the death of CHRIST. This eclipse was astonishing beyond conception, and could only be produced by preternatural agency. For we may learn from the Sacred Writings, that the moon was full, and consequently there could be no regular eclipse of the sun at that time, yet the darkness was great, and all nature seemed to be in convulsions. We find the fact noticed by several philosophers and historians of those times. It was observed by Lucian, by Phlegon, the freed-man of the Emperor Adrian, by Dionysius, and by Philemon in Egypt, who, in particular, was so struck with this surprising phenomenon, that he cried out in the utmost astonishment, "Either the world is destroyed, or the GOD of nature suffers."

That this darkness was preternatural, and not occasioned by the conjunction or opposition of any of the heavenly bodies, as some, through ignorance, have supposed, I shall endeavour to shew, as it is as capable of a mathematical demonstration as any proposition in EUCLID.

First, then, an eclipse may be of two kinds, either solar or lunar. A solar eclipse, or what is commonly called an eclipse of the sun, is occasioned by the interposition of the opaque body of the moon between the earth and the sun, and can happen only when the moon is new. As the moon passes between the earth and the sun, if she hide the whole body of the sun from us, it is called a total eclipse; when she hides only part of the sun, it is called a partial eclipse. A lunar eclipse is occasioned by the interposition of the earth between the moon and the sun, whose shadow then often falls on the moon, and deprives her of light; this can happen only when the moon is in opposition to the sun, or full.

Now it is plain, that, had the moon been new when CHRIST suffered, the darkness would not have been so wonderful, as the sun might then possibly have been eclipsed. But the moon, as I before observed, was full, and consequently in the opposite part of her orbit; had there been any eclipse at that time, it must have been a lunar one, and even that would have been invisible at Jerusalem. It is thus demonstrated that the moon could not cause the darkness; and as it is known from experience, that there is no other planet between the earth and the sun capable of eclipsing that glorious luminary, we must pronounce that the darkness which happened at the death of CHRIST was a phenomenon not to be accounted for in any other way than by the interference of infinite power and wisdom! The sun cannot be darkened but by the interposition of some opaque body, or a miracle from GOD. The sun was darkened without the interposition of any opaque body: Therefore, that darkness must immediately arise from the agency of GOD.

Such was one among the many miracles which attended the death of Him, at whose presence the pillars of heaven tremble, the sun and stars fade away, the earth melts, and the deep-rooted mountains are no more; and whom, ere long, we shall behold coming clothed with majesty on the clouds of heaven, to reward every man according to his works!

The Attributes of God Displayed.

THE CROCODILE.

The alligator, or American crocodile, when full grown (says Bartram) is a very large and terrible creature, and of prodigious strength, activity, and swiftness in the water.—I have seen them twenty feet in length, and some are supposed to be twenty-two or twenty-three feet in length. Their body is as large as that of a horse, their shape usually resembles that of a lizard, which is flat, or cuneiform, being compressed on each side, and gradually diminishing from the abdomen to the extremity, which, with the whole body, is covered with horny plates, or squamæ, impenetrable when on the body of the live animal, even to a rifle ball, except about their head, and just behind their fore-legs or arms, where, it is said, they are only vulnerable. The head of a full grown one is about three feet, and the mouth opens nearly the same length. Their eyes are small in proportion, and seem sunk in the head by means of the prominency of the brows; the nostrils are large, inflated, and prominent on the top, so that the head on the water resembles, at a distance, a great chunk of wood floating about: only the upper jaw moves, which they raise almost perpendicular, so as to form a right angle with the lower one. In the fore part of the upper jaw, on each side, just under the nostrils, are two very large, thick, strong teeth, or tusks, not very sharp, but rather the shape of a cone: these are as white as the finest polished ivory, and are not covered by any skin or lips, but always in sight, which gives the creature a frightful appearance; in the lower jaw are holes opposite to these teeth to receive them; when they clap their jaws together, it causes a surprising noise, like that which is made by forcing a heavy plank with violence upon the ground, and may be heard at a great distance.—But what is yet more surprising to a stranger is the incredibly loud and terrifying roar which they are capable of making, especially in breeding time. It most resembles very heavy distant thunder, not only shaking the air and waters, but causing the earth to tremble;

and when hundreds are roaring at the same time, you can scarcely be persuaded but that the whole globe is violently and dangerously agitated.—An old champion, who is, perhaps, absolute sovereign of a little lake, or lagoon, (when fifty less than himself are obliged to content themselves with swelling and roaring in little coves round about) darts forth from the reedy coverts, all at once, on the surface of the waters in a right line, at first seemingly as rapid as lightning, but gradually more slowly, until he arrives at the centre of the lake, where he stops. He now swells himself, by drawing in wind and water through his mouth, which causes a loud sonorous rattling in the throat for near a minute; but it is immediately forced out again through his mouth and nostrils with a loud noise, brandishing his tail in the air, and the vapour running from his nostrils like smoke.—At other times, when swoln to an extent ready to burst, his head and tail lifted up, he spins or twirls round on the surface of the water. He acts his part like an Indian chief, when rehearsing his feats of war.—BARTRAM'S Travels in North-America.

The Grace of God Manifested.

For the Methodist Magazine.

MEMOIR OF MRS. DOLSON.

ELIZABETH RIDLEY, (this was her maiden name) was born of respectable parents in Detroit, 1st of January 1785. Her father was an English Merchant, but dying when Elizabeth was young, the care of her education devolved on her mother, who being a member of the Roman Catholic Church took much pains to have the mind of her daughter early imbued with the tenets of that Church. At this period, and for a long time after, the inhabitants of the Detroit country (then principally French) had no means of religious instruction, except from the Romish clergy, who have taken very little pains to cultivate even the lower branches of literature among the people of their charge. The consequence was that great ignorance prevailed, so that very few of the common people knew any thing about reading. A happy exception it was Elizabeth's good fortune to enjoy, for she was taught to read, and the fluency which she acquired in reading the French marked her superior genius, and which, with other circumstances of improvement, shewed her possessed of a capacity beyond the ordinary children of her age.

She remained in the belief and practice of all the tenets of the Roman Catholic Religion till the age of fifteen, when she was married to John Dolson, Esq. and settled on the river Thames, where she spent the remainder of her life. After her marriage she was instructed by her husband to read the English, which gave her access to the Bible; and in which she took much delight. As she read the word of God she compared with it the articles of her faith, and was surprised to find that the Bible seemed to condemn some of them.

As she took a deliberate and leisurely review of the Articles of her faith, she became more and more convinced that some of them were inconsistent with the word of God, and with sound reason. The first of which she doubted was the practice of praying to saints and angels. These she thought are created beings as well as ourselves, and are principally employed around the Throne of God. Their knowledge therefore must be principally of a heavenly nature. How then shall I know that any of them are acquainted with my wants. If, indeed, God please to send them to minister to his saints on earth, how shall I know which of them to pray to, unless I may know which of them is commissioned to minister unto me? But this is no where revealed! But if I knew this, is it not *God alone* "from whom cometh every good and perfect gift," "and there is but one God and but one Mediator between God and men." Thus she thought, and thus she reasoned in her inquiries after the great truths of her salvation. In the Bible she also read this awful prohibition, "Thou shalt not make unto thee any graven image,"—"Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God. Exodus xx. 5, 6.

But notwithstanding the discovery of these errors in her Church of praying to saints and angels, and bowing down to images, yet she had no idea of leaving the communion in which she had been raised, for she had strong prejudices against every system but that of Roman Catholic. Such was the sanctity which she attached to the *name* that she thought every thing else in religion must be wrong; not considering that it was *truth*, and not the outward appearance or name that unfolds the kingdom of Christ to the believer. Indeed, when the *force* of education is considered, this is not to be wondered at.—Even the apostles of our Lord were so prepossessed in favour of the errors prevailing among the Jews, that Christ's kingdom was to be a temporal one, that it was not till after his resurrection, that they understood that his kingdom cometh not with observation (in outward appearance) but that it would be established in the power of the Spirit, producing "righteousness, peace and joy in the Holy Ghost." Mrs. Dolson, however, as

yet enjoyed no means by which her prejudices might be removed. For though the settlement on the river Thames was made soon after the American Revolution, and consisted principally of English inhabitants, yet it was more than twenty years before any religious society was formed, and but rarely that the people had the opportunity of hearing a protestant sermon.—The consequence was that a careless indifference about all religion was manifest throughout the settlement, and few if any in the acquaintance of Mrs. Dolson knew any thing of experimental religion. The deep depravity of the heart—and consequently the importance of the new-birth—justification by faith in the atonement made by Jesus Christ—a sense of pardon by the witness of the Spirit—the consolations of the Holy Comforter, and victory over sin and the fear of death—These precious truths and privileges of the gospel she had never heard properly stated and enforced. Doubting many things in the system of her own religion, and being dissatisfied with her own state, she was at times greatly troubled, and related the trials of her mind to her husband, adding, "If I am wrong I hope God will by some providential event shew me my errors and the way to amend."

I must here be indulged in a little digression, that the reader may perceive that God is not unmindful of those who sincerely desire to know him, and the way which the Great Shepherd takes to lead the sincere inquirer to his own fold.

The destitute state of Canada had, twenty years before, excited the attention and Christian sympathy of the New-York Conference, and missionaries had been sent out by Bishop Asbury into almost all the settlements in the Upper Province; but from its remote and insulated situation (being nearly eight hundred miles from New-York, and separated by a wilderness from any other settlement) this part of the country remained unsupplied, though for years several of our preachers had felt the spiritual interest of this people deeply impressed on their minds. At length, such was the concern felt by one of our brethren for the salvation of these people, that in the spring of 1809* he wrote Bishop Asbury on the state of the country, and offered his services at the ensuing Conference. Accordingly, at the New-York Conference in May, he was appointed as a Missionary to the Detroit country. He arrived on this river in July 1809. At first

* This writer is under a mistake in respect to the time when this settlement was first visited by a Methodist Missionary. In 1805, four years previous to the time when the Missionary above referred to went there, a Methodist preacher, under the sanction of Bishop Asbury, volunteered his services, and actually visited that settlement; and he continued with them about four months, faithfully preaching in every town and neighbourhood where the English language was spoken; and that with no little satisfaction to himself, and profit to the people. EDITOR.

he had little hope of success, for in travelling through the settlements he found that great ignorance of the nature of religion pervaded all ranks, and in some places the grossest immoralities were practised. A view of these things afforded but a gloomy prospect, and the heart of our Missionary was greatly affected with the moral condition of the people. Prejudices too, had been formed by various false reports unfavourable to the Methodists, so that in the commencement he had no small difficulties to encounter. But by a patient perseverance in duty, and by a conciliatory address, prejudices gave way, and the friendship and affection of the people generally were gained. Mrs. Dolson, however, with some others, remained prepossessed against the Methodists, and she supposed it wrong (from the reports she had heard) to shew them any countenance. At length she was prevailed on to hear for herself. The doctrine of the preacher she could not but assent to: it was the language of scripture, and the advice was suited to her case. From this time her prejudices gave way, she became more and more alarmed at her sinfulness. Her awakened mind now felt the importance of this question, and the inquiry became her own, "What shall I do to be saved?" This question was soon solved, Jesus Christ was set forth as the only Mediator, and as one altogether willing and able to save to the uttermost. Having given up the mediation of saints and angels, she now began earnestly to pray to God for his mercy through Jesus Christ who died for sinners. She did not long mourn for him who was waiting to be gracious. She was soon enabled to cast her burden on the Lord. In his all-sufficiency to save from guilt and sin, she found that "peace which is like a river," and her joy in the Holy Ghost became unspeakable. Thus, notwithstanding the strong prejudices she had imbibed, the impressions which the first discourse made upon her mind were lasting and led to a happy conversion. She now remembered her former desire and prayer that God would show her all her errors, and lead her into the way of truth. She believed her petitions were answered, and that her heavenly father would now guide her in a scriptural and consistent way of serving Him. After her conversion the Bible became her closet companion, and she read the blessed truths of her salvation with tears of gratitude and joy.

The change which was wrought on the mind of sister Dolson was remarkably manifest in her whole deportment. Her conscientious observance of all the duties of religion—the advances she made in Christian experience, as well as the Christian benevolence she always shewed towards the poor and the suffering, were highly creditable to religion, and tended much to establish and confirm the truths of the gospel among her neighbours and friends. Our Missionary having fulfilled his

station for the year, returned to his Conference and received his appointment to another station; and being myself appointed to the Detroit circuit, as it was then called, I became intimately acquainted with Mrs. Dolson, and had the best opportunity of witnessing those Christian excellencies which rendered her so deservedly beloved and esteemed by her pious friends, and which shone conspicuously through a course of painful affliction. After her conversion she began to prove the truth of our Saviour's words to his disciples, "In the world ye shall have tribulation," but she endured as seeing him who is invisible, and at last overcame with a triumphant victory.

(To be concluded in the next.)

THE CONVERTED JEW.

We heard the following affecting anecdote related at a religious meeting, a few days since, and have no doubt of its authenticity.—*Religious Intelligencer.*

Travelling lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was noble; I thought it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him—"Sir, am I correct? am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows.

He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages; and her manners charmed every beholder. No wonder, then, that a doting father, whose head had

now become sprinkled with gray, should place his whole affections on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the sorrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand—"My father, do you love me?" "My child, you know I love you—that you are more dear to me than the whole world beside!" "But, father, do you *love* me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, *do* you love me?" The father could not answer; the child added, "I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you. Will you grant me one request—O, my father, it is the *dying* request of your daughter—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted: I *will* grant it." "My dear father, *I beg you never again to speak against* JESUS *of Nazareth!*" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me; I beg that you will *never again speak against this Jesus of Nazareth!* I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may bestow on him, the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped; and the father's heart was too full even for tears.

He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour whom she loved and honoured, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!

Miscellaneous.

For the Methodist Magazine.

ON THE RIGHT USE OF WORDS.

How many disputes have originated from a misunderstanding, and a misapplication of terms! In every art and science, there are terms used which may be considered the *technicals* of the art or science, and therefore have an appropriate and fixed meaning. When the sense affixed to these terms is generally understood, and they are so used by every writer and speaker, ambiguity and perplexity are avoided. If, however, any of these terms is used in a peculiar sense, that sense ought to be accurately defined.

In Divinity, how many controversies have arisen from the use of the words, *Predestination*, *Election*, *ordination*, *condition*, *perseverance*, *justification*, and *Perfection*, principally because the authors have not accurately defined the sense in which they have used those very emphatical words? As all these terms are scriptural, but are used by different writers on theology in a variety of senses, to avoid verbal disputations, every writer should, not only have clear and definite ideas of such like terms himself, but he should inform his readers what those ideas are; and, to avoid ambiguity on the one hand, and error on the other, he should ascertain their scriptural meaning, and then express that meaning in clear and unequivocal language; or if he use any term in a sense peculiar to himself, let him define, in unambiguous language, the sense in which he uses it. But a needless departure from the common and established acceptation of words, is an anomaly which ought not to be tolerated.

Perhaps among the various terms which have been used in Divinity, no one has given greater offence, nor been more frequently misapplied, when used as an emphatical term, than *Perfection*. But let us examine the meaning of this word, and then see if we cannot find a definition which will justify its use.

Τελω, from τελος, signifies to *end*, to *fulfil*, to *complete*, and to *finish*; and in its various applications in scripture, where it is justly rendered to *perfect*, it signifies the *completion*, *perfection*, or *finishing* of the things or subjects under consideration.

Having thus ascertained the primary signification of this most expressive term, let us see if we can find such a definition as will admit of a general application. Suppose then we say that any thing is *perfect* which answers the *end* for which it was made. It is believed that this definition will apply universally. Thus, it is said, when God *finished*, *completed*, or *perfected* the work of creation, He saw that it was *all very good*—that is, He saw every part of His work was so *complete*, so *perfectly finished*, that it answered the *end* for which he had brought it into existence.

We may apply this definition to any subject, and it will hold good. The pen with which I write, answering its end, is a perfect pen. Those members of my body, which answer the end for which they were given me, are perfect. A government, formed for the preservation of the good order of society, answering that end, is a perfect government. Any particular law, accomplishing the end for which it was enacted, is a perfect law. Hence the law of God is denominated *perfect*, because it perfectly accomplishes the designs of God in making it known. The gospel of Jesus Christ is a complete system, perfect in all its parts, because it fully answers the great and benevolent intentions of its sacred Author. The sun, moon, and stars, all answering the great designs of their Creator, are all perfect in their order. And so you may apply the above definition to whatever subject you please, and it will hold good. The only inquiry, therefore, in order to ascertain whether any thing be perfect or not, is to find out for what end it exists, and if it answer that end, you may then pronounce it perfect. But if, on examination, you find any thing that does not answer its end,—and this is the case with many things of man's make—you must pronounce it imperfect; and hence infer some defect in the maker.

(To be Continued.)

Extract of a Letter from Miss S. to her friend in the Country.

New-York, June 1, 1821.

My Dear Friend,

The sensible pleasure realized in communicating thoughts with freedom to a friend, is better felt than described; but the heart that reciprocates with equal warmth understands each delicate emotion: and my friend will not be surprised to hear me say this reciprocal pleasure constitutes the highest of earth-

ly felicities. If there is any state in society on which spiritual intelligences look down with complacency and delight, it is when this privilege is enjoyed, and duly appreciated. When the mind, purified from its natural turpitude, becomes qualified by divine grace to receive more extensive views and exalted ideas of the Supreme Being; when we contemplate His attributes, and discover the relation in which we stand to him, and to those to whom we are united by Christian fellowship— it is then, and not till then, we act according to the true dignity of our nature. If happiness is found on earth, it is from this source; for no external object, however agreeable in itself, is capable of contributing to our felicity, unless sanctified by, and presented to us through the medium of that eternal spirit which penetrates and pervades all things. There is, indeed, no state of society so exalted by civil or religious privileges, as to free us from those natural evils incident to man, who has his foundation in the dust. Yet, notwithstanding all the outward calamities and inward trials to which we are continually exposed, they have not power to destroy our peace, while our will and passions are under the dominion of grace, sweetly harmonizing in the dispensations of that infinite wisdom which has so ingeniously ordered our circumstances, as to adapt them to the peculiar frame of our minds, to try, prove, or comfort us; so that nothing should be left on His part which might serve as means to engage our affections by alienating them from earth, and placing them undividedly on Him.

I feel a sudden glow of animation, while I take into consideration this system of divinity, emanating from one in whom all its excellencies shone with unrivalled splendour, in whom the human and divine characters were united. What a model for us to imitate!—I feel encouraged to seek for all those virtues which add beauty and strength to the mind, and prepare it for the fellowship of angels, and the spirits of the just made perfect!

God has promised to give his Spirit liberally to all who ask him, that they may behold whatever is beautiful and lovely in his sight. It is true that the views of a finite mind are somewhat limited in this world; but when that selfish principle which glues man to the earth, and shuts him within the narrow precincts of his own shell, confining his wishes to the boundaries of time, is destroyed, he looks forth from his window, penetrates far above the visible horizon, and discovers other suns than that which enlightens our world.

I expect my friend is now enjoying the salubrious air of the country, refreshed by the delightful fragrance which the balmy breath of spring yields. Your pleasures live in my imagination. If disengaged, I behold you walking forth to respire upon the

open theatre of creation, surrounded by the beautified scenery which nature unfolds, to contemplate the perfections of him

"Who is dimly seen in these his lower works."

Inspired by the love of devotion, I perceive you wandering alone to breathe the effusions of a heart susceptible to the lively emotions of gratitude and love. If spirit operates upon spirit through the medium of the pen, I am sure mine must upon yours. Yes, were it possible, I would so touch the spring of feeling, as should arouse you into the most delightful enthusiasm in praising Him who displays His beauty and perfections throughout the visible world.

Conscious of integrity, you enjoy the pleasures of the present season uninterrupted—not a breeze, but revives your spirits and invigorates your mind—not a ray of light which tinges the blue wave, or gilds the majestic and lofty mountain, but awakens sentiments of gratitude in your breast, and inspires a love of devotion.

S.

For the Methodist Magazine.

FARTHER OBSERVATIONS ON CONSISTENCY OF CHARACTER.

Bending over the altar of my God, I offer to Him the sacrifice of praise and thanksgiving. From this solemn act of devotion, I rise with increased ardour for the pursuit of every thing spiritual and durable. Having, in this near approach to the Deity, contemplated the perfections of His august character, all my powers are prostrated before Him. These perfections, I apprehend to be the glory of his character: In the contemplation of which, I am overpowered with profound adoration. With my mind tuned to the softest notes of solemn and delightful devotion, while in the presence of such a Being, I form to myself resolutions not to suffer the busy concerns of life, and the fleeting objects of sense, to disturb the sweet harmony which pervades all my intellectual powers. The sun by day, the moon and stars by night, and all the variegated scenery of nature, diversified by thousands of animated and inanimated beings, to me only exhibit the glorious perfections of Him whom I adore as my Lord, and as the Lord of all these things. Filled with pleasing astonishment at these surrounding wonders, I again silently bow, and, for the want of language to express my feelings, I offer to him the mute praise of my heart. *Groanings which cannot be uttered* heave my breast, and throw up my sighs to the throne of God. Oh, say I to myself, could I remain in such a frame as this! But even this involuntary aspiration is suddenly interrupted, either by a rap at my door, or by a silent

monitor, which reminds me that I am a social being, and that therefore society have a claim upon my attention. Like most others, I am surrounded by a family, a wife whom I tenderly love, with a helpless babe in her arms, another just beginning to lisp, and others—ah! all—how many soever they may be—dependent upon my industry for their daily food, and looking to me for those fatherly instructions and restraints which are needful to direct their steps in life. Here, then, I am called off from that mental abstraction which afforded me such a pleasing reverie, and my attention is divided between a great variety of objects, all of which have a claim upon my time and talent.

But does this distract my mind? O no. I still see God in them all. How is my heart affected at the sight of those dear pledges of conjugal love. I view them as so many emanations of Deity, in whom, perhaps, I may yet see a miniature resemblance of my God. And even this thought inspires a sudden ejaculation. O Thou restorer of man! Bless these images of myself—and restore unto them that image of *thyself* in which their great progenitor was created. In this, therefore, my mind is tuned to devotion.

But while following this train of thought a few days ago, my attention was suddenly arrested by the voice of a friend of mankind—I will not call him *my* particular friend, lest I should seem to arrogate something to myself which others do not enjoy—who entertained me with the following observations. The energy with which he spoke proclaimed the sincerity of his heart.

"To speak the *truth*," said he, "is one thing, and to speak the truth in *love*, is quite another. Many boast of their honesty in speaking truth, and, as they say, being plain hearted, who, were they candidly to examine their own hearts, might find themselves inexcusably deficient in that royal grace of the Holy Spirit, namely *love*. Truth is like a sharp, inflexible sword, which, if not tempered in the oil of love, may inflict incurable wounds, even upon the fair reputation of the innocent. Its imperious demands may be granted, while its injured rights are not repaired. He who uses this unbending weapon, without guiding its strokes by a loving hand, acts like an unfeeling conqueror, who devours all before him merely because fortune has decided in his favour.

"The speaking truth simply, is laudable in itself, while speaking the truth in love, having respect to the motive and tendency of the act, is worthy of all praise. This combines the good of the person speaking, and the person spoken of or to together." "And why should I," added he, "be negligent of myself, or heedless of the reputation of my neighbour, while attempting to correct his faults by the strokes of truth? To

act from an improper motive is to murder the peace of my own soul, and increases the misery, instead of adding to the happiness, of others. *Honestus* uniformly speaks the truth, whenever he speaks of what he knows. This is commendable. But here lies his error. By a needless exposure of the foibles of others, though in doing it, he does not swerve from the truth, he diminishes their influence, and prevents the good they might otherwise do. This is owing to his want of that pure benevolence, or Christian love, which hides a multitude of sins. For the want of this, there is a secret rejoicing in the iniquity of others, and a thinking of evil where no evil exists.

Another inconsistency into which he is frequently betrayed is, that he suffers his burning indignation against the workers of iniquity to get the better of his judgment, so that in denouncing the penalty of law against them, he manifests an undue warmth of spirit, which causes him to wound deeper than the necessity of the case would require. Now if this just indignation had been tempered with the softening effects of Divine love, he would convince the unhappy delinquents that he seeks their salvation, even while compelled to chastise them for their faults. I blame not the honesty of his heart, nor his zeal for the injured rights of truth; but I blame him for suffering his zeal to carry him beyond the limits of Christian moderation. '*The zeal of thine house hath eaten me up.*' There is a bitter zeal, which has done immense mischief in the Church of God, by mingling itself with the flames of angry passions, and exciting men to contend, with furious determination, for matters of minor importance, while they "*neglect the weightier matters of the law, justice, mercy, and the love of God.*"

"I heard this same *Honestus* haranguing the multitude on the impropriety of imitating the gaudy fashions of the world, which are perpetually changing their exterior forms. His theme was good. His sentiments were just. And he expressed himself in terms of severe reprehension, and made many ludicrous remarks upon that ticklish part of man, called the fancy. I recollect, among other things, he compared it to the Cameleon, which assimilates its external appearance to every thing with which it comes in contact; and he even said it resembled the Spaniel's tail, turning itself in every direction, without any determinate end in view, merely because the wind of fashion happened to blow in that direction. Now, he was perfectly justifiable in condemning the conduct of those who thus change their outward covering, to conform to the ever-varying tide of fashion; but the asperity of his spirit, and the vulgarity of some of his expressions, were as offensive to the good taste of his audience, as was the disgusting practice he so loudly condemned; and therefore his animadversions were not calculated

to correct the evil he deprecated, nor to accomplish the good he wished. Had that tender affection which divine love calls into action, manifested itself in his spirit, and a correct taste evinced itself in his words, his honest intentions and scriptural sentiments, would have been shielded from any just criticism. For this overflowing affection of the soul, nothing can serve as a substitute. And even its expression should be clothed in language, chaste, simple, and dignified. In this, then, consists his inconsistency; while professing the highest veneration for that religion whose characteristic distinction, nay, whose very essence, is love, he evinces its destitution in his own heart."

"I do not," continued this judicious observer of men's conduct, "approve of that squeamish disposition, which prompts its possessor to a perpetual round of censure. The indulgence of this fastidious passion is productive of much uneasiness in the breast of him who is actuated by it, and promotes much of strife among those who are the objects of its remarks. True criticism has for its object the reformation of mankind, in words and actions, and is as much concerned to draw a veil over unimportant blemishes, which are the mere effect of inadvertence, or the want of that nice observance of time and place which can only be acquired by mature experience, as it is to condemn those deviations from rectitude and propriety, which originate either from wickedness or ignorance; and while it unsheaths its sword to pierce the heart of the deliberate transgressor, it carries a healing balsam to assuage the pains it may have occasioned in the penitent heart; and presents a cordial to those, who, while aiming to do well, meet with discouragements from a sense of their many imperfections."

"Now," added he, "for the want of that tender sympathy which divine love creates, *Honestus* frequently wounds where he ought to heal, blames where he ought to apologize, and harshly censures those over whom he ought to throw the mantle of charity. The native roughness of his disposition has not been sufficiently corrected by that refinement which is effected by Divine grace and manly science. Hence those who are not so intimately acquainted with him as to duly appreciate the honesty of his intensions, contract a disrelish for his society; and, while they question the purity of his motives, reject his honest admonitions."

On hearing the closing sentence of this discourse, I could not help sighing for the manifest inconsistencies of my fellow men. I felt willing to associate myself with those who are surrounded with numerous infirmities; and therefore to sympathize with them in their hapless condition. One reflection passed my mind which caused much consolation. It was this,—What a merciful High Priest have we to deal with; *who can be touch-*

ed with the feeling of our infirmities! who bears with the frailties of his creatures, and pardons their offences! This reflection turned my mind again to devotion, and I was involuntarily led to adore once more the God of my salvation for having provided such a suitable remedy for the evils of our fallen natures. And, from the whole, I drew this conclusion,—If our heavenly Father manifests such forbearance towards us, surely we ought to have patience one with another.

Religious and Missionary Intelligence.

For the Methodist Magazine.

ACCOUNT OF A CAMP-MEETING HELD ON LONG-ISLAND, NEW-YORK STATE, FROM THE 7TH TO THE 13TH OF AUGUST, 1821.

THE first day was spent principally in landing and erecting the tents. On Wednesday, there were an usual number assembled from New-York, New-Haven, and from various parts of the country. At one time there were counted 37 sloops in the harbour, besides two steam-boats from the city, one of which was coming and returning every day during the meeting. On one day, it was judged that there were not less than 10,000 people on the ground.

The solemn exercises commenced under very favourable auspices, a spirit of solemnity and fervent devotion pervading the assembly. At 10 o'clock, P. M. most of the people obeyed the summons, and retired to rest, and the ground was cleared of stragglers. The united prayers of so many kindred souls, who were apparently aiming at the same things, could not but afford anticipations of the Divine power in the awakening and conversion of souls. Accordingly, on the second day of the meeting, some gave evidence of their desire to escape from their sins and lay hold on eternal life. These became the subjects of prayer; and many of God's people were engaged in this laborious and delightful exercise. That God heard their prayers, was manifested by the songs of praise which were heard in the Camp.

In this way the meeting progressed, evidently under the "good will of Him who dwelt in the bush," until the last night, when a more manifest appearance of the IMMANUEL was witnessed. By this time many sinners were deeply wounded by the "sword of the Spirit," and brought to cry aloud for mercy. In addition to a large praying circle which was formed on the ground in the open air, in which hundreds were engaged *in*

singing and prayer, there were several prayer-meetings in tents. In all these there were more or less of mourning penitents, earnestly groaning for deliverance from the bondage of corruption. Several of these, in the course of the evening, were enabled to testify that God had taken away their sins. The scene, indeed, was solemn and delightful, beyond description. The burning lamps, the shadowy grove, the surrounding tents, the solemn prayers, the concentrated notes of many voices singing praises to God and the Lamb, and the piercing moans of penitent sinners, excited those mingled emotions, which are better felt than described.

After being a short time in one of the prayer-meetings, about twelve o'clock at night I seated myself at the door of my tent, in a solitary mood, and indulged myself in silent reflections. I had but few interruptions, as all were either engaged in the solemn exercises of the evening, or reposing in their tents under the protection of Him who *never slumbers nor sleeps.*

The pleasing sensations which were excited by surrounding objects, may be realized by those who have been accustomed to ascend through things which are seen to those which are not seen; and in the midst of the most profound contemplation of Him whose perfections spread a glow of uncreated glory amidst the heavens, feel a conscious sense of the communications of His Spirit. To indulge in those speculations which a cold calculating philosophy might suggest, was not at all suited to the place I occupied. The mind at once overleaped the bounds of all material objects, and ranged through those fields of space, unoccupied by all but Him who filleth all in all. A ray of the Divine glory shed such a lustre around, as to eclipse the glory of all created objects, and the mind, as if moved by a secret and irresistible impulse, refused to dwell upon any thing of a terrestrial nature. The God who holds the destinies of worlds in His hands, containing myriads of intellectual beings, all alike the objects of His care, for some moments was the sole object of contemplation.

> "All knowing!—all unknown!—and yet well known!
> Near, though remote! and, though unfathom'd, felt!
> And, though invisible, for ever seen!
> And seen in all———
> Each flower, each leaf—"
> "How shall I name Thee?—How my labouring soul
> Heaves underneath the thought, too big for birth!"
> ———"Mighty cause!
> Of causes mighty! Cause uncaused! Sole root
> Of nature, that luxuriant growth of God!"
> ———"Father of these bright millions of the night,
> Of which the least, full Godhead had proclaim'd,
> And thrown the gazer on his knee."

How awful was this hour! Abstracted from the world around me, all my powers were lost in the contemplation of Deity. Descending from this lofty summit, where the soul caught fire from the altar of God, my mind was tuned to the harmony of devotion. I listened! The voices of many were heard. They echoed through the grove, and were carried off in pleasing melody on the waves of the surrounding waters. Among others, the voices of mourning sinners, were mingled with the ardent intercessions of God's people. The song of triumph heightened the melody, and gave a zest to the pleasure of contemplation.

The only interruption to this pleasure was, the voice of mirth and blasphemy from the mouths of some sons of belial, who occasionally approached the sacred encampment. A sense of their unhappy state served to moderate my joy, and to excite an involuntary sigh, on account of the folly and madness of thoughtless men. What a pity that any should so far forget their true dignity as to sport with sacred things, and make the worship of God an opportunity for accumulating wealth! The thought, that probably some of these mistaken men might yet become objects of the divine displeasure, spread a temporary gloom over the clear sky now illuminated by the radiant beams from the Sun of Righteousness. This, however, could not last long. Bodies do not tend to the centre by the inscrutable law of gravitation more forcibly, than mind, touched by the attracting love of Jesus Christ, moves towards the heavenly world, and rests, almost with equal tranquility, as the ocean when unmoved by a breath of wind.

Pursuing, therefore, the train of thought, first excited by that Spirit which breathed into man a living soul, I began to estimate the amount of good which might result from this meeting. The accidental evils, as they originated from the depravity of man, and were brought into operation by those unfriendly to the cause of piety, I could not charge to the account of Camp-Meetings. Upon a fair estimation, therefore, these subtract nothing from the total amount of good. But I had hardly begun the calculation, when a messenger brought the heart-cheering intelligence of the conversion of some youths, who had been long struggling under the mighty load of sin. They were now emancipated. Here, then, are more immortal souls to be taken into the account. How shall I make the estimate? By what rule shall I calculate? The *worth* of a soul is to be the first thing to estimate. But,

> "Knowest thou the importance of a soul immortal!
> Behold the midnight glory! worlds on worlds!
> Amazing pomp!"————
> "One soul outweighs them all!"

If this be so, who can estimate the whole amount of good, when scores of these immortal souls are brought to a saving knowledge of the truth? Baffled thus in my attempts to ascertain the benefit which might result from these solemn exercises, after feasting awhile upon the thought of their eternally praising God for having attended this meeting, I retired, about 2 o'clock in the morning, to rest; but the mind was too eager to suffer "balmy sleep" to sever the chain of thoughts, now stretching around the encampment.

It had already been ascertained that a number of those who had become the subjects of converting grace, were the children of pious parents. With the consent of their parents they had come to this meeting, and were now prepared to return, and "tell how great things the Lord had done for them." The work, however, was not confined to these. Many stout-hearted sinners were brought to tremble, and to supplicate for mercy. How many were awakened, how many converted, and how many were aroused to activity in the cause of Christ, I could not tell.* The influence of these meetings is not restricted to the meetings themselves; but those who are here quickened, carry the sacred fire with them to their neighbourhoods and families, and thus become instrumental of spreading the flame in various directions.

Some objections arose in my mind, which I endeavoured to answer. One of which it may be useful to mention. It is asked, "Are not the passions of the people so excited as to produce extravagances?" This may, indeed, be the case in some instances. But this is not peculiar to Camp-Meetings. In every religious revival these excrescences make their appearance. To lop them off, without wounding the main trunk of piety, requires a nice hand, guided by a prudence which falls to the lot of but few. Time and experience will correct the most of them. It ought to be recollected, however, that a luxuriant growth is proof of a rich soil. But it is to be suspected that many who make this objection, know not what they mean. Passions are some of the constituents of man. He cannot exist without them. Whenever, therefore, he is moved in the pursuit of an object of importance to him, whether it be religion or any thing else, his passions are enlisted. And why should these passions be considered as perfectly harmless when temporary good is the object of pursuit, and only reprehensible when religion is concerned? Sorrow, fear, hatred, love, grief, joy, are all excited, whenever the heart is powerfully moved by the influence of God's Spirit. And the result of this happy influ-

* It might be satisfactory if some method were adopted at our Camp-Meetings to ascertain the number converted.

ence is, when yielded to by the sinner, the fixing his passions upon right objects. They may, it is granted, be carried to excess, and lead the subject of them to indulge in unseemly gestures, and improper expressions; but this excess may be corrected by a judicious application of that discipline which the word of God, under the management of a sober, enlightened judgment, furnishes. After all, how high the flame of divine love may rise, and how diffusive it may become, and how much of that which is deemed irregularity by man, may be considered order in the sight of God, who can tell?

On Saturday morning the meeting closed, and the people returned to their several places of abode, praising God for the exhibitions of His power and goodness.

New-York, Sept. 2, 1821.

REVIVAL OF THE WORK OF GOD IN SAVANNAH, GEORGIA.

Savannah, Georgia, August 21, 1821.

To the Editors of the Methodist Magazine.

DEAR BRETHREN.

I TAKE the liberty to transmit to you an account of the revival of God's work in this city, which, if you think proper, you can publish in your useful Miscellany.

J. HOWARD.

For many years Methodism has had its heaviest difficulties to contend with in this unfortunate metropolis; and nothing short of the most inflexible perseverance, could have supported its friends, and buoyed their heads above the swelling tide of despondency.

Since the year 1819, our respectability as a people has been gradually increasing, and the halcyon day has at length arrived, when many have been induced to surrender their flinty hearts to God; that, like the rock of Horeb, they might, when broken by his word, make way for the living spring of piety to flow forth to our adorable Saviour.

Since the 2nd of March, the holy fire has been enkindling, but not until the last month were the sacred sparks blown up to a burning flame. At our last Lovefeast, there were an unusual number of tickets issued. The evening appointed for this meeting was peculiarly inauspicious—torrents of rain had fallen during the day, and the night was wet and gloomy. But notwithstanding all this, our meeting was numerously attended, and its exercises progressed with an uncommon degree of the divine presence. At the close of this ever to be remembered Lovefeast, an offer was made to receive members, when, to our

utter astonishment, twenty-one persons came forward, and offered themselves as candidates for membership in our Church. Among those who thus surrounded God's altar, there were eight promising young men, who appeared before their Maker, in order to dedicate themselves to him in the morning of life. The sight was indeed such an one as was fit for angels to behold, and one on which heaven smiled with pleasure and delight. Since the period above mentioned, several more have been added to our numbers, who promise to be an ornament to the Church and a blessing to their country.

Since the 8th of June last, one hundred and sixteen members have been added to our Church, which with former additions make an aggregate of one hundred and thirty-one, since the 2nd of March. The work is still advancing, and we have the most sanguine hopes of seeing many more of our citizens the happy subjects of this gracious revival.

ACCOUNT OF CAMP-MEETINGS IN ILLINOIS.

To the Editor of the Methodist Magazine.

DEAR SIR,

As information respecting the progress of the Redeemer's kingdom, must be acceptable to the readers of the periodical work published under your superintendence, I forward the following communication which you can dispose of as you think best.

A Camp-Meeting was lately held, about thirty-five miles from this place, in a south westerly direction, under the superintendence of brother John Stewart, the travelling Methodist preacher having the charge of Mount-Carmel circuit. It commenced on the afternoon of Friday, the 20th day of last month, and closed on the morning of the following Monday. The congregation was not large, usually about three hundred souls; on the Sabbath, perhaps, six hundred. This meeting was remarkable for seriousness, solemnity, and good order. Such a sense of the Divine presence appeared to rest on the assembly, that those who might have been disposed to be rude, were restrained, and awed into respectful deportment. It was obvious that the ministers who addressed the people, were clothed, both in their sermons and exhortations, with power from on high; for their word fell upon the congregation in the demonstration of the Holy Ghost. Divine illumination seemed, at times, to flash, like lightning, upon the assembly, and produced the most powerful effects. The mild splendour of heavenly joy shone in the faces of the people of God; while the darkness of condemna-

tion and the horrors of guilt hung, like the shadows of death, upon the countenances of the ungodly. The merciful power of God was manifested, in a particular manner, in the conviction of sinners, and the justification of mourning penitents; while believers were not destitute of its divine influence, by which they drank deeper into the spirit of holiness.

In the intervals of preaching, it was common to see a number of mourning souls prostrate near the stand, for whom supplications were offered unto a throne of grace. And they were not offered in vain. About twenty professed to be reconciled to God, through faith in the blood of Christ. Several joined our Church.

On Monday morning, under the last sermon preached at this meeting, we seemed to be in the very suburbs of heaven. The subject was, '*The inheritance of the saints in light.*' The preacher, apparently swallowed up in the subject, bore the congregation away with him into the celestial regions, in the contemplation of the glories of the world to come. It was a very precious time to the religious part of the assembly; and the irreligious part, I doubt not, received some very strong and deep impressions of the eternal world. I know not that there was one dry eye in the whole assembly.

On the Friday following another Camp-Meeting commenced in the neighbourhood of this place. In respect to numbers it was similar to the former one; nor was it less remarkable, in regard to seriousness, solemnity, and good order. In this respect, I can truly say, that, though I have been at many Camp-Meetings, I never saw such as these before. We had no guard; and at the last meeting no rules, for the regulations of it, were published—We needed none. God was our defence and salvation. He encamped with us in his gracious and glorious presence, to awe the wicked into respect for his worship, and to shed upon the children of faith the richest effusions of divine grace.

The latter of these meetings was different, in some respects, from the former. The preaching did not appear to be attended with so much power, and such displays of divine illumination. But the prayer-meetings in the intervals, were more abundantly distinguished by the communication of justifying grace, in answer to the supplications of the people of God. About forty-five professed to receive the forgiveness of sins; and twenty-three offered themselves to become members of our church.

One circumstance is worthy of particular notice. A scotch family, remarkable for good breeding and propriety of deportment, attended this meeting. They were eight in number; the elderly gentleman, his lady, three daughters, two sons, and a

nephew. The female head of this family was not destitute of the knowledge of salvation by the remission of sins. This treasure she had obtained in her native country. But the rest were not in possession of this pearl of great price. However, in the course of a few hours, at this meeting, they were all powerfully convicted, and, I have reason to believe, truly converted to God.

This is a singular circumstance. Such a family as this was, is rarely found; and the conversion of seven persons out of eight belonging to it, under such circumstances, within the compass of a few hours, is, perhaps, almost without a parallel. It will not escape the notice of the pious mind, accustomed to reflect on the workings of nature, and the operations of grace, that the self-righteousness of such persons generally presents the strongest barrier against faith. But the power of divine grace broke down this barrier in them; then they sunk, in humble confidence, on the merits of the Redeemer.

The presiding elder who attended this meeting, informed me, that many Camp-Meetings had been held in his district, and that they had been generally blessed with great displays of divine power. Since then, I have received information, through another medium, that a Camp-Meeting held not far from Shawneetown in this state, was favoured with an abundant outpouring of the grace of God. More than thirty persons professed to obtain the remission of their sins.

The writer of this communication has remarked for a number of years past, that a large proportion of those who are brought to the possession of the life and power of godliness, are found among the rising generation. This was particularly so, at the meetings above-mentioned. Does this not strongly portend, that God is about to effect some great and glorious purpose in favour of his church, by the generation which is to succeed us? Thanks be unto his name for what he has done—But he has more in store for our world, than we can readily conceive. May his goodness be manifested in such gracious displays of Almighty power, as will bear down all opposition. Amen.

WM. BEAUCHAMP.

Mount-Carmel, Illinois, Aug. 15, 1821.

SUMMARY OF RELIGIOUS INTELLIGENCE.

From the London Methodist Magazine for May last, it appears the missionaries are successfully proceeding in their work in CEYLON, in NEW SOUTH WALES and in SOUTH AFRICA. *Mr. Shaw*, the Missionary to South Africa, in company with several others, had arrived to the institution called *Bethany*, where Mr.

Schmelen has been for some time employed as a missionary. He gives the following account of his arrival.

"When two or three furlongs off, our people fired a salute, which put all the people upon the settlement in motion. On hearing the first report of our muskets, brother Schmelen and his people were in the Church, offering their morning sacrifice of prayer and praise. No Christian Missionary having before visited brother S. he was almost overcome with joy at our arrival; and when we came to bow at his family altar, he seemed indeed lost in love and praise. It is now forty days since we left Steinkopff, during which we have not seen a single dwelling house of any description, nor even so much as one inhabited hovel. The country we have travelled is a complete wilderness, in every sense of the word, and, with the exception of a few Bushmen and Namacquas by the Orange River, is entirely destitute of inhabitants. None but he who has travelled through such a desert can form a correct idea of our joy, on arriving at this station, which led to reflections of that "*better country*," where the followers of JESUS, from every "*nation, and kindred, and tongue, and people*," shall meet together;

"Where all their toils are o'er,
Their suffering and their pain:
Who meet on that eternal shore,
Shall never part again."

About seven this morning, the trumpet (a beast's horn) was sounded, and the people assembled in the church. Mr. S. having read a few verses from the New Testament, proceeded to ask questions on each subject contained therein. When any seemed at a loss to give an appropriate answer, he assisted them, lest they should be discouraged. The place in which religious worship is held, is spacious, but in a state of decay, in consequence of which a new one has been proposed, the walls of which are already about two feet in height. The new dwelling house lately completed is built of stone, and is a very strong, substantial building. The fountain is by far the strongest we have seen either in Great or Little Namacqualand, and its streams are led over a considerable piece of ground which has been cultivated for gardens.—Around the place, and in its vicinity, there is plenty of grass, and the people are possessed of numerous herds of cattle, on which they chiefly subsist. Two solid masses of iron were brought to the Institution, by one of the old Namacquas; the least of the pieces might be reckoned at six or eight hundred weight; the other almost twice as heavy. The Namacquas cut off such pieces as they need with chisels, and it being perfectly malleable, they work it up according to their proficiency in the smith's business, of

which most of them are remarkably fond. The Namacquas were reminded this evening of the Missionary Meetings in England.

I spoke to the congregation of the glad tidings of salvation by JESUS CHRIST, and baptized the daughter of brother Kitchingman. In the afternoon we commemorated the sufferings of our dying LORD with the church, and in the evening brother K. spoke of the joy experienced by Barnabas on witnessing the grace of GOD in the city of Antioch. Many of the people had never seen a white female before, in consequence of which our European wives had many admirers."

From the same number we extract the following account of the

BAPTIST MISSIONARY SOCIETY.

Batavia—Mr. ROBINSON writes: "The time is come, when I much need a fellow-labourer: my work increases, and my strength diminishes. I do not say, that there is a great door open, but it is high time for us to attempt something on a larger scale, and to make, if possible, a regular and well-directed attack on Muhammedanism. We must, if you will assist us, make a strenuous effort to establish schools; we must go all round the country, where the Malay language is spoken, and preach and disperse religious tracts. Other tracts must be written; school-books, and books containing the first principles of useful knowledge, must be prepared and circulated; and, in short, every effort must be made to enlighten the public mind, and to prepare the way of the LORD. Muhammedanism is, I believe, Satan's strongest fort; and our post seems to be on the most impregnable side of that fort. We must not expect an easy victory; the siege will be long, and success will long appear doubtful; some of us shall most likely die in the attempt, but others will live to hear the shout of victory.

"We have now, at Batavia, four members, who have been baptized in Java; and we have besides them, five men of hopeful piety, who pray in turn at our prayer-meetings. There are also a few women, who seem to be pious; and two persons, if no more, appear to have died in the LORD; to say nothing of a poor Chinaman, who says he will die under the feet of JESUS. Add these together, and you will find them more than ten, the number for which Sodom might have been saved; and shall Java then be rejected?"

Samarang.—This Station affords greater facilities than Batavia, for intercourse with the original inhabitants of Java. Mr. Bruckner writes:—"One day I went to some villages, where I intended to converse with the inhabitants on the Gos-

pel. After they had related to me a number of things respecting their lands and houses, &c. I told them that it was not merely necessary to care for the body, but especially for the soul; and in order to bring it more closely to them, and to introduce the Gospel to them, I asked what they thought would become of their souls hereafter. They replied, this question was too deep for them, as they never had troubled their minds with such things. I expressed that I pitied them very much. In the mean time some had gone to call the priest of the village, who soon arrived: he was an old venerable looking man. I asked him whether he could read and write? He replied, he could read a little, but write he could not. I entered into a conversation with him on religion, in the presence of the people, who were staring at us, as if they heard something quite new. I spent a very pleasant hour with them. I hope to visit them as often as I can. I must observe that the people higher up the country are far less acquainted with the particular tenets of the Mahometan religion, though they are called Mussulmans, than the people a long the sea-shore, and are therefore the fittest subjects for the Gospel, as their prejudices are less.

"On Sundays I have regular preaching in Malay to a few poor people, who profess themselves Christians. Though I see that the number of hearers does not increase, I will not give it up as long as there are two or three. An old man amongst them, who had regularly attended, was so sick, that he could not come; I visited him in his house, reminding him of that which I had spoken repeatedly to them, namely, of our salvation in JESUS CHRIST, and that we were all miserable and lost sinners without him. He replied to me with tears in his eyes, that he was *no sinner*. You may suppose that I would rather have heard such a language with tears without that *no*. Though I suppose he had lived all his life-time in whoredom, he was still self-righteous. I asked him whether he was not called a Christian. Yes, he said. Now, I said, if you, being called a Christian, have not loved JESUS CHRIST with all your heart, and expressed this love by living according to his precepts, then you are a great sinner, though you, perhaps, have not committed murder and theft. This put him to silence. After recommending him to think about those things I had spoken to him about, and to pray to GOD for light and assistance, I left him for this time.

"In my attempt of translating the New Testament into Javanese, I am come to the end of Paul's Epistle to the Colossians. I have also begun the revision of the Gospel of Matthew, to adapt it more to the use of the natives."

The following instance of the liberality of a poor native Christian woman, at Calcutta, given in the last report of this Society, will be read with great pleasure.

A Portuguese woman, a member of the Church, having been employed as a servant in a respectable family, had saved a small sum, which she was desirous of devoting, in some way, to the cause of GOD. Nothing better having occurred to her, she offered to rent a piece of ground, and build on it a Bengalee place of worship at her own expense. After having ascertained, to their entire satisfaction, that her design, in this proposal, was to promote the work of GOD, the Missionaries acceded to her request. The house was built; and the following Letter, which she sent to Mr. Eustace Carey on the occasion, will interest every pious reader, by the strain of evangelical simplicity in which it is written.

"May the glorious GOD be victorious!

"My dear Brother—

"I am by no means worthy to write to you, or even to call you Brother, because I am a very insignificant person. It is through the love of the LORD, that I have been able to call you Brother. I have one request to make; and it is, that you will not think any thing of the house; for it was not from me, but from the hand of GOD. If the LORD alone had not given me the mind, I should have been able to do nothing at all. O LORD! thy mercy is great! thy death is all in all! I could stand in the streets to proclaim thy praise, but then men would say I was mad. O LORD! what shall I do to proclaim thy praise?

"A few days ago, as I was sitting and meditating, my mind was exceedingly happy; and I said, 'O my mind, come, let us build a house, in which we may proclaim the praise of the LORD!' After this, however, I did not know whether I should do it or not; because I thought, 'O my mind if this is only done with the body, then I shall be certainly like the idolaters, who think there is merit in such things.' Then my mind was afraid. But I said, 'O my mind, whence has this desire arisen? how do I know but it came from the hand of the LORD?' O gracious LORD, if it came from thee, give me an humble mind, that, in this, thy name may be glorified. O LORD, we are the cultivators; what can we do? Thou art the giver of the fruit! Thou canst do all things! Nothing is impossible with thee! Let me not trust in my own wisdom; but, in every thing, acknowledge thee!

"May the grace, love, and peace of our LORD JESUS CHRIST be with all the Brethren and Sisters. Amen!

(Signed)

"An insignificant Handmaid of the LORD."

THE AMERICAN MISSIONARY REGISTER SAYS,

Two letters from the Rev. Messrs. Fisk and Parsons, dated in September and October last, were published in our number for February. At the date of these letters, the Missionaries were residing on the Island of Scio, devoting their attention to the study of the Modern Greek language, and preparing for their future labours. During their residence on this Island, they distributed one French and three English Bibles, two Italian and thirty-five Greek Testaments, and 3700 Religious Tracts. They took their depature from Scio on the 23d of October, on their return to Smyrna where they arrived on the following day. On the 1st of November, they left Smyrna on a tour through a part of Asia Minor, and returned on the 23d of the same month; "during which time, they travelled 300 miles; visited, among other places, Pergamos, Thyatira, Sardis, and Philadelphia; sold and gave away 21 Bibles and Testaments; and distributed 1300 religious tracts.".

Obituary.

DEATH OF ELMON ALLEN.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

THE enclosed sketch of the conversion, affliction, and triumphant death of Elmon, son of Rev. Robert Allen of this county, I think may be useful to many of the readers of your excellent Miscellany. Should you think with me, its insertion in an early number, will be gratifying to his parents, and to many of his friends,

Yours in Christ,

Richmond County, Georgia, Aug. 7, 1821. SAMUEL K. HODGES.

His parents were religious before he was born, and his father has been for many years a local preacher,—he was of course blessed with a religious education. When about nine years old, he was often seen to weep, and discovered an anxious solicitude about the salvation of his soul. At places of worship he was at times so overcome by a sense of his want of religion, as to be rendered helpless, and in that situation his friends would bear him away.

From that period he became devoted to God; in his thirteenth year he joined our church, and such was his upright walk, and godly conversation, that many of his acquaintances regarded him as truly a child of God. But it was not until the White Oak Camp-Meeting, Warren circuit, July, 1819, (which was perhaps the greatest Camp-Meeting ever witnessed in this part of the country,) that he received a satisfactory evidence that he had found "the pearl of great price." This was in his sixteenth year. He now became zealous in his Master's cause, enjoyed the confidence and esteem of all who knew him, and would sometimes exhort with so much energy that he was called "the little preacher."

Before that meeting, he felt some symptoms of the fatal disease, that brought him to an untimely end. It commenced by an affection in the right side, whether produced by a fall, that he received from a horse, or some other cause, his physicians could never determine. The symptoms continued, and became more and more alarming, until last March, when the affected part was much swoln, and his physicians deemed an operation imperious-

ly necessary. This was performed, but nothing but blood, bone, and lungs, were found; one rib was entirely gone, and a part of the lungs was taken out. At times he seemed better and then worse, until the 10th of July, during which time there were four operations performed. His sufferings were extreme, but a murmur was never heard to drop from his lips. His fortitude, arising from an unshaken confidence in God, uniformly evinced the power of that grace that is sufficient for every trial. He would speak of death with the utmost composure and serenity of mind; but when spoken to on the subject of his experience, he would express a wish for more of the fulness of God. On the evening before his death, the cause of his sorrow was entirely removed, and he was enabled to rejoice aloud, on account of the glorious manifestation of the divine presence.

On the 11th of July, the day of his departure, his sufferings were still more excruciating; but his mind was calm and collected, and with his afflicted friends, he was looking out for the moment of relief; he however lived until late in the evening. About five o'clock in the afternoon he requested his father to be called, who had retired to rest. On his coming in, Elmon, said he, how do you feel? "Oh, happy, happy! I have suffered more than tongue can tell, but am going to receive my reward." Turning to his mother, he said, "You have been a faithful mother to me, I am going to glory, I thank you for all your toil and care, Oh! try to meet me in heaven." He then spake individually to all present, and exhorted his weeping brothers and sisters to live for God and meet him in Heaven. Recollecting some who were absent, for whom he felt much interested, he said, "tell them I am going to heaven, and to be sure to meet me there."

His happy soul often broke forth into the greatest extacies, and he would shout, glory to God. About seven o'clock, they thought he was dying. His father said, as we cannot weep for sorrow, let us sing—while thus engaged, he revived—by this time some of the neighbours came in, and he entreated them most earnestly, to meet him in heaven. When he ceased to shout, supposing him unable to speak, one said, brother Elmon, if you feel happy, raise your hand. In a moment he raised both, and shortly after without a sigh or groan, he breathed his last.

Our loss is his eternal gain. He is taken from the evil to come. Surely the dying chamber of a child of God, is favoured above the ordinary walks of life. May my last *end be like his.*

Poetry.

For the Methodist Magazine.

PITY.

HOW bright the tear which wets the eye,
And oft the cheek of pity stains!
How sweet the sympathetic sigh,
Which heaves for others woes and pains!
This tear is brighter than the gem,
Which glitters in a diadem.

The zephyr's breath a fragrance yields,
When spring revives the smiling plain,
And Flora decks the verdant fields,
Extending wide her flow'ry train;
But Pity's breath is sweeter far
Than all the gales of zephyr's are.

The dew-drops trembling o'er the mead,
Reflected by the light of morn,
Like radiant pearls, a lustre shed,
Or like the stars the heav'ns adorn;
But these display a feeble light,
Compar'd with Pity's tear so bright.

Proud ocean rolls her lofty waves,
That strike with awe the sons of men,
And deep within her bed she laves,
The coral fair and precious gem;
But these cannot affect the soul,
Like Pity's tears which gently roll.

Hope's lambient flame may dimly burn,
Excite the tears which oft are shed
O'er some lov'd youth, whose lonely urn
Speaks to the living, not the dead;
Soft are the tears which o'er them flow,
But softer shed for other's woe.

'Twas pity touch'd the Saviour's breast,
And caus'd him to forsake His throne:
He left the mansions of the blest,
To suffer for mankind alone;
His eye the pearly drop distill'd
When sorrow deep His bosom fill'd.

The poor partook his friendly care,
When He compassionately smil'd;
He did their griefs and sorrows share,
And oft their lonely hours beguil'd;
He wept—and o'er the mournful bier
Let fall the sympathetic tear.

Breathes there a soul in earthly mould,
Who boasts of nobler pow'rs of mind,
Whose heart untouch'd, to Pity cold,
And all those sentiments refin'd?
He lives,—but almost lives in vain,—
He dies,—but not to live again.

MIRANDA.

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1821.

Divinity.

From the London Methodist Magazine.

Original Sermon on John vi. 66—68.

By the late Rev. JOHN FLETCHER, of Madeley.

"From that time many of his disciples went back, and walked no more with him: then said Jesus unto the twelve, will ye also go away? Then Simon Peter, answered him, Lord, to whom shall we go? Thou hast the words of eternal life."

In opening these words, I shall endeavour, First, to show what offended so much many of our Lord's disciples, that they walked no more with him. Secondly, I shall prove from St. Peter's words, by the grace of the Lord, that, as out of Christ there is nothing but eternal death for sinners, so in Christ there is eternal life for the chief of sinners that come to him. I shall then take occasion to make some practical reflections upon those two heads, by way of application.—And may the Lord Jesus so shine upon our understandings by the striking light of his truth, and so prepare our hearts by the softening power of his grace, that we may all join Peter in his glorious confession of faith: "To whom shall we go, O Lord? Thou hast the words of eternal life; and we believe, and are sure, that thou art the Christ, the Son of the living God, who openest the kingdom of heaven to all believers."

I. I shall endeavour to show what offended so much many of our Lord's disciples, that they went back, and walked no more with him.

The sermons which our blessed Lord preached were plain, though deep; sharp as a razor, though smooth as oil; and the effect was the conversion or the confounding of his hearers.—True doctrine will always cause a division between the chaff and the wheat of a congregation; it sifts the worldlings, puts the formalists at a stand, and makes the Pharisees and Saddu-

cees, the secret and open infidels in all ages, to exclaim against the severity and depth of gospel truths: So that some, unable to bear it, run away from the disagreeable sound, as many of our LORD's disciples did; or, if they come again, it is to seek an occasion against the preacher, and, if possible, to catch him in his words, as the Pharisees, Sadducees, and Lawyers tried to do by our LORD himself.

Now, if the ETERNAL WISDOM, the lowly, meek LAMB OF GOD, who knew how to suit his discourses to the capacity and wants of his followers, could not declare the counsel of GOD without exasperating many of his hearers, how can it be expected that we, who have hardly one ray of the wisdom of the Sun of Righteousness, should preach the same gospel without any of the same inconveniences. Do not then conclude, my Brethren, that Ministers are false teachers, because many rise up against them, and walk no more with them; and that a doctrine is contrary to truth, because it is hard to flesh and blood, and is exploded by the generality of the hearers. In so doing, you would condemn JESUS CHRIST himself, to say nothing of his Apostles, whose plain ministry met every where with the greatest opposition. And as for you, my Brethren, whose heart speaks still the language of the prejudiced hearers of the Gospel in the days of our LORD; you who often say or think,—"this is a hard saying, who can bear it?"—consider that, as the heart of man is the same in all ages, so is also the Gospel; the same cause will produce the same effect in England, as well as in Judea: search, therefore, your hearts; search the Scriptures; and you will find that the opposition which plain Gospel-truths meet in you is not owing so much to the uncouthness or harshness of the Preacher, as you think, as to a secret aversion which you have to the cross and the Gospel of CHRIST.

St. JOHN, in the chapter out of which the text is taken, gives us a particular account of the sermon which caused the disciples of our LORD to murmur and depart from him. It is a close and deep one indeed, and contains many things which are foolishness to the natural man, though they are the wisdom of GOD to every awakened sinner. First: In the 27th verse, "Labour not for the meat which perisheth, (says our SAVIOUR) but for that which endureth to everlasting life." This was more than the worldlings and the covetous could well bear. There are in every congregation people who bury themselves all the week in worldly cares; they think of nothing else but of adding field to field, or of enlarging their business; they have no time to say their prayers; or if they say them, it is always in a hurry; as for death and judgment, hell and heaven, eternity, and such solemn points of meditation, they do not trouble themselves about them, more than about the most impertinent story in the

newspaper, perhaps not so much. Now, how could people of this stamp bear the doctrine of our heavenly Master, "Labour not for the meat which perisheth, but for that which endureth to eternal life." No doubt they murmured secretly, or went away saying, "Did you hear this Galilean, this Son of Joseph? He tells us that we must not work. Can there be a more abominable doctrine?" And thus grossly mistaking our LORD, who only endeavoured, by those words, to damp their desires after earthly things, that they might begin to provide heavenly food for their perishing souls, they ran away with part of a distorted sentence, made him an offender for a word, and represented him as a man whose doctrine interfered with the duties of people's calling, and tended to subvert the commonwealth.

In the next verse, the Jews asked, "What shall we do that we might work the works of GOD?" And they expected, no doubt, that our LORD would have said, "You must go regularly to the synagogue; you must take care to have your children circumcised the eighth day; you must religiously observe all the festivals and the Sabbaths;—you must pay tythe, and give alms, out of all you have;"—for, thought they, if we do all this, who shall do the works of GOD better than we? But our SAVIOUR, who knew there were hundreds of hypocrites and formal Jews among his hearers, who did all this, and were nevertheless as far from the kingdom of heaven as the vilest publican present, answered, to their great surprise, "This is the work of GOD, that ye believe on him whom he hath sent."—This is the *work of* GOD that we *believe!* Why, this is a new doctrine, (thought some of them;) how can *faith* be the *work* of GOD? That man with his doctrine of *faith* will set aside good works, and then what will become of "the Law and the Prophets."—This doctrine of salvation by faith never was, and never will be, understood by the world: Because all the children of the world are self-confident, proud, boasters, as St. Paul says, (Rom. i.) thinking that they can do good works before their heart is washed and changed by faith in JESUS CHRIST, and little suspecting that what they call their *good works* are only their *least iniquities*. "Without me," says our Saviour, "you can do nothing:" "If I give all my goods to feed the poor, and have not love," true faith, working by love, says St. Paul, "I am nothing." And now, what good works can the best moralist do, what good fruit can the most flourishing bramble produce, till grafted in CHRIST, the true Vine? Must not faith make us one with JESUS CHRIST, the Tree of Life, before we can bring forth fruit unto GOD; and is not this the work of GOD, that we believe on him whom he has sent,—that we come to CHRIST by faith, to have our hearts changed, and made fruitful in all good words and works? But this our LORD's hearers did

not like. Some, no doubt, blamed him for discouraging people from doing, as they thought, good works; and others could not bear to hear him declare, that they had not the true faith, and that therefore their best works were only the fruit of their virtuous and hypocritical pride.

In the 51st verse, our SAVIOUR goes deeper yet, and tells the Jews, "I am the Bread of Life; if any man eat of this bread, he shall live for ever." They could not conceive what he meant by the bread of life, if he did not mean the manna which their fathers had eaten in the wilderness. So in our days, thousands cannot conceive what our Church means by bidding us feed upon CHRIST in our heart by faith; they believe that it means just kneeling at the communion-table, holding out their hand to receive the bread, and eating it with the mouth of the body; and they are ready to quarrel with ministers if they insist upon an inward, spiritual, sensible feeding, in the heart, on the heavenly virtue of CHRIST's hidden flesh, and of CHRIST's blood, whereby the soul is refreshed and strengthened, as the body by bread and wine. Nor could the Jews make any thing of that repeated invitation to come to our blessed LORD, in verse 37, and 65, "He that cometh unto me shall never hunger; he shall live for ever. No man can come unto me, except the FATHER draw him," &c. Strange doctrine! Some murmured at it, no doubt, and were ready to interrupt the heavenly Teacher by such words, as these: "Why, what do you mean by coming to you? are not we come to you, and some of us from far? do not we now throng round you? We follow you by land and by water, and yet you say, no man can come unto you except the FATHER draw him: What unintelligible stuff!" Just so it is in our days. If ministers enforce the duty of coming to JESUS for salvation, of coming spiritually by an inward and constant motion of the heart towards CHRIST, they are accounted enthusiasts, or, at least, are supposed to affect new and strange methods of leading their flocks out of the beaten track. And if they go farther, and declare that all going to church and going to the LORD's table, without this spiritual coming of the soul to CHRIST, is nothing but an empty form, a round of pharisaical, hypocritical duties, which, like broken reeds, will pierce the souls of those that lean on them; the complaints run higher, and their hearers openly murmur against them, as the Jews did against our SAVIOUR for the same reason.

But the indignation of our LORD's disciples rose higher still, when he added, in verse 53, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—Except you get a divine life, a life begun and preserved by feeding in an unspeakable manner

upon my body which shall be broken for you, and by drinking spiritually my blood which shall be shed for you, you will remain dead to GOD, as you are, dead in trespasses and sins, and ready for the second death, for you have no life in you.—At this saying, many could no longer contain themselves, and went away, complaining of the harshness of the LAMB OF GOD, and the severity of his heavenly doctrine. How many do the same in our days, when we tell them, as our LORD did his followers, that they are dead, if out of CHRIST; that they have no life in them till they get a heavenly power to feed upon CHRIST in their hearts by faith; that though we enjoy an animal life, as the beasts of the field, and a rational life, as the prince of the air and his angels, yet, till we are joined to CHRIST in one spirit, we are dead to GOD, and condemned already to the second death. But it is a comfort to us under the opposition which we may meet with in enforcing this fundamental doctrine, to see that herein we only sip the cup which our blessed LORD and MASTER drank before us; for the Evangelist observes in the 60th verse, that many of our LORD's disciples, when they heard that we are spiritually dead, that there is no life in us, till we live upon him by faith, said, "This is a hard saying, who can bear it?" Here some expect, perhaps, that our SAVIOUR, seeing many of his hearers offended, and ready to leave him, began to palliate the matter, to preach to them in a smoother strain, and to indulge a little their carnal and worldly notions. Just the reverse: he stands to his doctrine, and enforces it more than ever, though all should forsake him and flee. Does this offend you? says he; what if ye shall see the Son of Man ascend up where he was before, how much more incredible will it then appear to you that he should give you his flesh to quicken your dead souls? And what was the consequence the text informs us. "From that time," says the Evangelist, "many of his disciples went back, and walked no more with him." And are we above our blessed LORD? No, dear JESUS, we are not above thee: and if, because thou didst speak the plain truth, many of thy disciples, even those who, the day before, would have made thee a king, went back, and left thee, what can we expect of sinners who despise thee, thy ordinances, and thy word! But O leave us not to ourselves, lest we betray both thee and thy gospel; help us to stand to thy truth, though many of our friends and acquaintance should forsake us for it; yea, help us to resist even unto blood, if thy Providence call us to set to our seal that thy word is the word of truth!

(To be concluded in the next.)

Biography.

ACCOUNT OF THE LIFE AND DEATH OF REV. AURORA SEAGER.

(Continued from page 371.)

But he judged himself in the sight of God. His virtues he forbears to mention. Either he perceived them not, or they were in his view, swallowed up in the enormity in which he viewed the sinfulness of his nature, and the heinousness of his disobedience and rebellion against God. But his relatives bear testimony that he was remarkable for his obedience and submission to his parents, and to the kindness and affection with which he always treated his relatives and friends. It was these, and other excellencies in Aurora's behaviour, which led his companions in Phelps to form so high an estimate of his character, that one of them, on hearing of his conversion, exclaimed, "If Aurora was not a Christian before, there are no Christians?" But whatever virtues he possessed, the convictions of his heart corresponded with this truth, "*without holiness*"—"*purity of heart*"—"*unless born of the Spirit*" and "*made anew in Christ Jesus*," "*he could not enter into the kingdom of God.*" We would offer one more remark which is naturally suggested by reading the foregoing account. How unavailing are all attempts to live a Christian life, without an experience of pardoning and renewing grace! Every *inquirer* should "seek first the kingdom of God, and his righteousness." "First make the tree good, and the fruit will be good also." Luke vi. 43,—45. But it appears, that Aurora had but an imperfect view of this important truth. It had never been explained and enforced on his mind that he must expect and look for a change of heart. How important then is an experienced and heart-searching ministry! A ministry which enjoys a lively sense of the important truths of the gospel. A formal, inexperienced preacher, never will,—he cannot urge a *free*, a *full*, and a *present* salvation! We now proceed to the interesting circumstances of his conversion. In the midst of his ardent pursuit for literary attainments, he states, "I became acquainted with a young man, who had been as ambitious of literary distinction as myself. The similarity of *his* former case and mine, prepossessed me in his favour. The affability and gentleness of his manners, together with his literary genius, and acquirements, gave me a high respect for him, though he belonged to the Methodists. *He* advised me to take such steps as would ensure, "*a better and enduring substance.*" He observed that some of the greatest characters in the world had been eminent for piety, adding,

that there was nothing therefore, of a degrading nature in Christianity; but every thing in it, was quite the reverse." He exhorted me to think seriously on my future state, and for this purpose to set apart some time every day, for meditation and prayer, assuring me at the same time, that it would be no detriment to my studies, if I wished to pursue them." After interrogating me very closely concerning my views of futurity, and the present state of my soul, and exhorting me accordingly, he politely thanked me for the attention I had paid to what he had offered, and expressed a most affectionate desire for the salvation of my soul. His manner was so engaging, that I was constrained (though contrary to the predisposition of my feelings) to acknowledge with frankness, many things which I had never disclosed before; and our conversation continued several hours." This conversation, it appears wrought seriously on his mind: so much so, that he began to think of attending the confirmation which was about to be held, by the Bishop of the Protestant Episcopal Church, the ensuing August. That he might not appear in a mock pretension to sanctity, he laboured for a preparation of mind, before he should openly profess before God and man, his intention of leading a new life.—Though he did much to prepare for this ceremony, he still found that his mind was as indisposed to good as ever. "Though my judgment," he observes, "approved of what was right, yet my heart was not to do it. All my ideas were cold speculations, floating in the head, and leaving the heart untouched. I went into the woods at evening to pray, but I performed the duty with great coldness. The address of the Bishop at the time of the confirmation was pathetic, and bore with some weight on my mind, and the idea of having dedicated myself to God, still more so."

In September, he attended a quarterly meeting, where he was much mortified that his brother should go into the Lovefeast. "For though I was measurably divested of prejudice, he observes, yet I was not of pride." His brother was then in a low state of health, and on further reflection he felt condemned that he should have felt in his heart an unwillingness, that his brother should obtain a preparation for eternity even by the means of the Methodists.

Aurora's trouble and distress continuing to increase, about the last of September, he "laid his books aside, that he might the more earnestly seek pardon for the chief of sinners." He had before given up company, and renounced the practice of dancing; but had done it by various excuses, not having courage to renounce them openly, but he was now to take a decided stand against the *world*, the *flesh*, and the *devil*. "I was clearly convinced, he observes, that the call which I now had, would be the last that I should ever have, if I continued to spurn at

offered mercy. Indeed, the horrors that afflicted my soul, during this never-to-be forgotten summer, are not to be described. Sometimes I was alarmed by frightful dreams, and would start from my slumber in the dead of night. At other times, 'by sorrow forbidden to sleep' I spent a restless night without any slumber at all." In November he, for the first time, tarried in the class-meeting, to hear the experiences of the pious; and afterwards spent the evening till midnight, in conversation with the above-mentioned young man. "The many good instructions, he says, which this young preacher afforded, in advising me how to flee the wrath to come, I shall never forget. From this time I began to love the company and converse of Christians; choosing theirs rather than the company of my gay associates. Another circumstance he mentions which had a salutary influence to increase his earnestness for religion. In December he made a visit to the house of Esq. C. and spent some time in conversation on the subject of religion. Aurora happened to drop a word or two on his own state, the hardness of his heart, &c. on which Mr. C. adapting his discourse suitably to his case, he was unable any longer to conceal his secret emotions of grief, and was forced to give vent to his feelings by weeping. After proceeding awhile in his discourse, to which Aurora was unable to make any reply, Mr. C. knelt down, and most feelingly addressed the throne of grace in his behalf. Soon after he attended meeting, where the sacrament was administered. His heart was hard, till the minister began to address the mourners in zion, and proceeding to exhort them to look upon him whom their sins had pierced, Aurora's heart again yielded, and he gave vent to his mourning in a multitude of tears. Here, for the first time, he commemorated the sufferings of Christ, by receiving the Holy Sacrament. On returning to his seat, he thought of Judas, whom, after receiving the sop, Satan entered, and he trembled with fear lest his case should be similar. Many gloomy and solitary hours he spent alone, having given up the company of the world, and considering himself unfit for the society of the righteous. But he soon had company, for it was not long before sighs were heard in every part of the congregation, and among them some of the most notorious persecutors wept aloud for the disquietude of their minds, and a great and general turning to the Lord succeeded.

Till the 20th of January his mind continued in exercises of alternate hope and fear, and at one time he was so assaulted with temptation, as to be driven almost to despair. But now his redemption drew nigh, for the next day was the day of his salvation; when, as he expresses it, his "soul was emancipated from thraldom, and introduced as it were, into the porch of Heaven." His last struggle we will give in his own words.

"On the 21st of January I went into the House of God, where the assembly was numerous and serious. Forlorn and distressed I raised my desire to Heaven for deliverance from guilt and sin; still I seemed to sink deeper and deeper in trouble, but I continued to cry to God in silent and constant prayer during the service, which lasted about four hours. After this, the mourners, who were numerous, kneeled down in a circle, and petitions were offered in their behalf till the going down of the sun. Nor was prayer made in vain, for five, one after another, arose and declared what God had done for their souls. While Jesus was thus passing along, I begged by the way side, like Bartimeus, that he would have mercy on me also; but as yet all was dark, and when I arose from my knees, I was hardly able to stand, my strength was so exhausted by the struggle. In the evening we again assembled for prayer, but after the meeting was over, I found myself still wretched; and coming home under this burden, I sat down to bewail my misery; but in the midst of this darkness the day spring from on high seemed to visit me, and to whisper PEACE to my sin-sick soul. In a few minutes there was a change from deep anguish, to a calm peace within; though not so rapturous at that time, as others have experienced at justification. The first that I recollect of a change in my feelings, I was singing a hymn. It was a new song put into my mouth, even praise to the Most High. And it was my delight to praise and to pray. In this happy frame of mind I remained till the next evening, when for a few hours, I was left in darkness; then again the light appeared to my mind with greater lustre than before. Thus my joy continued to increase, joined with a sweet resignation to God's holy will, and accompanied by love to the souls of all men. On going to my school, I felt these emotions to grow stronger, till my witness of adoption became clear, and I was assured that all my sins were forgiven me, for his name's sake. During the forenoon, the eyes of my mind were continually raised to God, and I frequently felt, an internal power to thrill through my soul, wafting, as it were, my affections and desires towards heaven.—These seemed to grow stronger and stronger, for a full manifestation of the love of God, and on admitting this to be His blessing, my joy and peace became unspeakable. When I came to realize the dangers I had escaped, the deliverance I had found from a burden so intolerable, the wonderful transition from fear and condemnation, to peace with God, together with the prospect of future joys, I was almost lost in raptures, so that I hardly knew where I was, or what I was doing." And he resolved to declare this loving kindness of the Lord to the first whom he should meet. This he did to several of his religious friends, who mingled with *his*, the tears of gratitude and

love, to HIM who had so safely, and so happily delivered his young servant out of all his troubles.

In the exercises of love and praise Aurora appears to have continued for several days. But when he came to consider on the state of some of his relatives, his heart was pained with anxiety for their eternal welfare. In the midst of this anxiety, however, he speaks of "mingled delights," which he would not exchange for all the world could name.

This was the commencement of that burning zeal for the salvation of his fellow men, which so distinguished the remainder of his life.

In his journals and letters there is much interesting matter on the subject of his daily Christian experience; but further relations on this subject we must necessarily pass over, and touch only a few circumstances connected with his call to the ministry, and his important duties in that sacred office.

The reader will recollect, with what insatiable thirst Aurora engaged in study, and that one principal aim in this pursuit, was, to rise to some degree of fame in the literary world; but when he had found the "more excellent way," his view of that *design* of the sciences was changed. Not that he meant to relinquish his studies; but he would pursue them with other motives, and with a view to accomplish a different end. Like the great Apostle he now "*resolved to know nothing but Jesus Christ and him crucified.*" "My chief study hereafter, he writes, shall be the science of living well, and those studies which are the most conducive to this, shall be my first employment; and giving myself up to the Divine direction and blessing, I shall choose rather to acquaint myself with the scriptures of truth; making use of those valuable books and commentaries, which may lead to an understanding of the same."

In regard to his more public duty, the first call appears to have been that of public prayer; but though several opportunities offered, he declined the impression; feeling himself too weak to bear the cross. By so doing the burden became more and more heavy, till he "felt as if he should sink, if he disobeyed any longer." Here his mind was brought into trouble, for he was tempted to fear, that he had sinned wilfully, and that his sin was beyond pardon; but on further reflection he was persuaded that it was rather through the weakness of the flesh, than any design of disobedience, and he resolved to discharge this duty on the next occasion. Another opportunity having offered, he says, "I cried to God for help, for I resolved not to shrink again from the duty, though I should die in the effort. I further concluded, that if in my weakness and diffidence, in the presence of a numerous congregation, I was enabled to perfrom it with any degree of propriety, and fluency in words, I

should know that the ability was given me from above; and I refrained from praying that the cross might be lightened, only that I might be emboldened and strengthened to bear it. And he further remarks on going forward in the attempt, "My request was more than granted; for the burden was wholly removed, and in the face of my former careless companions, I had as easy a flow of words, and was as little embarrassed, as though I had been responding in a prescribed form.

Influenced by the impulse of the same Divine Spirit, and under the same conscientious sense of duty to God, he afterwards proceeded as occasion offered, to speak by way of exhortation; and such was the acceptability and success of his labours, that he was soon urged, in many places, to come and hold meeting for exhortation and prayer.

His brethren having marked the Christian deportment of this young prophet, and believing that his gifts promised usefulness to the church, they granted him license to improve his gifts by way of exhortation. This is dated at Phelps, 8th of December, 1816. Not long after this, he received a letter from Windsor in Connecticut, stating that his sister, Mrs. Brown, was far gone in a consumption. He therefore left Phelps on a visit to Connecticut, designing to make but a short tarry, and to return soon to Phelps again. But on

> "Tracing the footsteps of his earlier days,
> Straight on his Maker's errand he engaged;
> God blessed the word, the people throng'd around,
> And from his lips they caught th' inspiring sound;
> He plants successfully sweet Sharon's Rose,
> Where dead formality did long repose."

The poem from which this extract is made was composed, it appears, by a young lady of about seventeen, being one among many more who were brought to the happy enjoyment of religion by his labours, after his arrival in Connecticut. For on coming among his former acquaintances, he saw them asleep in their sins, and fast bound in chains of Calvinistic decrees, and feeling in the fulness of his heart, the dear bought purchase of his Saviour's blood, and remembering the danger he had lately escaped from, the Calvinistic opiate of his native land; the spirit of the Prophets came upon our beardless Israelite. He attacks the grim Goliah, and despoils him of his prey. From Windsor, April 7, 1817, he writes, "I can hardly find a moment's respite from labour, until want of strength lays me under restraint. I am unable to comply with all the solicitations I meet with. Last week I attended eight meetings, and notwithstanding the extreme badness of the roads, the congregations were large, serious and attentive. I expected much opposition from the abettors of C****m, but many oppress me with kindness." A considerable revival took place, in that part, and numbers,

especially of the youth, were brought to the knowledge of the truth. The society in Wintonbury was ever after much in his remembrance and affection.

(To be Continued.)

Scripture Illustrated.

Truly this was the Son of God.—MATT. XXVII. 54.

"Go to Natural Religion, lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fall by his victorious sword; shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; shew her the prophet's chamber, his concubines and wives; let her see his adulteries, and hear him allege revelation and his Divine commission to justify his lust and his oppression. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him in the mount, and hear his devotions and supplications to God. Carry her to his table to view his poor fare, and hear his heavenly discourses. Let her see him injured, but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his enemies; "Father, forgive them, for they know not what they do." When Natural Religion has viewed both, ask, Which is the prophet of God? But her answer we have already had; when she saw the closing part of this scene, through the eyes of the centurion, who attended at the cross, by him she spoke and said, "Truly this man was the Son of God!"

BISHOP SHERLOCK.

ON THE LONGEVITY OF THE ANTEDILUVIANS.

"THE only attempt which deserves notice, to account for this extraordinary longevity, on philosophic principles, is the following:—It has been proved that the atmosphere in which we live consists of only one-fourth part of pure, or oxygen air; all the rest is deemed noxious, and called azotic, *i.* e. unfit for the purposes of life. Now it is known that only the pure part of the air is attracted by the blood, as it passes through the lungs, and

contributes to the support of animal life; but it may be reasonably supposed, that when the creation of the world was fresh and recent, the atmosphere contained a much greater portion of the pure and vital air, and that exemption from diseases, and longevity, would be the natural consequences. After the flood, the mephitic exhalations arising from the stagnant waters, from putrid animals and vegetables, would, of course, corrupt the atmosphere, diseases of various kinds would be generated, and a speedier dissolution would inevitably follow. It must be remarked also, that when once the great mass of atmospheric air was contaminated, it would be perpetuated by the constant act of respiration, in every creature that is furnished with lungs.

"If it be objected to this, that Noah lived nine hundred and fifty years, and that some of the descendants of Shem lived till they were upwards of five hundred years old, it should be remembered that the *stamina* of both were formed *before* the flood; and that it was most likely, that the decrement of human life would be gradual, not sudden, which we find to be agreeable to fact; but in the course of about five hundred years, it was reduced nearly to the period that it is at present, for Moses says of Abraham, that he died in a good old age; an old man and full of years, when he was but an hundred and seventy-five years old." [*See Hewlett's Commentary.*

The Grace of God Manifested.

MEMOIR OF MRS. DOLSON.

(Concluded from page 378.)

Soon after her conversion she wrote to her priest the reasons for her change, and requested a formal dismission from the church. This I believe she never obtained; but it produced considerable excitement among some of her Roman Catholic friends, especially after she became a member of our church. The part she had taken in "changing her religion," as they termed it, roused their displeasure and very considerably influenced their conduct towards her. This new and unexpected scene was the cause of much grief and trial to her mind. Being a person of amiable disposition and agreeable manners, she had been always greatly esteemed and caressed by her friends; but now their countenances and words were changed, and the treatment she received, was the occasion of many tears. The opposition which was shewn her, however, was not altogether from her Romish friends. Whether in Papist or in Protestant the *carnal mind is enmity*, as other endeavours

were made not only to destroy her influence in religion generally, but they even endeavoured to lessen her in the estimation of her affectionate husband. Happy indeed for the peace of the family, this artful device proved unsuccessful. He perceived the grounds of their wicked devices, and he repelled with suitable indignation their malicious insinuations. These painful circumstances, instead of discouraging, seemed to strengthen her resolution. She saw with deep concern the influence which bigotry has over the benighted mind, and she fled with horror from the spirit of violence to the religion of Jesus, whose kingdom is righteousness and peace. The more opposition raged against her, the more she was invigorated to pursue the blessed cause she had espoused; and she has often since remarked to me, that some of the sweetest moments in her religious experience were in the midst of this opposition and abuse. Being persecuted for righteousness' sake, she could flee for support to the promises. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." 1 Peter iv. 14. The society to which Mrs. Dolson had united herself, as yet, was but small, and by some few who appeared to desire its downfall, it became an object of ridicule, and even of prophecy. It was confidently predicted that the Methodists here would, like a morning cloud, soon pass away. But acting from principle, she was not discouraged by such predictions; she took no anxious thought for the morrow, trusting that he who had begun this good work would not suffer his people to be confounded, but would carry it on to the day of Jesus Christ. The more positively it was asserted that the society would fall, the more ardently did they beseech God for its prosperity and extension. And she lived to witness the gospel spreading its delightful influence on the Thames and neighbouring settlements. The spirit of prayer and of supplication, and of awakening, was poured out on the people; many were added to the society, and walking in the fear of the Lord, and the comforts of the Holy Ghost, were multiplied. I cannot but remark, how much I have been delighted in the Christian society of this people. Certainly it was a most animating scene to witness the Christian love which reigned among these humble and happy followers of Jesus!

In April, 1818, a pulmonary consumption, of which she died, began to produce its symptoms. It was soon found to be too deeply seated to be removed. But though feeble she still attended the sick, and the place of worship. This she continued to do till July, when she was confined to her house. Having derived much spiritual comfort from the public ministry of the word, and being greatly united in affection to the society, it was not with-

out a struggle in her mind, that she could deny herself the privilege of meeting with her brethren for the worship of God—The last time she met with them, she seemed confident she should enjoy their society no more in that place, and the parting was with much weeping. Their union having been formed in Christ—the sacrifices which she had made for the sake of Christian society, together with the crosses they had borne together for the sake of Christ, had very much endeared them to each other, so that the parting was both painful and afflicting. During her confinement she was placed in circumstances calculated further to prove the solidity of her Christian experience. It was the Divine pleasure that she should enter the kingdom through much tribulation. She suffered considerably, from the nature of her complaint; and, at times, in mind, by powerful temptations. But as often as she was assaulted, she called on God in prayer, when he was pleased powerfully to deliver her mind, by which blessed manifestations of love her faith was strengthened, and her consolations increased in sweet and heavenly foretastes of everlasting joys to come.

In these hours of conflict, her knowledge of the Holy Scriptures was of unspeakable satisfaction to her mind. In this sacred volume she found inexhaustible sources of truth suited to her every circumstance of warfare and conquest—of affliction and comfort—of life, death and immortality. At one time while in much pain she was disappointed that some Christian friends did not visit her as she was expecting, and being very weak, she was tempted to think that they neglected or had forgotten her, on which account she became uneasy and wept considerably. At length these words were applied with great sweetness to her, "Cast all your care on him, for *he* careth for you." She called for the Bible, and when the words were found, and read, she was greatly comforted. Her mind was much employed in meditating on the truths of the gospel, and she would sometimes sweetly expatiate on the peculiar care which God in his Providence had shewn towards her from her infancy. Various instances she mentioned as that of his protection in dangers—that of her happy marriage and other providences which led to, and were made the means of her conversion: sometimes while in much pain, she would exclaim, "What should I now do if it were not for the blessed promises of the gospel."

While sister Dolson was in health, she was attentive to the ordinances of the gospel; she could not understand how professors could expect to advance in the knowledge of Christ without attending to his plain commands. So when she became too feeble to attend the usual meetings, by request of her husband, meetings were held in her room. The writer frequently attended, and at times administered to her the Lord's Supper. On

these occasions she was much affected at the remembrance of her Saviour's sufferings, and gratitude and love seemed frequently and fervently to flow from both heart and tongue.

After suffering in her complaint for near sixteen months, the symptoms of approaching death began to appear, and failing fast, her pious friends began to be apprehensive that she might not have strength in her last moments to bear a testimony to the power of religion. They therefore united in prayer to the God of all grace, beseeching that for the honour of his cause, he would grant to his dying handmaid, the use of her reason and strength to declare his loving kindness in death. Accordingly a little before she expired, she revived as from the shades of death, and spoke in such an impressive and melting manner as greatly affected all who were present. After a weighty charge to her friends, then to her family, she added, "I have not served God for nought. He is faithful to his promises; and now I do not repent any sacrifice I have made for him and his service." Having thus finished her last advice to her friends, she desired for the last time to commemorate, in the Holy Communion, the sufferings of her Saviour. I attended on the occasion, but she was so much exhausted by her late exhortations, that some time passed before she recovered strength to receive the sacramental bread. After performing this service, her husband came near, and she very gratefully acknowledged the kind attention which he had always shewn her; as their union had been marked by extraordinary attachment, so the last parting was extremely affecting, being rendered more so by these expressions of grateful endearment in a dying partner. She enjoyed her reason for the few remaining minutes of her life, and she spent them in mingled expressions of prayer and praise, frequently repeating these words, "Blessed Jesus! blessed Jesus!" Her last words were "Come, Lord Jesus, come!" and ceased to breathe the 26th of August, 1819.

Thus lived, and thus died our beloved sister Elizabeth Dolson, an ornament to the Christian character. Her death is a loss to the church, especially in her neighbourhood. But

> "Hosanna to Jesus on high,
> Another has enter'd his rest;
> Another has 'scap'd to the sky,
> And lodg'd in Immanuel's breast.
> The soul of our sister is gone,
> To heighten the triumphs above;
> Exalted to Jesus' throne,
> And clasp'd in the arms of his love."

Many were her excellencies, but those which are an example to her sex, should not be forgotten.

Her conversation, though familiar, was conducted with reserve. She considered it a crime to remain in company where

slander was served up for the entertainment of the guest, and though pleasant, her words shewed that her sentiments were formed before they were expressed. In the economy of her house she was also a valuable pattern. As *contentment* and *peace* where her companions in her domestic circle, so she seldom left it without a call from duty. Employing her time in the care of her family, instances of industry and economy were seen in every department of her house. Thus happily avoiding that confusion, for "want of time" of which the indolent and the frequent visitor is heard to complain. By diligence in business also she redeemed the more time for purposes of religion, as that of visiting and ministering to the sick of her neighbourhood, as well as attending the common and special means of grace. In a word it might be said of her, "She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Give her of the fruits of her hands; and let her own works praise her in the gates." Prov. xxxi. NINION HOLMES.

Miscellaneous.

ON THE RIGHT USE OF WORDS.

(Continued from page 381.)

WORDS are the signs of ideas. To prevent useless disputes, and the propagation of error, these signs should be an exact copy of the ideas for which they stand as representatives. A correct definition, therefore, of all emphatical terms, and a rigid adherence, in speaking and writing, to the sense affixed to them, is of prime importance. But such is the thirst of mankind for novelty, that innovations upon language, can hardly be resisted. Some terms are continually becoming obsolete, and others are introduced in their place, while others are used in a new sense. On this account, a standard for a living language, on which daily inroads are made, by the fastidious critic, and the ignorant scribler, is nearly as impossible as finding the philosopher's stone.

The most effectual way to avoid those perplexities which originate from the loose and indefinite sense in which important words are used, is to adhere, as strictly as possible, to their radical meaning, and to those definitions which are sanctioned

by approved speakers and writers, carefully distinguishing between the literal and figurative, the primary and accommodated sense in which words are used. This is especially necessary in respect to those terms in divinity, which represent doctrines about which theologians are not agreed.

Having, in a preceding number, attempted a definition of the word *perfect*, let us now see if, according to that definition, it will not justly apply to man. In order to this, we should inquire in the first place, for what *end* man was made. If we examine into the structure of his body, and the powers of his mind, we shall perceive that he was originally designed to hold a middle rank in creation, to be elevated above the brutes, but not to ascend to an equality with God or Angels. Holding this station, there must have been certain ends to be answered by his Creator when he brought him into existence. As a rational being, dependent on Him that made him, he must have owed certain duties to his Creator. As a social being, he must have owed certain duties to his fellows. Being superior to the brute creation, he must have possessed a sort of dominion over them. But as a finite being he must have been limited in his views, in his powers, and in his privileges. As a compound being, possessed of corporeal and intellectual powers, he must have been designed for corporeal and intellectual enjoyments; and the means of his enjoyments must have been within his reach, though, from his subordinate condition, he must have been dependent on his God for the use of those means.

Now if we take the scriptural account of man, in his first formation, the place where he was put, the labour he was to perform, the privileges that were granted him, and the power with which he was invested, we shall find him possessed of all those qualities essential to the perfection of his nature. Let us assume it as an undisputed position, that man was originally designed for complete happiness, of both body and mind, and that for ever—we shall find him so constituted that he was perfectly fitted for that end. Being perfectly pure, every thing around him, free from pollution and not subject to corruption, was calculated to administer to his happiness; neither his soul or body was subject to pain of any kind; he was, therefore, perfectly qualified to answer the end of his existence. His physical, moral, and intellectual powers, all moving in harmony with each other, and nicely adapted to surrounding objects, could not but respond to the voice of the great Creator, and move in grateful acknowledgments of his paternal goodness. Hence the praise which dwelt upon his lips must have accorded with the pure and grateful emotions of his heart.

While in this state, therefore, he was perfectly qualified to answer all the purposes for which he was made. It only re-

mained for him to subject his will to the will of his Maker, to perpetuate that complete happiness for which he was destined, and which he was qualified to enjoy. It would be the heighth of absurdity to say he was *not perfect* because he was not so fixed, either by some inscrutable law of his nature, or by some surrounding circumstance, as to be incapable of doing wrong; for the same circumstances which would have prevented him from doing wrong, would have rendered it impossible for him to have done right; by depriving him of that essential property of his nature, *freedom of choice and action*. This, indeed, was his distinguishing characteristic, and constituted the highest perfection of his nature. A power of yielding a *willing obedience* to the voice of his God, implied a power of yielding a *willing disobedience*—a power to *do right* implies a power to *do wrong*.

(To be Continued.)

For the Methodist Magazine.

FARTHER OBSERVATIONS ON CONSISTENCY OF CHARACTER.

How many benefits are derived from language! It is the organ of communication between heaven and earth, between man and man, and, since the art of printing has created a new era in the history of the world, between the various nations of the terraqueous globe. By means of this gift of God to man, with what facility is thought exchanged for thought, and by means of mutual interchanges of friendly sentiment, how is the heart made to vibrate with all those tender emotions and delicate touches which heighten the pleasures of society. As if attracted by an invisible charm, the mind, moved by the eloquence of the orator's tongue, and expanded by the discourses of the sage philosopher, stretches its vast powers around the world, surveys the heavens and the earth; and, being refined by the fire of the Holy Spirit, holds intercourse with God and Angels.

But, like most other works of the Almighty, there is an impenetrable mystery hanging around this invaluable gift of God to the human family. Why such a vast variety of languages should prevail, so different in their construction as to interrupt, and in many instances, entirely prevent individual and national interchange of thought, is a question that does not admit of an easy solution. What does a mere Englishman know of the language of a Hottentot? Until he had learned the meaning of these artificial signs of ideas, a Frenchman would be as great a barbarian to an inhabitant of China, as he would to a wild beast of the forest, and his language would be as unintelligible to him, as the chattering of a wild goose. And it would require

a longer time than what is allotted to man, to obtain such a knowledge of languages as to qualify him to converse with the different nations of the earth. These artificial signs, therefore, are so variously expressed, as to preclude a universal interchange of thought among mankind. Those natural signs which are the language of the passions, are, by men of discernment and attentive observation, comprehended with greater facility. They are invariably the same among all nations. Refinement has taught men to disguise them, while the infant and untaught savage expresses them as the spontaneous offspring of his heart.

Without inquiring which is the most expressive, the natural or artificial language, we remark, that from the present state of society, in reference to the vast variety of languages, it is of great importance to mankind that there should be men of sufficient capacity, leisure, and industry, to acquire an accurate knowledge of foreign languages; and especially those in which the Holy Scriptures were originally written, and in which the useful arts and sciences were anciently taught. Had there not been such men, almost all nations would have been unacquainted, even to this day, of the revelation of God's will as contained in the Sacred Volume, and of many useful arts known and taught by the ancients. Without a knowledge of the Latin and Greek tongues, the history of the most polished nations of the ancient inhabitants of the world, would have been for ever unknown to us. The very fact, that translations of the Sacred Books have been made, and that the Latin and Greek classics have been rendered into English, evinces the necessity and utility of this branch of learning. None, therefore, who duly appreciate the benefits of that flood of light, which poured upon the moral world from the Sun of science which first rose in the East, will depreciate the value of the learned medium through which its rays were transmitted.

But, after allowing all the advantages which have resulted from exploring, through the obstructions occasioned by heaps of dead languages, those regions of ancient literature, it ought to be recollected, that the man of erudition can communicate the knowledge he has acquired, to the unlettered multitude, only through the medium of their vernacular language. This observation, the truth of which none will dispute, shews the extreme absurdity of perplexing the unlearned part of community with the repetition of foreign terms, which none of them understand.

Vaniloquus, professes, indeed, to be a plain man, a great lover of honest simplicity, and a perfect hater of ostenstation and pedantry. To prove it, he will entertain you for hours, if you can retain patience enough to hear him, on the folly of substituting the abstruse science of metaphysics, and using the for-

malities of logical argument, in the place of those simple declarations of truth, which are either the dictates of common sense, or are contained in the Holy Scriptures; and yet, such are his unaccountable inconsistencies, that in the midst of his verbose discourse, he will surprise you with some learned term when a plain English word would have conveyed the same idea with equal force, and have saved him the trouble of a translation, or his auditors the pain of a mortification. The studied manner too, with which he lugs in these high sounding words, very often in connection with sentences flat and inaccurate, heightens the disgust of his hearers, in the same proportion that it bloats his own mind with vanity. This heterogeneous mixture of words, reminds me of one of Solomon's comparisons of an indiscreet woman, that she is, "As a jewel of gold in a swine's snout"—so the sudden and aukward appearance of some rare term of art, or quotation from some learned language, in the midst of his vulgar style, and common place observations, is equally inconsistent and ridiculous. He resembles a poor silly boy, who, having unexpectedly got possession of a piece of gold, is so elated with his treasure, and thinking all others were as destitute as himself, runs through the streets, shewing his coin to all that come in his way. His object is to let them know that he has gold. So *Vaniloquus* is determined that every one shall know that he has read his *New-Testament in Greek*, and his *Old one in Hebrew*. Though none but the unlearned believe in his pretensions, he prefers, if we may judge from his conduct, being censured by the few who can penetrate his motives, for vanity, to being considered by the many who are incompetent judges of true merit, as destitute of wisdom and learning. His conduct is not less ridiculous than his would be who should stab every one that comes in his way, merely because he has a sword at his command. In whatever company he may be found, on whatever occasion convened, he makes his learning a subject of conversation. And what renders his pedantry the more disgusting, he has nothing of that dignity of character and deportment which frowns down ridicule, and awes the volatile mind into respectful submission. His vanity sits so prominently upon his countenance, so obtrusive his impertinent loquacity, and his frivolity ekes out so naturally, and his vacant stare is so evident when he happens to be silent, that, instead of inspiring respect, he excites only a mixture of pity and contempt.

When solid learning adorns the brow of such a man as *Moderatus*, whose penetrating and comprehensive mind enables him to shed a lustre around every subject he investigates; and whose dignified modesty, gravity, and unaffected humility and simplicity, inspires a respectful awe in the minds of others; it appears "Like apples of gold in pictures of silver." It no longer ap-

pears like a tinselled ornament, exhibiting itself for the vain purpose of attracting public attention, and dazzling the eyes of gaping spectators; but it shews itself only in cases of necessity, to aid in illustrating some intricate point in some important science; when its modest appearance adds dignity to the person who, already clothed with the graces of the Spirit and other literary acquirements, derives increased splendour from this useful accomplishment. With such a man, this kind of learning takes its subordinate place, is made subservient to the advancement of virtue and happiness, and never appears either for the purpose of mortifying the less knowing, or of feeding the pride and vanity of its possessor. It is only wielded in defence of the injured rights of truth, and for protecting the innocent against the assaults of the malevolent. The wings of his expanded mind, decorated with the rich plumage of various sciences, while they spread around his expressive countenance a glow of modest diffidence, hide the eye of learning from public view. If at any time it beam through the veil, the mantle of humility casts such a shade around it, that even envy itself beholds it with respectful silence. Before a character thus adorned with every useful qualification, the mind pays a sort of involuntary homage, acknowledging that superior merit, from which the tongue of malevolence itself dare not detract. In a word, an assemblage of the richest graces unite, with his other acquirements, to render him respectful and respected, agreeable and useful, humble and dignified, learned and modest, and, in all the actions of his life, CONSISTENT.

THALES, the Milesian, one of the Seven Wise Men of Greece, being asked, What is the oldest thing? He answered, God, because he has ever been, and exists immutably. What is the handsomest thing? He said, the world, because it is the work of God. What the largest thing? Space, because it comprehends every thing besides. What the most lasting? Hope, because when all other things fail, that remains. What the best thing? Virtue, for without it nothing that is good can be said or done. What the quickest? The thoughts of the human mind, because in one moment they overrun the universe. What the easiest? To give advice. The hardest? To know one's self.

Religious and Missionary Intelligence.

From the London Methodist Magazine.

ANNIVERSARY OF THE

WESLEYAN METHODIST MISSIONARY SOCIETY.

THE Meeting of the Auxiliary Society for the London District was followed by the Religious Services which were preparatory to the more General Meeting of the Members and Friends of the WESLEYAN MISSIONARY SOCIETY, assembled from many different parts of the Kingdom, for the purpose of renewing their public testimony of attachment to its object, and their annual pledge of persevering exertion in its support.

The three Sermons, usual on this occasion, were this year preached on Thursday and Friday, April 26th and 27th, in the Chapels of *City-Road*, *Queen-street*, and *Lambeth*, by the Rev. Messrs. BUCKLEY, ROBERT NEWTON, and LESSEY, jun. We take this opportunity of remarking, that we are more than ever convinced of the great importance of connecting such services with the Public Meetings of Missionary Societies, whether in Town or Country. They greatly tend, by the divine blessing, to produce a serious and hallowed tone of feeling; to chasten and sanctify that high and cheerful excitement, which naturally results from the happy intercourse of large numbers of Friends with each other at these Anniversaries, and from the speeches addressed to them, when so assembled, on some of the most interesting, and often delightful topics, to which the attention of human beings can be directed;—and to maintain those great principles, by which alone the purity and permanence of missionary zeal can be secured, in their proper position of paramount authority and obligation, as essentially identified with whatever is sacred or amiable in our Holy Religion, and founded on the peremptory injunctions of Divine Revelation. For Public Meetings, as affording the very best facilities for the communication of important intelligence, both as to the incipient success, and as to the still-existing necessity, of Missionary labours, we are sincere and decided advocates. We believe they are greatly blessed by Almighty GOD, not only in the *excitement*, but in the *proper* and *efficient direction* of benevolent zeal and activity; and that if they were neglected or discouraged, a large portion of our present means of doing good must at once be (in our judgment most foolishly and criminally) abandoned. But if Missionary *Sermons*, *without Meetings*, would leave the work in most cases but half-done, we fear, on the other hand, that Missionary *Meetings*, *unconnected with Sermons* suited to the solemn occasion, and with other special and appropriate exercises of social *devotion*, would soon loose, by such an omission, more than half of their present blessing to ourselves, and of their eventual utility to those for whose illumination and salvation they are principally convened. For the various information on missionary topics, and for the free and spirited displays of christian eloquence, which characterize a *good public Meeting*, we are best prepared, when we take time and pains to "sanctify" the whole system "by the word of GOD and prayer." Much of this holy influence, we trust, was felt in our late General Meeting, as the result, under GOD, of the Three Annual Sermons to which we have referred; and of those which were preached in various Chapels on the subsequent Sabbath.

The business of the General Meeting commenced at eleven o'clock in the forenoon of Monday, April 30, in the City-Road Chapel, which was well filled by a highly respectable audience at a very early hour. The applications for admission were, indeed, numerous beyond all former precedent; which we notice with gratitude, as one indication among many cheering ones, that though the novelty of such meetings is over, the interest felt in them has not subsided but increased.—The following is a Report of the Proceedings.

THE REV. JABEZ BUNTING, as President of the Conference for the time being, was requested to open the Meeting by the usual devotional exercises. He then reported to the Society the unavoidable absence from town, through

ill health, of one of its excellent Treasurers, JOSEPH BUTTERWORTH, Esq. M. P., who was expected to have officiated as Chairman; but announced at the same time that COLONEL SANDYS, well known to many of them as a gallant officer long resident in India, and a tried friend of our own and of other Missionary Societies, was on the platform, and had kindly allowed himself to be prevailed on to preside on this occasion.

COLONEL SANDYS, having accordingly taken the Chair, spoke, in substance, as follows:

It is with no small degree of reluctance that I find myself placed here, and especially when I look around me and see so many Gentlemen on the platform, who have in foreign climes devoted themselves to the glory of GOD and to the service of his cause. The reason which has prevented MR. BUTTERWORTH from taking the Chair will be sincerely regretted by all who are acquainted with him, and who know how to value a Christian Gentlemen, who adorns his religious profession in all the private and social relations of life. I would impress upon all our minds this general observation, as one which must strike us in all our considerations of the subject now before us, that no man can behold the signs of the times,—the signs in the heavens above, and those wonderful signs which have in a manner deluged the earth with blood,—without perceiving that a peculiarly bright and glorious rising of the Sun of Righteousness is about to break forth upon us; and as the day advances in which the mysteries of Providence and of Grace are unfolding themselves, I am persuaded that there is not a feeling heart, within these walls or elsewhere, that will not unite in good wishes on behalf of this cause.—This subject is so vast that one really knows not where to begin. It is not, however, my duty to enter into any details; but if, from my long residence in India, (nearly half of my life,) I can suggest any thing useful, I shall be happy to do it. I am glad to see some of my brother officers here, who have come for the same purpose, to pull down the infidel delusions of some, to support the faith of others, and to aid in erecting the standard of the Cross throughout the world. If we look around the globe, and especially if we read the MISSIONARY REGISTERS of the present day, we behold a new era. They are the best cotemporary histories of mankind that are now published; and (blessed be GOD!) they show us, all over the habitable globe, the rise and increase of such a zealous affection towards these things, and such a growing desire for christian instruction, as must induce us to give our humble assistance and our prayers to that great work which GOD is now carrying on for his own glory and for the salvation of souls. Here then, upon the broad principle of the divine will, and on the authority of the moral law, which commands us to love our neighbour as our ourselves, we ask for Missions the assistance of every person present, (for I see Christian Brethren of almost all denominations around me) whether united or not to this particular Society. "What!" said a Pagan to a Christian some years ago, when his eyes began to be opened by means of one of those translations of the Scriptures which a Learned Gentleman now upon your platform, (the REV. MR. WARD, of Serampore,) was the means of sending to them, "What!" said he, "have you had this blessed book so many hundred years, and never till now communicated it to us?" The natives of India reason closely, as you see from this anecdote, and think deeply, on these subjects.—Nay, some of our elder brethren, the house of Israel, in these times, begin to mark and admire the Scriptures of their prophets. They who have been "scattered and peeled" are learning to look to the standard of the Cross, and *to behold him who was pierced, and to mourn.* My heart feels warm on this subject while I address you; and I am persuaded when I relate to you what I yesterday saw, your hearts will rejoice with mine: On that sacred day I kneeled at the altar with a converted Jew, ordained now as a Missionary of CHRIST. NEHEMIAH SOLOMON was ordained yesterday in my presence to the sacred office of a Missionary.—I spoke just now of divine commands. Let us hear what the Word of GOD says: look at the 96th Psalm and 3d verse, "Declare his glory among the heathen, his wonders among all people." Is not this obligatory upon Christians in the present day?—Look again at the 9th verse, "O worship the LORD in the beauty of holiness; fear before him, all the earth; say"—mark the word—"SAY among the heathen, that the LORD reigneth." These, and many other similar texts, contain positive commands of GOD; and every brother officer of mine on this platform will tell you, that, in our military ca-

rear, it is indispensably necessary for us to obey the word of command. We are met, strictly speaking, not to *reason* on the *expediency* of Missionaries going abroad, but to know how those Missionaries, whom it is our absolute *duty* to send, are to be supported. From what we shall hear this day, I am persuaded, we shall all go away with increased ardour for the cause of God and his Gospel. The Chairman concluded by reading a letter from the REV. H. DAVIS, at Bombay, describing the deplorable state of the heathen, as being most literally "without GOD, and without hope in the world."

The Report was then read by the REV. R. WATSON, one of the Secretaries of the Society.

It stated that nearly One Hundred and Fifty Missionaries, (many of whom are married,) besides a number of Catechists and School Masters, are now employed under the direction of the Committee of the Society, on more than One Hundred highly important Stations, (if places inhabited by a numerous but deeply degraded and perishing population, willing to come under Christian instruction, constitute important Stations for Missionary labours,) and that upwards of 27,000 Members have been united in Religious Societies. In addition to the advantages derived to the heathen from the pastoral labours of Missionaries, extensive and prosperous Schools have been established by them, both in the East and West Indies. In the Island of Ceylon alone, nearly 5,000 native children are under daily tuition; and many thousands of the children of the Negroes of the West-India Islands regularly attend the Sunday and other Schools which are established in those Colonies. The Society's Stations both in Western and Southern Africa are extending; and a new Mission has lately been sent out to a part of New-Zealand, in which there will be no interference whatever with the labours of the Church Missionaries. A Missionary is also just gone to the Black Natives of New-South Wales.

THE REV. WALTER GRIFFITH, of Bath, after apologizing for speaking so early, observed, that in former times, there was a necessity for taking pains to convince our friends, that the state of the heathen was quite as bad as it actually is. We all indeed seemed to think, that, though they were not quite equal to ourselves in religious privileges, their case was not quite so deplorable as it is now found to be;—that though they might not have the same measure of light as that with which Christians are favoured, yet they had a measure of piety without our troubling ourselves about them, and would in some way or other, (we could not tell how,) get within the threshold of heaven, though they might not be quite so exalted as those who have heard the gospel, and trusted in CHRIST for salvation. But we have lived long enough to get out of this opinion on the subject; for we have found in our own country, notwithstanding all the means of religion, and the dissemination of the Scriptures, that the number of ungodly is still immense. If this be the case in our country, how deplorable must be the situation of those persons who are "sitting in darkness and in the shadow of death!" This point, said MR. G., is now settled, Sir, by your testimony of the fact, and by the general declaration of the Scriptures.—There is another topic on which we used to dwell, but of which we are now deprived; it is, that the faithful preaching of the Gospel by faithful men, accompanied by the influences of the HOLY GHOST, is indispensably necessary for the salvation of the world. Some had been accustomed to think that they might be taught reading, &c. and so, without Missionaries, by reading the Scriptures (if they could get them) or other works of a religious nature, might be led to salvation. But we have all been taught by experience, that '*when the world by wisdom knew not* GOD, *it pleased* GOD *by the foolishness of preaching to save them that believe*;' and therefore this point also is now set at rest.—Another topic on which we used to enlarge, and which is now taken away from us, is, that Christian people of every age and of every description are bound to come forward in one way or other to give this gospel to every creature under heaven. My younger brethren are bound to offer their personal services, to go out, when called for, into all lands, and preach the gospel to every creature; and old men, like myself, uniting with the respectable assembly before me, are bound, in every way in our power to aid in the same delightful work. Of these solemn obligations we are now all convinced. When I saw the people crowding into this place, I thought to myself, "What can any man say to this people to make them give more than they are already willing to give?"—Neither is it now necessary to dwell largely on another of

our old topics, viz. That the gospel, so preached by men of God, and accompanied by influence from heaven, cannot fail of producing effect. There is not a spot under the operation of Christian Missions, where the Missionaries have laboured long without fruit.—Without enlarging, then, on these topics, now no longer disputed, I will only say that we are engaged in a very glorious warfare; we are forcing our entrance into the dominions of the Prince of this world; we have to contend with enemies exceedingly cunning and powerful; and, humanly speaking, the strength of our army is exceedingly small. I doubt, Sir, with all your gallantry, whether with 140 or 150 men, you would venture to attack such countries as we are attacking by our little band of Missionaries, and pledge yourself to go forward till you had obtained the victory. But we have made some way,—we have taken some of the enemies' out-works. Some of our blessed men have fallen in the attack; but they have not fallen in vain,—they have taught a lesson in their death which the Heathen never knew, that *Christians die conquering*. They have taught them, that it is possible for men to die triumphantly; they have left behind them the savour of a holy life and the savour of a victorious death. Their places are supplied by others; more re-inforcements are about to join them; and the part of this business, which lies more immediately within the sphere of our duty, is the furnishing of money for sending out new Missionaries, for supporting those who are gone, and for supplying the wants of those widows and fatherless children whose husbands and whose fathers have fallen in this conflict; and shall we not have it? will not this meeting supply it? There is not a person within the reach of my voice to-day, who would not deprive himself even of some of the necessaries of life, rather than this work of God should not be carried on.—Mr. G. then moved the first Resolution.

JOHN POYNDER, ESQ. said, It falls to my lot to second the Resolution just proposed. There are two leading arguments which have suggested themselves to my mind, and upon which most other arguments may be raised: the one is the necessity, and the other is the duty, of Missionary exertion. I hold in my hand a statement in reference to the world at large, on the supposition that it contains ten hundred millions of souls, of whom only 175 millions are even *professing* Christians; and the remaining 825 millions are either lost in the blindness of Jewish obstinacy, or sunk in the prejudices and vile abominations of Pagan or Mahometan superstition. Perhaps the darkest spot in this picture is that of Paganism, where we see so many men degraded by their iniquities, and wandering in that darkness that may be felt; and yet many of these are regular in their devotions, have cultivated minds, have large capacities, and a finished education, while they are still in a state of dreadful idolatry. So it was of old in lettered Greece, and in accomplished, warlike Rome; St. Paul's striking account of whose idolatries is confirmed by the saying of one of their own Satirists, that it was easier in Athens to find a God than a Man. I mention these things only in confirmation of what has before been observed, that "the world by wisdom knew not God;" and now, whether the case be that of the stupid Hottentots, or of the hordes of ferocious savages on the Atlantic shores, each of these is sunk as low, certainly, *but no lower*, in the eye of an angel and in the contemplation of those who know God, than the most lettered heathen of China or of India. There is no deficiency of natural intellect in the learned Brahmins; many suppose there is a superiority of it; and yet we see them in the same state of degradation. Look at the Chinese; what has the wisdom or the learning of Confucius done for this polished people? For an answer to this I beg to refer to the first proclamation of their present Emperor, lately published in the Newspapers, which awfully shews how little this great Emperor can do for his great people, till Christianity has first done much for him. In India, the scene is not only one of darkness, but of bloodshed and misery, and that dark part of the earth is still full of the habitations of cruelty. I refer here particularly to three things,—namely, infanticide, burning of widows, and suicidal sacrifices. And, first, concerning infanticide: it is stated that three thousand infants were sacrificed in one year; and this happened not in India generally, but in two provinces only.—Secondly, as to the custom of women burning themselves with the bodies of their deceased husbands; Dr. Carey, who is not accustomed to come to hasty conclusions, estimates that ten thousand are sacrificed in this way annually; and Mr. Ward, in the work he has lately given to the public, states,

that in 1815, 1816, and 1817, there were destroyed, in Bengal only, 1528 widows.—Thirdly, as to suicidal sacrifices, take one specimen: One British officer states, that he saw with his own eyes, from his own window, 15 females devoted to self-destruction at the source of the Ganges. I need not refer to the Car of Juggernaut; except just to remind you of the connexion between the superstition and the horrible vices of India; vices such as no Christian tongue can utter, or Christian audience should hear. We were once informed, that the Code of India did not require all these sacrifices. When people were told this, they thought it was time to look at that code for themselves.—They did so; and Mr. Grant, in particular, has shewn how the very abominations to which I have alluded do actually spring out of this code; the fountain is contaminated and poisoned at its source; it is not an accidental circumstance, it is necessarily and inseparably interwoven with it. The fact is, the heart can only be converted, by the power of GOD. But how shall these people call on Him, whose word they have not heard? And how shall they hear it without a preacher? Here is the strong and mighty argument for all the Missionary exertions that have ever been made. In this climax the Apostle has put the subject beyond all controversy; and I could not state any argument that would have greater weight with this assembly. By our Missionaries we must send the pure, unmixed, and unadulterated Word of GOD; and not, as some who have been called "Christian" have done, an idolatrous superstition mixed with it. The fact is this, when the Devil cannot hinder the world from getting the gospel, he will mix something else with it,—if he cannot stop the stream, he will muddy it.—If these facts prove the *necessity*, every thing, before our eyes, abroad and at home, will show the *duty* of these exertions. Our ancestors were once idolaters, falling down before stocks and stones, and worshipping dumb idols. A man might have said, that these Saxons did not need the gospel, that they would oppose the gospel, or that the attempt to introduce it was hopeless. But, blessed be GOD, one or two men of GOD came and planted the gospel among us, and here it has flourished to the present hour. And if we have a feast, surely we shall not leave others starving. While we know the joyful sound, shall we feel nothing for those who never heard it? While we enjoy the sweet influences of the HOLY SPIRIT on our hearts, shall we feel nothing for them who have not so much as heard whether there be a HOLY SPIRIT? I shall never forget a discourse I heard, at the meeting of another society, by Mr. JAY, some years ago, from those words, "Blessed be the LORD GOD, the GOD of ISRAEL, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory! Amen and Amen! The prayers of DAVID the son of Jesse are ended."—"As if," said the preacher, "this was all his desire, and he had nothing more to ask."—Let us look also at the general solicitude of the world at large to receive the gospel. Of this we have abundant proof in the operations of the British and Foreign Bible Society; and the single circumstance of the prejudices of Caste having subsided in India is most decidedly in our favour, as well as the subsiding of opposition at home. There is now an Episcopal establishment in India; this is an important point gained; for it concedes the great principle, that there ought to be Christianity in India.—Again; look at our preservation as a nation. We remember the time when we were in danger of invasion, and when a naval mutiny broke out at the Nore; and yet GOD delivered us out of all these, and other perils; and are we to do nothing for him and for his cause?—Let us advert to the conduct of the Moravians, after the sufferings they had endured, when they settled in Hernhuth, and were in number only about 600. At that time when others would have rested, they began Missions to various parts of the world; and their last account states that thirty-one thousand converts have been the fruit of their labours. But why need I refer to Moravians, when I have the Methodists before me? I look at your Report, and from that I would confidently hope you will still go forward and take courage. An old Divine says, "he that has the ear of GOD has the hand of GOD;" and this is a consideration I would particularly press on our female friends, and on those in humble life. For those, who have nothing else to give, can at least assist by their prayers.—I really *enjoy* the opportunity of addressing so large a body of Wesleyan Methodists. I certainly consider them as the best auxiliaries of the Church of England, to which I belong. I love the memory of your Founder. I love his loyalty; it was

singular and striking. But I must conclude with one lesson to myself and to my Christian friends. On our parts there exists an absolute necessity of personal conversion. You may contribute to Missionary Societies, and so may I; but let us remember that many of the heathen contributed to the erection of the Temple who were never permitted to enter its doors, or to partake of those spiritual mercies which descended on the Israel of GOD. So it was with many who assisted at the formation of the Ark: they were not ignorant of their danger, and of the means of safety; but they were not included among that small body who had entered into it, and who were on the right side of the door of the Ark when that door was shut, and the windows of heaven were opened.—Mr. POYNDER concluded an able and energetic speech by happily referring to the final triumphs of Missionary exertion. There is, said he, a day hastening on, which none of us may live to see, but which it will be the delight of our souls to have advanced,—a day of splendid mercy,—when that mercy shall be known by all, which has hitherto, notwithstanding all its progress, been confined to so few, and which has still so large a course so run before it covers the earth as the waters cover the deep.

W. H. TRANT, ESQ. late Member of the Board of Commissioners for the ceded Provinces in India, moved the second Resolution, and said, I should not have had the honour of addressing this Meeting at this time, but that, having passed a great part of my life in the country to which much allusion has been made, I am desirous to state some things that have passed there; and as you, Sir, have lived many years there, I will state them under your correction. The magnitude of the object is very great; it is the temporal and spiritual welfare of a hundred millions of our fellow creatures, in the eastern part of the world. At this time of day it is hardly necessary for me to state, that the people of India are not altogether uninformed. Mr. TRANT here read some interesting documents, one of which gave a striking account of the *Saadhs*, a singular people in Hindostan, who have lately been induced to renounce idolatry, and other Hindoo customs, though not as yet acquainted with the true Religion. If, said Mr. T. a mere pretender to wisdom has so far succeeded among them, what may not Christian Missionaries effect? The case proves at least, that Hindoo superstition is not invincible. I can declare that Christian Missionaries, so far from having done any harm, have proved to be the greatest possible benefit to that country. They have conducted themselves with a patience, forbearance, and zeal, which are beyond all human praise. I state this, because there may be still some apprehensions as to the propriety and safety of Indian Missions; I declare before my Maker, that I entertain no apprehensions whatever. I have lived in that country the greatest part of my life, and have there witnessed the progress of Missions from their infancy. I have seen the Missionaries, and I have watched their proceedings minutely; yet I never knew any impropriety in their conduct. When I have been asked, "Where are the converts which these Missionaries have made?" I have replied, "Their numbers have not yet been very great, but there is much to be done in the way of preparation. In this country the ground must be prepared and the seed sown, before a harvest can be expected; and it is the same there."—Twenty years ago, there were only MR. CAREY and MR. THOMAS in that country; little more than a year ago, in Calcutta alone, the Metropolis of India, there were 12 Missionaries; and almost the whole of the native population were under the instruction of a Society, partly composed of literary persons and partly of officers of the state, called "the Calcutta School Society." Will any one say, that, when this is the case, little has been done? And if I, at my time of life, have seen all this, what may not the rising generation hope to see? What may not the young men, just gone or going out, hope to see? They may hope every thing. Let us go on in the true and faithful course which has been so well begun; and, I am satisfied, that, long before we once expected it, we shall have reason to say, "This is the Lord's doing, and it is marvellous in our eyes; this is the day which the Lord hath made, we will rejoice and be glad in it."

COLONEL MUNRO, RESIDENT at Travancore, in seconding the motion, said, "Most cordially do I unite in the statements just made, and hope on some future opportunity to express my sentiments more fully. The situation of India calls most pressingly for exertion, and every thing in that country appears now to conduce to the success of the Missionary cause. The political

power of India, now so much under the authority of England, and the disposition of the natives, almost entirely in favour of it, seem to promise greater good than we can at all contemplate. I fully concur in the opinion, that this cause may be carried on without danger, and with the greatest hope of success. The Mahometan religion formerly met with success in India; and surely a religion like the Christian, cannot fail of exciting greater attention."

COLONEL SANDYS, the Chairman, here said, "I wish to bear my testimony to all the statements just made, and to relate a fact; and I am happy to see here the REV. MR. WARD, from Serampore, who will, I have no doubt, give you some further information on this subject. The fact is this: in 1790 I was Adjutant and Quarter-Master General in the army, under MARQUIS CORNWALLIS, who brought down the power of TIPPOO SAIB. I sailed to join the army in the month of January in that year. Having on board 300 Sepoys, we laid in our provision and water for the voyage, expecting a passage of only eight or nine days. The principles of these Sepoys were well known to me, and many of them were of high caste. They were permitted to fill their own water-casks, every one of which was sealed with the Brahminical seal. Their provisions and packages were also sealed; and no one touched that part of the ship where they were stowed. It was then in the infancy of the war, and it was necessary to attend to all their prejudices. We sailed; and from calms and contrary winds, the voyage proved much longer than we had contemplated. We had been at sea 25 days. I kept account of the provision and stores, as was my duty, and I found that now we were only half way, and for these 300 men there only remained two butts of water. I well knew their sentiments respecting any other provisions or water; and what would be the consequence I did not know, when the scarcity should be discovered. My anxiety was so great for several days, that I was scarcely able to support it; this was observed by one of their chief personages, with whom I was on terms of the closest intimacy; and he said to me one day, "What is the matter with you? are you ill?" *No*, said I, *I am much as usual.* "Is there any thing upon your mind?" said he, "We have been a long time at sea, how does our provision hold out?" He could not have asked a more unfortunate question. I however waved it, and it passed off for that day. I could only hope that something would soon occur in our favour; but the next day it was the same, or rather it was getting worse, and I was resolved to tell him. Accordingly I called him into the cabin, and said, *I have a secret to unfold to you. We respect your caste, and from that circumstance all my uneasiness arises.*—He asked, "What is the state of our provisions?" I replied, *Of dry provisions we have plenty.* "But," he asked, "how is our water?" *That*, I replied, *I am afraid to tell you.*—"Nay," said he, "tell me." *Then here are the returns*, I replied, *and this has been the cause of that uneasiness you have observed in me.*—"If that be all," he said, "I will soon set you at rest," and he immediately went down and put the Brahminical seal on some butts of water, for we had plenty of it on board. When he came up, tapping me on the shoulder, he said, "Let me see a smile on your countenance." That did not require much summoning, and we sat down with much pleasure together. He was a valuable man; but we never dared to mention this circumstance to any individual. I never mentioned it to any one till I came to England Here then is a proof of the observation, that these people can be subdued by kindness, and that their prejudices about *caste* are not insuperable. In fact, the Hindoos are undermining the temple of their own Juggernaut. Can any one avoid seeing, that it is our duty to do all we can to wipe away the foul stain of neglect from our native country, whose "Ships, Colonies, and Commerce" ought to make us tremble for our responsibility?

The REV. W. WARD, of Serampore, said, I feel very great gratification, Colonel, in meeting you here to-day, and in hearing the sentiments already delivered, to all of which, as far as my own observation goes, I can bear testimony. It is with peculiar pleasure, that, contrasting former times with present, I can meet here (after the lapse of more than twenty years) individuals from the same country, bearing the same testimony, and all encouraging the hands of British Christians for the good of British India. The business of this day has hitherto turned more especially towards India, where the providence of God so long stationed me. It is true, Sir, we have had, from a Gentleman who gave an account of the whole heathen world, a statement with

which all our hearts must be deeply affected. At least six hundred millions of these immortal beings are born into our world, vegetate for a few days, and then merge into eternity!—and every thirty years this awful scene is renewed. This is a most awful statement, and one which should fill every Christian heart with the deepest and most solemn regret. Indeed such is the state of our world, that, to a benevolent mind endued with the spirit of Christianity, the necessities of our fellow-men appear to be so great that, humanly speaking, one can scarcely indulge any hope of seeing any general amelioration of our species even in our own country, and we might be still more discouraged respecting the moral condition of that country to which your attention has been so remarkably directed this day, and to which in a few days I expect to return. As this is, perhaps, the last time I shall address so large an assembly on this side eternity, I will contrast for a few moments the circumstances of India twenty years ago with what they are at the present hour. India was long considered as Satan's impregnable fortress. It was conceded by many, that other parts of the world were vulnerable. The African considers himself as honoured by the approach of a white man, but not so the Indian. Again and again, we were told, we might, therefore, do some good among the slaves in the West Indies, and possibly among the Hottentots, or others; but that every attempt to promote Christianity in *India* must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the almightiness of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India; but they added little to the Christianity of India; many of them added only to the darkness: and such was the fear respecting danger, which the Government at home and the civil authorities in that country entertained, that, as I have heard MR. BROWN relate, LORD CORNWALLIS once said to him, "I think the wisest resolution the East India Government ever passed, was, that they would never touch, or suffer to be touched, the prejudices of the natives." Not that they were inimical to the spread of Christianity, or to the advancement of the spiritual interests of their Indian subjects, but they were afraid of that danger which they thought inevitable if they disturbed the natives in the quiet possession of their Heathen prejudices. When I went to India, there were the greatest apprehensions that we should all be sent back. We went no where but, *as Missionaries*, we were received with a frown: and yet, for hospitality and friendship, and every thing else that is amiable and dignified in general, European society in India will bear a comparison with that of any country in the world. But, as Missionaries, we were considered enemies; and it was supposed that the prosperity of India depended upon our being excluded. The distance, too, (15,000 miles from England,) was such as to present a formidable obstacle. The climate of India was another difficulty. Of the number of Missionaries who went out at the same time with myself, one-half are gone to their everlasting reward. Of an after cargo of Missionaries, six have long ago, been taken to their heavenly home, and two only remain. Another great impediment to our progress was found in the languages of India. The slaves in the West-Indies are taught in the English or other European languages; along the Western coast of Africa too, many know the English language, and your access to them is of course easy; but in India, there were no fewer than fifty dialects derived from the Shanscrit alone. In America the great objection had been, that to learn the language of every single tribe was difficult; but in India we had twice the number of languages to acquire that prevailed in the whole of America. This too was to be done by plain men, many of whom had not been in the least accustomed to the study of languages. But, blessed be GOD! no man can mix with that population without acquiring their language. In addition to all these, were the prejudices of the natives themselves. To convey to you any idea of this, is exceedingly difficult; but you may form some opinion of them from this circumstance, that if our gracious King himself, GEORGE the FOURTH, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger, and would consider it as defiled by the touch of the greatest man in the empire. How then is it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and no where else. Another difficulty, and a great one too, was the ignorance of the natives. When we address many

other persons we have a conscience to appeal to, and you know the effect of it well,—but they have not a word for "conscience" in their language. In no Hindoo book, or Hindo custom, have I found any thing like it. Besides this, there are a number of other expressions of the real import of which they are equally ignorant. Talk to a Hindoo about GOD, and he thinks you are talking about Vishnoo or Ram, or some of his other deities. Talk about heaven, and he thinks you mean one of the heavens of his gods. Talk about a future state, and he thinks you are talking about transmigration. But in the superstitions of the Hindoos, we have a still more powerful obstacle. Hindooism can boast of her martyrs every day; of women, for instance, who sacrifice themselves on the funeral pyres of their husbands. Now if even women will go to these lengths of obstinate suffering, in conformity to their cruel superstitions, surely this people are, to all human appearance, invulnerable. This has justly struck Europeans as particularly formidable; they have said, "What! will persons who suffer themselves to be drawn up in the air by means of hooks fastened in the integuments of their backs,—will women who thus sacrifice themselves on the funeral pyres of their husbands, or destroy themselves in the Ganges,—be brought to renounce this superstition and to embrace Christianity?" Such was the feeling of our countrymen on the subject, and our object was therefore treated with derision and contempt. But the *caste* exceeds all the other difficulties which I have mentioned. By this they are divided into different societies with distinct observances; and there is no possibility of these intermixing with each other, without breaking *caste*. Every person marrying, or even eating, with one of another caste, falls from it, and can never be restored to it. Now this has always been considered by the Hindoos to be a fatal stroke; and the Christian Missionary feels the obstacle which it occasions to his success in its full force. These people are as capable of feeling the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and even his beloved parents no more, to renounce all his former society, and to incur the frowns of all his relatives, is such a sacrifice to be made by every Hindoo convert to Christianity, that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one young man, who, after he had been baptized, seemed at first to have forgotten his connexions; but he one day came and said to me, "I do not want to return to *caste*: I do not want to return to Hindooism; but cannot I go and see my mother again? Cannot I see my father once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had ever attempted to enter again the house in which he was born.—With all this accumulation of difficulties we had to attempt the conversion of that people. Our own government, the European residents in India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable." There were indeed a few good men in Calcutta who were labouring for the conversion of souls there; but they thought it was impossible at that time to do any good elsewhere, even if they should be able to make any progress in that city. Such was the appearance of India; and I have mentioned these circumstances to show, that, if in that part of the world, (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, of the West Indies, or of any other part of the world whatever.—And I have now to tell you, that all these difficulties, great as they appeared, have comparatively vanished into air. All of them are now, in a very considerable degree, actually surmounted! The government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and that in the most powerful manner. They have established government schools for the instruction of the natives; and the name of the present GOVERNOR OF INDIA (MARQUIS OF HASTINGS) will live in their recollection to the latest posterity. And it would be unjust in me not to mention also the name of the MARCHIONESS OF HASTINGS, who is doing every thing in her power for the benefit of the *female* natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is opened there, as never was before. Every voice cheers the Missionaries as they enter. Of our own countrymen I scarcely know one individual who opposes us; on the contrary, they

now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in the various languages of India. There is also a Calcutta School Book Society; and there is a Hindoo College, in which converted natives themselves are training up in suitable knowledge, for the very purpose of becoming preachers of the everlasting Gospel: and thus the difficulty arising from the distance of fifteen thousand miles is subdued and superseded, by GOD's raising up natives themselves to become Missionaries to their countrymen, who are inured to the climate and familiar with all their manners. The languages of India are now subdued; and the holy Scriptures, or a part of them at least, with a number of tracts, have already been translated and circulated in 25 languages of that country. Nay, even the *prejudices* of the natives have been overcome. As one proof of this, I can state, that when I left Serampore, a deputation had come from a village at some distance, in which they were attempting to establish a School, to request one of our school-masters to visit them and afford them some instructions as to the manner of conducting their School. There cannot be a stronger proof of their prejudices being subdued, than for those natives to solicit a visit from a man whose appearance in their School would have once been thought a crime. These Schools are now so common in some parts of India, that there is scarcely a town or even a village that has not one. The *ignorance* of the natives has been overcome; we have *found a conscience* at last; and several thousands of Hindoos have turned from the worship of idols to serve the living and true GOD; have renounced their superstitions, and embraced the faith of Christianity. *Public opinion*, which had been almost universally against us, is now almost universally for us. The foundation is laid, and we have only to go zealously and patiently forward in the work that has been so successfully begun.—I have been thus minute in my statements of the work of GOD in that extensive empire, in order that *I*, as an eye witness, might call forth the thankfulness of this Society for what GOD has done there; and that, when I am gone into those distant regions, again to aid by my feeble efforts this great cause, your prayers may be excited and encouraged by the prospect of ultimate success. And now I confess, my Christian brethren, that though I entertain some opinions different to those of the Society for which I am now pleading, yet it is a Society for which I feel the highest respect. There are no persons who come forward with more ardent zeal than they in the work of the LORD, and in the promotion of the great cause of Missions. I may add with respect to those whom they have sent out, that in the important point of self-denial, so necessary to the Missionary who leaves his country, his family, his friends, and all he holds dear,—in this respect, the Wesleyan Missionaries, yield to no Missionaries, or body of Missionaries, whatever. They have cheerfully endured fatigues, and patiently submitted to the various privations to which Missionaries are exposed. They have experienced all the inconveniences and dangers of inhospitable climates, and yet have persevered in their work with diligence and zeal, from a love to souls, and a desire to spend and be spent in the cause of CHRIST. The Wesleyan Missionaries yield to none in love to their SAVIOUR, which is so essentially necessary to keep alive the Missionary flame. And they yield to none in another grand point, which is the freeness of their invitations. Blessed be GOD! they feel no hesitation in their offers of mercy. This is their darling theme, and it suits the Missionary cause extremely well.—Another thing I would just mention concerning them; and that is, that they depend especially on DIVINE INFLUENCE; their eyes are always fixed on that; and feeling that they are but weak instruments in the hand of GOD, they go forward in their simple career, looking to GOD for his influence; and, blessed be his holy name, that influence is not withheld!—They also watch over their churches with peculiar attention. They do so in this country; but this is particularly necessary in the heathen world, where men are just emerging out of darkness, and where there are such deep-rooted prejudices to be combated. This is another reason why this Society commends itself to the whole Christian world.—Before I close, there is another observation which I would make on the subject of divine influence. I have lately come from the Continent of America, in which there is at present a great out-pouring of the HOLY SPIRIT. In Connecticut, in Massachusetts, and other places, a great degree of divine influence has been experienced.—In the town of Hartford, I was informed, that there were not fewer than a

thousand persons lately brought under the most serious impressions respecting their everlasting welfare. If these things be done in America, why may not we seek and expect similar visitations in other countries?—And we want nothing else to secure the eventual success of Christian Missions. If GOD is pleased largely to pour out his HOLY SPIRIT, and this work go on as it has done, the whole world will soon be converted to CHRIST. For this, let us be instant in prayer. It is only for us to be frequently on our knees at the throne of grace, and *then shall the earth yield her increase, and* GOD, *even our own* GOD *shall give us his blessing.*

S. T. ARMSTRONG, ESQ. of Boston, in America, in moving a resolution, on the subject of the West-India Missions, apologized for his addressing such an audience, but said that the proceedings of this meeting were enough to make even the tongue of a stammerer to speak plainly. When, however, said Mr. A. we propose resolutions of this kind we bind ourselves to do something more than *speak:* we must therefore take care what we do on this occasion; for I behold on every side a great cloud of witnesses to condemn us if we fail in the performance of what we this day pledge ourselves to *do*. Mr. A. proceeded to shew that Christianity is the best boon we can give to the negro-slaves to whom his motion more particularly alluded, and then added, "It has been stated, that I am from America, and it may please you to know, that British Christians are there considered as our elder brethren, and we are treading in your steps. I hope it will not be deemed presumption in me to say, that we have our Missionary and Bible Societies, our Societies for Education, and our Sunday Schools; and in these labours of love, these works of mercy, we, like yourselves, have received much assistance from pious females. About ten years ago the American Board of Commissioners for Foreign Missions was founded, with whose operations I have been more connected than with any other. In the first year we raised 200l.; but the last year we raised about 8,000l. or 35,000 dollars. There were some fears among our friends lest our exertions for foreign Missions should diminish our funds for promoting Christianity at home; but this has not been the case; for there has been more done at home in consequence of what has been done abroad. We have now Missionaries at the Sandwich Islands, and in India. Americans take a deep interest (I speak the words of truth and soberness) in all the great designs of British Christians; and I have no doubt, but that the transactions of this day will be read in the remotest parts of my native land, and will gladden the hearts of my countrymen, as they have gladdened my heart to-day. We shall rejoice in your success, and sympathise in your sorrows, (if any befal you,) for we feel that all we are brethren,—we worship the same GOD, we hold the same hope, we have in view the same objects. One object of my coming across the Atlantic was to be present at these far-famed meetings, and to see the men who are known throughout the world. I feel grateful that the desire of my heart has been granted; and long will the sacred pleasures of this day be impressed on my memory. I pray that the peace which now subsists between our countries may be perpetual. But should, unhappily, our statesman disagree, with the Wesleyan Methodists we shall still be at peace. Before another year shall bring to your joyful eyes an Anniversary like this, death or the ocean will divide between you and me; but, having the same hope, we shall still be joined in heart, and meet again where there will be no name of METHODIST or CONGREGATIONALIST, but all shall be one in CHRIST. With these feelings and anticipations, permit me to say, in conclusion, to each and all of you, *Farewell! farewell!—but not for ever!*

PROGRESS OF RELIGION IN ALABAMA.

BY information received from Rev. Thomas Griffin, presiding elder of Alabama district, it appears that the work of reformation is progressing in that wilderness part of our country. It is certainly cause of exultation to witness the growing prosperity of the Redeemer's kingdom, in our newly settled states and territories. While the hardy emigrants are felling the trees of the forest, and opening the bosom of the earth for the reception of seed, the heralds of salvation are itinerating through their scattered settlements, breaking

up the fallow ground of their hearts, and sowing the seeds of eternal life. May they witness a plentiful harvest!

The writer observes, that at a Camp-Meeting held on the 6th of July last, on "Pearl-river, a few miles from Monteccllo, the congregation was large and attentive, many were awakened to a sense of their need of Christ, and five or six, gave evidence of a change of heart."

"On the 20th we held another meeting on the river Chickasawhay, about fifty miles from the town of Mobile, where we have a large, flourishing society. There were two travelling and four local preachers, and one Presbyterian minister at this meeting. On Friday and Saturday, the Lord favoured us with a solemn sense of His presence. Sinners were struck with awe, and stood with respectful silence, while believers rejoiced in God their Saviour. On Sabbath we administered the Lord's Supper. All were solemn as night. The word of God was heard with great attention, and, I believe much good was done. About ten professed justifying grace."

"On the 27th of July we held another meeting, about thirty miles from St. Stephen's, near the Tom-Beckbee and Alabama rivers. Though the principal part of the people were irreligious, yet they behaved with great order and decorum, and five or six professed to be converted."

"On the 2nd of August we commenced a Camp Meeting on the banks of the Alabama river, thirty miles below the town of Cahawba, the seat of government for this state. From the paucity of the inhabitants, and the affliction many were suffering from a prevailing fever, there were not many that attended this meeting. Some disorder was witnessed; but He that commanded the boisterous winds to be still, appeared in our behalf, and, before the exercises closed, some were brought, as we have reason to believe, to the knowledge of the truth."

"August 10th, another meeting began thirty miles above Cahawba, on the bank of the above-mentioned river. A numerous concourse of people attended, and much good was done. On Tuesday morning, I requested all who had obtained an evidence of their conversion to God, to come forward to the altar, when thirty-seven presented themselves. The two last meetings were held in a forest, and the Indians were fishing in the river, while we were preaching and praying; the bears were ravaging the corn-fields, and the wolf and tygers were howling and screaming in the very woods in the neighbourhood of our meeting."

"These accounts may seem unimportant to those who are accustomed to more numerous congregations, and who have the privilege of assembling in convenient houses; but to us, who are struggling with many difficulties in this newly settled country, it is highly gratifying, and fills us with a pleasing hope of yet seeing the *desert blossom as the rose.*"

From the London Evangelical Magazine for August.

Chateau de Bellevue, pres Paris, July 1, 1821.

DEAR SIR,

THE circumstances which I have simply and faithfully narrated, happened to one of my intimate friends resident in Paris. A considerable diminution of interest must result from a translation of the idiomatic and forcible phraseology of the French departments into the ordinary medium of British conversation; but I have thought it not uninteresting to your readers to know, that while the Pagan world is prepared to receive the Gospel, God, without any visible agency, is also disposing the Continent of Europe, and especially this once enlightened country, to welcome the free and faithful proclamation of his grace. I could record similar facts in the Departments du Nord, pas de Calais, Vaucluse, and Pyrennees, &c.

Yours, most truly,

MARK WILKS.

M. ——, a merchant at the head of one of the first commercial houses in Paris, had lately occasion to visit the manufactories established in the mountainous tracts of the Departments of the Loire and of the Puy de Dome. The road that conducted him back to Lyons traversed a country rich in natural productions, and glowing with all the charms of an advanced and promising

Spring. The nearer view was unusually diversified; not only by the fantastic forms of mountains, the uncertain course of small and tributary streams, and the varying hues of fields of pasture, corn, vines, and vegetables; but by the combinations and contrasts of nature and of art, and the occupations of rural and commercial industry. Factories and furnaces were seen rising amidst barns and *bergeries*—peasants were digging and ploughs were gliding amidst forges and founderies of fire-arms—verdant slopes and graceful clumps were scattered amidst the black and ugly mouths of exhausted coal-pits, and the gentle murmur of the rill was subdued by the loud rattle of the loom. Sometimes M——, and his friend, halted amidst all that is delightful and soothing; and, after a short advance, found themselves amidst barrenness, deformity and confusion. The remoter scenery was not less impressive. Behind them were the ragged mountains of Puy de Dome; the lofty Tavare lifted its majestic head beside them, and far before appeared the brilliant summit of Mount Blanc.

Though engaged in great mercantile enterprises, and returning from a visit which was to give employment to hundreds of families in the districts he was about to quit, M. —— felt powerfully the effects of the objects that passed upon his sight; his thoughts were abstracted from the immediate end of his journey, and he was insensibly disposed for serious contemplation and religious sentiment.

In this state of mind he arrived at the skirts of a hamlet, placed on the declivity of a mountain; and being desirous of finding a shorter and more retired track, he stopped at a little house to inquire the way. From the windows, several females were watching the movements of a little child; and, just, as M—— inquired for a road across the mountains, the infant was in danger of being crushed by a coal-cart which had entered the street. The cries and alarms of the females were met by the activity of the travellers, and the companion of M. —— set off to snatch the infant from danger, and place him in security. An elderly female from the second story, gave M. ——, who was still on his horse, the directions he desired; and, at the same time, expressed her uneasiness that the gentleman should have had the trouble to seek the child. "Madam, (interrupted M.——,) My friend is only performing his duty: we ought to do to another as we would that another should do to us; and, in this wretched world, we are bound to assist each other. You are kind enough to direct us travellers in the right road, and surely the least we can do is to rescue your child from danger. The Holy Scriptures teach us these duties, and the Gospel presents us the example of our Lord Jesus Christ, who when we were in ignorance and danger, came to our world to seek and to save that which was lost." "Ah! Sir, (replied the good woman,) you are very condescending, and what you say is very true; but your language surprises me: it is so many years since in this village we have heard such truths, and especially from the lips of a stranger." "Madam, (resumed M. ——,) we are all strangers here, and sojourners bound to eternity: there is but one road, one guide, one Saviour, who can conduct us safely: if we feel this, young or old, rich or poor, we are all one in Christ; and, however scattered on earth, shall all arrive at the heavenly city, to which he is gone to prepare mansions for us." "These doctrines, Sir, (exclaimed the female,) support the hearts of many of us, who have scarcely travelled beyond our own commune; and it is so rare and so delightful to hear them from others, that if it will not be an abuse of your Christian politeness, I would request you to alight and to visit my humble apartment." "I shall comply most cheerfully with your request, (replied M. ——,) for though time is precious, I shall be thankful to spend a few minutes in these mountains, among those with whom I hope to dwell for ever on Mount Zion. My friend M. —— mounted to the second story, followed by his companion. He found the female with whom he had conversed, surrounded by her daughters and her grand daughters, all busily employed in five looms, filled with galoons and ribbons, destined for the capital and the most distant cities in the world. The good widow was between sixty and seventy years of age: her appearance was neat and clean: and all the arrangements of her apartment, bespoke industry, frugality, and piety. "Ah! Sir, (she exclaimed, as M. —— entered,) how happy am I to receive such a visitor!" "Madam, (replied M. ——) I am not worthy to enter under this roof." "Why, Sir, (exclaimed the widow,) you talked to us of Jesus

Christ, and—" "Yes, Madam; but I am a poor guilty sinner, and hope only for salvation through the cross. I was yesterday at St.——, where they were planting a cross with great ceremony; were you there?" "No, Sir; for it is of little use to erect crosses in the streets, if we do not carry the cross in our hearts, and are not crucified to the world. But, Sir, if you will not be offended, may I ask, what you are called?" M. ——, pretending to give a general sense to the French phraseology, answered, "My name, Madam, is ——." "Thank you, Sir, I shall not forget; but this is not what I meant: I wished to know whether you are a Protestant or Catholic, a pastor or a priest?" "Madam, I have not the honour to be either; I am a merchant: I desire to be a Christian, and to have no other title but a disciple of Christ." "That is exactly as we are here, Sir, (exclaimed the good widow, and added,) but, as you are so frank, are you, Sir, Catholic or Protestant?" "Catholic," replied M. ——. Madam looked confused, and observed, "That it was rare for the Catholics to talk as her visitor had done." "I am a Catholic, (resumed M. ——,) but not a member of the *Roman* Catholic Church. I love all that love our Lord Jesus in sincerity. I do not ask in what fold they feed, so that they are guided and nourished by the Good Shepherd and bishop of souls." "O what a favour the Lord has granted us to meet with a Christian like ourselves, (said the affected widow, looking round her,) we desire to live in charity with all mankind. But, to be frank also, Sir, we do not go to mass, nor to confession, nor yet to church; for we do not learn from our Testament, which indeed is almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of souls; and, we believe, we can serve God as acceptably on a mountain, or in a chamber, or in a cave, as in the finest church." "I confess, Madam, in my turn, (said M. ——,) that I am exceedingly astonished to find such persons on such a spot; pray how many may there be of your sentiments?" "Here, Sir, and scattered over the mountains, there are from three to four hundred. We meet on the Sunday evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish. We are called *beguines* and fools: but we can bear this; and, I hope, a great deal more, for Him who has suffered so much for us."

While the conversation, of which this is a sketch, transpired, the rooms had filled, the neighbours had been informed and introduced, at the request of the worthy hostess; and as many as could quit their occupations, pressed to hear of the things of the kingdom of God. M. —— desired to see the New-Testament. It was presented. The title page was gone, the leaves were almost worn to shreads by the hard fingers of the weavers and laborers, and M. —— could not discover the edition. A female, of respectable appearance, approached M. ——, and said, "Sir, for several years I have sought every where a New Testament, and I have offered any price for one, in all the neighbouring communes, but in vain. Could you, sir, possibly procure me a copy, I will gladly pay any sum you demand—" "Madam, I will not only procure you *one*, (replied M. —— eagerly,) but in forty-eight hours I will send you half a dozen." "Is it possible? (exclaimed the astonished villagers.) May we, Sir, believe the good news? May we rely on your promise? It appears too great, too good—we will pay for them now, Sir, if you please." You may depend on receiving them (said M. ——,) if God prolongs my life. But I entreat you to do me the favour to accept them, as a proof of my Christian regard, and an expression of my gratitude, for having been permitted to enjoy, in this unpromising spot, the refreshing company of the followers of Christ.

The conversation then turned on the value of the sacred volume, and the sinfulness of those who withheld it from perishing and dejected sinners. After some time, the hostess interrupted the chain by demanding, "Pray Sir, can you tell us if any thing extraordinary is passing in the world? We are shut out from all intercourse; but we have an impression that God is commencing a great work in the earth, and that wonderful events are coming to pass." "Great events have taken place, and news is arriving every day (said M.——,) from all parts of the world of the progress of the Gospel, and the fulfilments of the promises of the Holy Scriptures." He then gave to his attentive and enraptured auditory, an outline of the moral changes accomplished by the diffusion of the Bible, the labours of Missionaries, and the establish-

ment of schools; but only such an outline as was suited to their general ignorance of the state of what is called the religious world. And when he had concluded, they all joined in the prayer.—Thy kingdom come, thy will be done on earth, as it is done in heaven.

Anxious as was M —— to pursue his journey, he devoted three hours to this interview. He exhorted them to receive and practice only what they found in the scriptures, to cleave to the Lord with full purpose of heart, and promised to use his influence to obtain for them, a pastor who should feed them with knowledge and understanding. The termination of this extraordinary meeting, was procrastinated and affecting, tears of pleasure, gratitude, and regret, streamed from the eyes of the mountaineers, and the traveller, though more deeply moved by having seen the grace of God, than by all the scenes through which he had passed, went on his way rejoicing, and following the directions of the good widow, he arrived at the town of S——. In this town he had commercial relations, with the principal inhabitants and authorities, and under the impression of all he had witnessed, he inquired, as if with the curiosity of a traveller, the name of the hamlet he had passed on the mountain, and the nature of the employment and the character of its inhabitants. The men, said the mayor, work in the mines, drive the teams, and labour in the fields; and the women and children weave. They are a very curious people *outres illumines*, but the most honest work-people of the country. Probity itself;—we have no occasion to weigh our silk, either when we give it out or take it in, for we are sure not to lose the value of an obole, and the kindest creatures in the world; they will take their shirts off their backs to give to any one in distress; indeed, there is no wretchedness among them, for though poor, they are industrious, temperate, and charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass, nor confession, in fact they are not Christians, though the most worthy people in the world,—and so droll—imagine those poor people, after working all the week, instead of enjoying the Sunday and going to fetes and balls to amuse themselves, they meet in each other's houses, and sometimes in the mountains, to read some book, and pray and sing hymns. They are very clever work-people, but they pass their Sundays and holidays stupidly enough. This testimony, so honourable to his new acquaintance, was confirmed to M.—from several quarters; and he learnt from others, what he had not been told by themselves, that besides their honesty and charity, so great is their zeal, that they flock from the different hamlets, and meet in the mountains in cold and bad weather at 8 or 9 o'clock at night, to avoid the interruption of their priestly enemies, and to sing and pray.

These accounts were not calculated to lessen the interest excited in the breast of M. —— and immediately on his arrival at Lyons, he dispatched six copies of the New-Testament and some copies of a tract entitled, "*Les Dieux viellards*," written by M. Nolan of Geneva. Shortly after his return to Paris, M. —— received through one of his correspondents of Lyons, a letter from the excellent widow with whom he had conversed from the window of the second story. The modesty, dignity, and piety of the composition, has induced me to subjoin a literal translation, not only to evince the influence of true religion, but to satisfy the reader, that in this narration no exaggerated statement has been made of the characters of the mountaineers of St. ——.

"Sir, I have the honour to write to you, to assure you of my very humble respects and at the same time to acknowledge the reception of the six copies of the New-Testament, which you had the goodness and the generosity to send us. My family, myself, and my neighbours, know not how adequately to express our sincere gratitude; for we have nothing in the world so precious as that sacred volume, which is the best food of our souls, and our certain guide to the heavenly Jerusalem.

"As we believe and are assured that the Spirit of our Lord Jesus Christ could alone have inspired you with the desire to distribute the Sacred Scriptures to those who are disposed to make a holy use of them, we hope and believe that the Divine Saviour will be himself your recompence; and that he will give to you, as well as to all of us, the grace to understand, and to seek a part in his second coming; for this ought to be our only and constant desire in the times of darkness and tribulation in which we live.

"It is with this view, Sir, that I entreat you to have the goodness to send six more copies of the sacred volume, for several of my friends, who are de-

lighted, not only with the beauty of the type, but especially with the purity of the edition; for it is sufficient to see the name of Monsieur le Maitre de Sacey, to be assured that this edition is strictly conformable to the sacred text. Sir, as the persons who have charged me to entreat you to send six more copies of the New-Testament would be sorry to abuse your generosity, they also charge me to say, that if you accomplish their wishes, as your truly Christian kindness induces them to hope, and will mark the price on the books, they shall feel it to be a pleasure and a duty to remit you the amount when I acknowledge the arrival of the parcel. Could you also add six copies of the little tract, entitled, "Les Deux Viellards?"

"I entreat you, Sir, to excuse the liberty I have taken, and to believe that, while life remains, I am, in the Spirit of our Lord Jesus Christ,

Your very humble servant,

The Widow ——."

M —— hastened to gratify and exceed the wishes expressed in this letter. Instead of six copies, twenty copies of the New-Testament were now presented to the widow and her friends, and a dozen instead of six of the Deux Viellards. The parcel was enlarged with copies of the Archives du Christianisme, The Report of the Bible Society of Paris, The History of Missions, lately published by M. Gaussin, of Sartigoy, the French edition of the Report of the London Missionary Society, Dr. Bogue's Essay on the New-Testament, The Young Cottager, of which a French edition has been published, at the expense of a young gentleman at Paris. The Sermons of Nardin, which I have reprinted, The Dairyman's Daughter, the French translation, published in London, my *last* copy, and also my *only* remaining copy of Doddrige's Rise and Progress, in French. We wait for the correspondence, to inform us of the impression produced by the arrival of such an unexpected supply. Among those who may read this account, I hope there may be some who will resolve that we shall not want funds to reprint, immediately, a large edition of Doddridge, of the Dairyman's Daughter, and other books and tracts, which are exceedingly wanted, thankfully received, and extensively useful.

RISE AND PROGRESS OF METHODISM IN SAVANNAH.

Charleston, South-Carolina, September 10, 1821.

To the Editor of the Methodist Magazine.

Dear Brother,

I take the liberty of sending you a sketch of the rise of Methodism, in the city of Savannah, Georgia.

For many years the visits of Methodist Ministers, were rather irregular, as the place was tolerably well supplied by those of other denominations. At length, by a number of our friends in the country, we were charged with a culpable neglect of the capital of the state, and were given to understand that there were sinners in Savannah who needed rousing by the gospel. In 1807, the Rev. Samuel Dunwoody was regularly stationed there: and from that time it has been annually supplied with a stationed preacher. The attempt, at first, appeared very discouraging; but as the people became acquainted with us, the prospect brightened. In 1812, we commenced preaching in our own meeting-house, which Bishop Asbury dedicated, and named Wesley Chapel. In the same year, the stationed minister raised a small society, including Lydia Myers, who had been a member of our church forty years ago in Philadelphia, and near thirty years a resident in Savannah: and also, a black man and his wife, (Billy and Peggy) who had been taken into society about twenty years previous, by the Rev. Hope Hull. These were the first members in that place.

For two years past, the attention of the people became more excited to hear the word, and their minds began to yield to the force of truth. At the commencement of this year, their hearts were affected by that godly sorrow, which produces "repentance to salvation not to be repented of." The house became crowded and overflowing. All hands were ready to enlarge it, and in less than three days one thousand dollars were subscribed. The addition has since been completed, and the money nearly all paid. The house is

now eighty by forty feet, and a gallery on each side and in front. God hath graciously wrought, and the work is still going on. Brother Howard has, I suppose, given you a more full account of the late work in this place. Nor is our church alone benefited by this gracious out-pouring of the Spirit. Numbers in other churches have been stirred up to double their diligence in their christian course. Several have been added to the Baptist church.

Here I would remark, that we had to contend with some serious and trying difficulties: but in the midst of all, God was with us, and raised up friends. And I would express my gratitude, (which has all along been lying on my heart) to our distant friends, in Georgia, Carolinas, Baltimore, the Rev. James Smith, sen. of Philadelphia Conference, with several members of the General Conference of 1812 in New-York, who liberally aided us in building our meeting-house. I express it because I feel it, and because I am confident that we could not have succeeded *at that time* without such aid. The memory of the late J. Millen, member of the Presbyterian church, in whose house our ministers had a home from the beginning to his death, merits a grateful acknowledgement. Dr. G. Harrall also, a distinguished member of that church, with Mr. E. Stark (since deceased) were *active* in aiding our building. Nor has the late, and much lamented Dr. H. Kollock, acted otherwise than as our real and warm friend. May the good providence of God direct in the choice of such a successor as shall be a faithful and successful instrument in promoting the spiritual and eternal interest of his afflicted congregation. Yours in Christian bonds. L. MYERS.

Obituary.

DEATH OF ERASTUS N. HYDE,

Eldest son of Erastus and Fanny Hyde, of Bozrah, Connecticut.

THE subject of the following memoir from his early years, was an affectionate, tender, and dutiful child, beloved by his acquaintance and friends, who were the more fondly attached to him for his early piety and exemplary life. He first became serious when he was between the age of fourteen and fifteen years. Early in the spring of 1819 he left the family to reside in New York, where he continued until the first December, 1820 (except a few weeks visit to his friends in 1819.) In the mean time he became greatly debilitated with a lingering disorder. Though slow in its progress, it laid the foundation of a complaint which baffled the skill of physicians, and terminated in an affection of the lungs. His strength gradually failed, until nature sunk under the weight of disease. What was most worthy of notice in the course of his sickness, was the patience, resignation, and submission to the will of God which he manifested. Not being sensible that nature was so much exhausted, it was his expectation that changes of air and employment, on his return from New-York, would soon be the means of his restoration to health; but finding it otherwise, there was no apparent uneasiness or complaint, but a firm trust in the Providence of God, an humble reliance on the merits of Christ for pardon and salvation, and a full persuasion of the truth and faithfulness of God to fulfil his gracious promises—These were to him a source of consolation through all his suffering. The word of God was the subject of his constant perusal and meditation, and it was with much satisfaction that he listened to its truth from others; and especially such parts of Baxter's Saints' Rest, Kempis' Imitation of Christ, and selections of other religious books which were thought suitable to his situation. The nature of his complaint had a tendency to depress his spirits, and at times he seemed to be "in heaviness through manifold temptations;" but as he drew near to the close of life, the clouds seemed to disperse, the prospects to brighten, and the sun of righteousness arose in his soul with healing in his wings. It being evident that his natural life must soon end, it was thought proper to apprize him of his approaching dissolution. He seemed sensible of his situation, and not in the least intimidated with the near ap-

proach of the King of Terrors, frequently conversing on the death of his sisters, and their exercises in the last stages of life. In reply to an inquiry of his evidence of his interest in the Saviour, he remarked, that he had been an unworthy follower of Christ, but thought he could say, "though I the chief of sinners am, yet Jesus died for me." Early on Sabbath morning, April 8th, I went to him, and saw that he was failing. After some free conversation, I asked him if he thought heaven would be his home when he left this world: he answered, "I have not a doubt of it"—These words have been of comfort to me, "He that cometh unto me I will in no wise cast out." He wished me to pray with him, that his faith might hold out. Not long after which, while the family were mostly collected around him, he observed, that he thought we should have a house of mourning to-day. On speaking these words, it seemed as if the glory of the invisible world was unfolded to his view, heaven beamed in his countenance, and joys unspeakable filled his enraptured soul. I may attempt but cannot delineate the parting scene of this dear child, this heir of glory, while he took an affectionate leave of his parents, brothers and sisters, and weeeping friends around him—saying to them, "Farewell, I am going home!"—and embracing them individually. In a peculiar manner, he had in remembrance a mother's tender care, for which he could not find language to express his thankfulness.—"Oh, said he, how I love my dear brothers and sisters. I hope to meet them all in heaven." His strength failing, he could no longer express the heaven he already enjoyed, and the anticipation of that everlasting rest which he soon expected to be in possession of. Brother Peter Griffing, who has been a local preacher upwards of twenty years, and whom a gracious providence had directed to visit him the evening before, was now present, and with whom we joined in solemn prayer. Such a sense of the Divine presence, he said, he had never witnessed on such an occasion—We could but rejoice, even while we wept, from a grateful sense of divine mercy and love. He said but little more. After lying in an insensible state a few hours, without much apparent distress, he awoke, and was raised up, and took some notice of objects around him, and said, "Jesus is precious." Soon after, about twelve o'clock, he breathed his last without the least struggle, leaving an earthly tabernacle for a "building of God, an house not made with hands, eternal in the heavens," in the nineteenth year of his age. "Precious in the sight of the Lord is the death of his saints."

ERASTUS HYDE.

Poetry.

From the Imperial Magazine.

EMMAUS,—A SACRED ODE.

"Abide with us, for it is toward evening." *Luke* xxiv. 29.

By the Rev. Thomas Raffles.

ABIDE with us, the evening shades
Begin already to prevail;
And as the ling'ring twilight fades,
Dark clouds along th' horizon sail.

Abide with us—the night is chill;
And damp and cheerless is the air:
Be our companion, Stranger, still,
And thy repose shall be our care.

Abide with us—thy converse sweet
Has well beguil'd the tedious way;
With such a friend we joy to meet,
We supplicate thy longer stay.

Abide with us—for well we know
Thy skill to cheer the gloomy hour,
Like balm thy honied accents flow,
Our wounded spirits feel their pow'r.

Abide with us—and still unfold
Thy sacred, thy prophetic lore;
What woad'rous things of Jesus told!
Stranger, we thirst, we pant for more.

Abide with us—and still converse
Of him who late on Calv'ry died;
Of him the prophecies rehearse,
He was our friend they crucified.

Abide with us—our hearts are cold,
We thought that Israel he'd restore;
But sweet the truths thy lips have told,
And, Stranger, we complain no more.

Abide with us—we feel the charm,
That binds us to our unknown friend:
Here pass the night secure from harm,
Here, Stranger, let thy wand'rings end.

Abide with us—to their request
The Stranger bows, with smiles divine;
Then round the board the unknown guest
And weary travellers recline.

Abide with us—amaz'd they cry,
As suddenly, whilst breaking bread,
Their own lost Jesus meets their eye,
With radiant glory on his head!

Abide with us—thou heav'nly Friend,
Leave not thy foll'wers thus alone:
The sweet communion here must end,—
The heav'nly visitant is gone!

THE

METHODIST MAGAZINE,

FOR DECEMBER, 1821.

Divinity.

From the London Methodist Magazine.

ORIGINAL SERMON ON JOHN VI. 66—68.

By the late Rev. JOHN FLETCHER, of Madeley.

"From that time many of his disciples went back, and walked no more with him: then said JESUS unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."

(Concluded from page 405.)

II. HAVING thus showed what offended so much many of our SAVIOUR'S disciples, that they departed and walked no more with him; by the assistance of the LORD, I am to prove next, that as, out of CHRIST, there is nothing but eternal death for sinners, so in CHRIST there is eternal life for the chief of sinners. Both these points of doctrine are contained in St. Peter's answer to our LORD. When JESUS saw that many of his disciples were gone, he said unto the twelve, "Will ye also go away? Then Simon Peter answered him, To whom shall we go? Thou hast the words of everlasting life."

That expression—"To whom shall we go?"—shows that man is helpless as well as wretched, and that he is both spiritually dead, and incapable to raise himself to spiritual life, since he must go to another for it. "To whom shall we go?"—here also appears an utter despair of finding relief, not only in one's self, but also in any creature, thing, or means under heaven, but in JESUS CHRIST. To instance in some particulars:—

1. To whom shall we go for salvation and eternal life? Shall we go to Bishops, Priests, or Deacons? Shall we go to the Apostles themselves? No, no: they can only point us to CHRIST the Way, the Truth, and the Life: they are neither the way, the truth, nor the life: they are but men, and what says the

Scripture, "Cursed is he that putteth his trust in man," Jer. xvii. 5. It is not so with CHRIST, for though he is the Son of Man, he is also JEHOVAH-GOD blessed over all; in him, therefore, we may safely trust.

2. Shall we go to the Pope, the pretended successor of St. Peter? Behold, St. Peter himself says, "To whom shall we go, but unto thee, O LORD? LORD, save, or I perish." And how can PETER's pretended successor help us, if Peter cannot help himself?

3. Shall we go to any one denomination of Christians, to the Church of England, to the Church of Rome, to the Baptists, Presbyterians, Independents, or Quakers? Behold, the twelve disciples, the founders of all Christian churches, the sacred college of the Apostles, declare, with one consent, by the mouth of Peter,—Salvation is not in us: To whom shall we go, but to CHRIST? If, therefore, the purest church that ever was or ever will be, a church composed of Apostles only, must go to CHRIST for salvation, how mistaken are those who trust to the denomination they belong to, as if a Protestant out of CHRIST was a hair's breadth beyond a Christless Papist, a Turk, or a Jew. In the Revelation, our SAVIOUR compares the seven purest churches of Asia to seven golden candlesticks. Now, you know that a golden candlestick is as useless without a light as a brazen one. CHRIST alone is the light that is or ought to be placed in all churches; he is alone the light which shines in darkness, though the darkness comprehends it not: There is then no more salvation in the purest church, if CHRIST does not shine in our hearts, than there is light in a candlestick of purest gold, when the taper is put out.

What are, then, the greatest preachers in the world, what is Paul himself, who spake with the tongues of men and angels, when compared to CHRIST the living way? Just as much as a finger-post to a traveller, and no more; as the finger-post is not the way, but shows the right way, so Paul and all the preachers in the world are nothing, but as they point us to CHRIST the Way.

4. Shall we go to the Virgin Mary, with the Roman Catholics? "Behold," says she, "my soul rejoiceth in GOD my SAVIOUR;" therefore, she stood in need of CHRIST, as her GOD and SAVIOUR, as much as any one of us: salvation is not then in her, though it is in the fruit of her womb.

5. Shall we go to angels or departed saints? Behold, angels are the servants of those who shall be heirs of salvation, so far from being their saviours; (Heb. i. 14;) and as to dead saints, they can absolutely do nothing for us,—"for a living dog," says Solomon, is better than a dead lion." If saints could save us, it would be rather living saints than dead ones. It is well for the Virgin Mary and the saints, that they know nothing of the

prayers which poor superstitious Christians address to them: if they knew of them, the very thought of such a piece of idolatry committed upon them, to the horrible contempt of CHRIST the only Mediator, would damp all their joy in heaven.

6. To whom shall we go then? Shall we go to the writings of the dead, to books of piety and devotion, or to the Scriptures themselves? Alas! life is not in the letter: thousands of wicked men have written and read very good books: good books and the Scriptures are of infinite use in showing us the way of life, but still they are not the way; and when all the Bibles and libraries in the world shall be burnt up with the world itself, CHRIST the Way will stand, and, as he is the *living* Way, he will *live* for ever a mighty SAVIOUR to all that come to GOD through him. "Search the Scriptures," said he to the Jews, "for in them you think to have life, and they are they which testify of me." John v. 39. The grand use, then, of all good books, and of the Scriptures themselves, is to bear witness of CHRIST.

7. Shall we make a saviour of our church-walls, steeple, and bells? Shall we cry up the Church! the Church! as the Pharisees cried up the Temple! the Temple! Far be such a superstious, such a worse than Popish notion from us:—this building has no more in it that can contribute to our salvation than the synagogue out of which they cast our SAVIOUR and his Apostles. If there was any thing in any one building in the world more than in another, it was in the temple of Jerusalem, an eminent type of CHRIST, honoured several times by his bodily as well as spiritual presence: and yet one stone is not left upon another on the spot that bore the consecrated walls. But, blessed be GOD, the living temple of CHRIST's body, that was destroyed for three days, is now built up again, and stands for ever at the right hand of GOD; and in that temple it is, that the holy Catholic Church worships GOD night and day, in spirit and in truth. Vile drunkards, abominable swearers, filthy whoremongers, covetous extortioners, lying cheats, profane sabbath-breakers, all sorts of sons and daughters of darkness, resort at times within these walls, and remain unsaved from their wickedness. Salvation is not, then, within the walls of any one place of worship in the world, unless CHRIST manifest himself there as he does not to the world.

8. Where shall we go, then? Shall we go out of this wicked world, and retire into a wilderness or a nunnery, as thousands do in the Church of Rome? No; salvation is in neither, out of CHRIST. Whom did CHRIST find in the wilderness but the *Tempter?* Whom do Monks and Nuns find in convents but the Tempter, and corrupt nature, worse than the Tempter? Shall we go to our closet? Yes, to seek CHRIST there, but not to make our closet a saviour, as too many do? Shall we go to the

LORD'S table? Yes, to seek CHRIST there, but not to make the ordinance a Saviour as the Roman Catholics do, and too many who call themselves Protestants. The Pharisee, because he rested in his devotions, and sought not CHRIST in them, was made more the child of hell by his fasting and prayer: and when Judas received the sop, he received the seal of his destruction, the Devil entering into him, instead of GOD'S good SPIRIT. Therefore, ordinances help not, out of CHRIST.

9. To whom shall we go then? Will you give me leave to put off for a moment the character of a preacher of CHRIST'S righteousness, such as I desire to be found among you, and to put on that of a fashionable preacher. Will you permit me to "prophesy smooth things to you, to prophesy deceit?" Well, then, I say,—"O man, you ask, with St. Peter, to whom you shall go for salvation. To whom but to yourself, to your own endeavours? Do your best, O man: fulfil all relative and religious duties: be honest, and go to church, wrong no man, murder nobody, be courteous and civil to all: and if those good works do not take you quite up to heaven, then CHRIST will lend you a hand at the last."—This is, my Brethren, the diabolical scheme which prevails almost every where, in opposition to the Bible and the doctrine of our Church; this is the master-piece of Satan; this is nothing but Deism refined, nothing but heathenish morality gilt over with the name of Christianity. This overturns the cross of CHRIST, and makes man his own saviour in part, if not in whole; this tramples under foot the glorious robe of CHRIST'S righteousness, to exalt the filthy rags of man's own righteousness; this sets at nought the blood of CHRIST, the SPIRIT of GOD, and the operations of divine grace upon the hearts of men. This supersedes the fundamental doctrines of the fall in Adam, and the new-birth in JESUS CHRIST. This, instead of ascribing salvation to him that sitteth upon the throne, and to the LAMB for ever, impiously ascribes it to free will and pharisaical morality. And what is this but saying, *I* will remain in *myself* for salvation; *I* have the words of everlasting life;—than which there can be no greater blasphemy; for it is the very quintessence of Luciferian pride. This is the wolf in sheep's clothing, which destroys the lambs of the LORD by thousands: this is the detestable doctrine which Paul overturns, and curses, with the preachers of it, in his epistle to the Galatians; "Though an angel from heaven," says he, (i. 8,) "preach any other gospel unto you than that which we have preached, let him be accursed." And what is *that* gospel, but that which is contained in the text, LORD, to whom shall we go? Thou hast the words of everlasting life." Yes, O thou LAMB OF GOD, that takest away the sins of the world, we are dead, lost, damned for ever, without thee! Our

souls, like Noah's dove, cannot find whereon to fix themselves in all the creation: thou alone art the true, the living ark, built by the living GOD, to save souls alive. There is neither health nor life in us; but thou hast the words of eternal health and life. Ah, LORD, speak them to thy servants, and we shall be whole! Restore thou them that are penitent. LORD, save or we perish! O LORD, make speed to save us; O LORD, make haste to deliver us!—This is the language of Peter, of our Church, and of every penitent sinner; may it be that of all our hearts, till the LORD shall have turned our prayer into praise!

Here, Brethren, I would conclude this head, did not I think it will be agreeable to you to have the contents of it supported by some plain scriptures, showing that there is no safety, no salvation, but in CHRIST, and that he, and he alone, has the words of everlasting life. MOSES and PETER, speaking of him, say, "Your GOD shall raise unto you a Prophet from among your brethren, and whosoever will not hear that prophet, (receive his doctrine,) shall be cut off from among the people," that is to say, cut off from GOD's people, and consigned to outer darkness, Acts iii. 22. PETER tells the Jews that JESUS CHRIST is "the stone which is set at nought by the builders, but is nevertheless the head of the corner," that which supports the whole building of each believer's salvation. "Neither is there salvation in any other," adds he, "for there is none other name under heaven given among men whereby we must be saved," chap. iv. 12. In the next chapter, ver. 31, the same Apostle declares, that "GOD has exalted JESUS CHRIST with his right hand to be a Prince and a Saviour, and to give repentance and forgiveness of sins to Israel." And elsewhere (Acts x. 43,) he says, "To him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." The 3d chapter of St. PAUL's Epistle to the Romans may be looked upon as a short comment upon the text: part of it runs thus; "Every mouth must be stopped," says the Apostle, "and all the world become guilty before GOD; therefore, by the deeds of the law," by what a man can do in obedience to the law, "shall no flesh be justified. But now the righteousness of God," or GOD's way of saving sinners, "is manifested" in the gospel, "by faith of JESUS CHRIST, unto all and upon all that believe, for there is no difference, for all have sinned and come short of the glory of GOD: so that all must be justified freely by grace, through the redemption that is in JESUS Christ, whom GOD has set forth to be a propitiation through faith in his blood for the remission of the sins that are past." By these Scriptures, not to quote any more, you see, my Brethren, that if we remain in ourselves, in our sins or self-righteousness, or that if we go to any other per-

son or means but to the eternal SON OF GOD, through all such means we have not the least chance to escape endless ruin; and that if we go to him with all our sins and guilt, with all our misery and helplessness, he has the words of eternal life; he can and will speak peace, pardon, and heaven into our souls, and then from his kingdom of grace translate us into his kingdom of glory.

Having thus showed what offended many of the disciples of our LORD, so that they walked no more with him; and having proved that PETER spoke the fundamental truth of the Gospel when he said, "Lord, to whom shall we go? thou hast the words of eternal life;" I shall conclude by an application of what has been delivered.

Some of you are ready to find fault with us for telling and proving to you, that every natural man, every unconverted person, is in a damnable state, yea, is condemned already; you think this is a monstrous doctrine, not fit to be mentioned in a pulpit. What! is that which is so plainly laid down in the bible monstrous, and not fit to be mentioned in the pulpit! Well, then, the bible is not fit to be read in the desk. Oh, my Brethren, how is it that you are yet without understanding in this point? How is it you cannot see that your hard thoughts or hard speeches fall not upon us, but upon that sacred book, and upon the holy, just, glorious, and eternal GOD, who sent it to you from heaven? And how will you stand at the bar of GOD when this very book shall be opened for your trial, and your secret murmurings or ungodly speeches against it stare you in the face, with all your other sins? To whom will you go then for the words of eternal life; to GOD Almighty? Hear what ST. PETER says: "God resisteth the proud, but giveth grace to the humble." "The proud he looketh a far off," says DAVID: yea, he frowned Satan into hell for his pride; and what greater pride can there be in people that are born in sin, and children of wrath by nature, as you and I are, than to oppose the plain word of GOD, and to absolve ourselves when the LORD condemns us, instead of pleading guilty, and going to CHRIST now for life and salvation? Will you go to him in the hour of death? Do you think he will give you heaven then for having trampled his doctrine under foot? Will he take you in, who fight against his word, when he shuts out the foolish virgins who assented to all that it contains? Or shall we go in that awful day to our good works for salvation? Our good works! I should be glad to know which they are? Our oaths and curses, our threats and passions, our whoredom and drunkenness, our filthy talking and jesting, our vain and covetous practices, our lying and slandering, our breaking the Sabbath, and making sport of those who want to fear the LORD, our keeping away from the house of

GOD'S worship when others resort to it, and our openly refusing to walk with a crucified SAVIOUR when the sacred mystery of his dying love is celebrated at the altar,—are these our good works? Will these save us? Having been guilty of such things, shall we ever dream of salvation by our *works?* When thieves are saved from the gallows by the robbery they have committed, we may fancy to be saved from hell by the works we have done. When the Pharisee shall go justified to his house, we may hope to be pardoned on account of our good deeds. And when the Pope shall have turned CHRIST out of heaven, and the Epistles of ST. PAUL out of the Bible, we may dissent from PETER in the text, and instead of saying with him, "LORD, to whom shall we go? thou hast the words of eternal life;" we may say with all Deists, LORD, we need not go to *thee*, for *we* have the words of eternal life at our command; our endeavours, works, and righteousness will save us; the Pope has shown us this door, and though thou tellest us thou art the door, yet we are determined to get in at our own door. This I do not speak, my Brethren, to set you against good works, but to shew you the need of coming to CHRIST first, that the tree may be made good before you can do works good in the sight of GOD. Make the tree good, says our LORD, and then the fruit shall be good; till then, bring forth fruits meet for repentance; and when you stand in the LORD by faith, when you are grafted in CHRIST, when GOD has given you the victory through our LORD JESUS CHRIST, take ST. PAUL'S advice, 1 Cor. xv. 58, "Be stedfast, unmoveable, always abounding in the work of the LORD; for as much as you know that" *though* your labour *would* be in vain in *yourselves*, yet it "is not in vain *in the* LORD."

But I would hope that many of you, instead of finding these sayings false and hard, find them true and just; and that were our LORD to say unto you, as he did to the twelve, "Will ye also go away?" you would answer, as well as PETER, "LORD, to whom should we go?" GOD is a consuming fire out of thee: angels and saints, bishops and priests, books and ordinances, good works and endeavours cannot save, for thou alone, O CHRIST, hast the words of everlasting life. But can you say this from your heart as well as with your lips? Are you entirely reconciled? Are you really well pleased with GOD'S way of saving sinners through faith alone in the blood and righteousness of JESUS CHRIST? Do you renounce the Devil and all his works; yea, and all dependence upon your own works? Can you, with St. PAUL, desire to be found in CHRIST, not having your own righteousness, but that which is through faith in his blood? Are you determined to glory only in the LORD; to rejoice in nothing so much as in the cross of JESUS your LORD, which is to crucify the world unto you, and you

unto the world? Though all men should go back to the world, and walk no more with CHRIST in the way of the regeneration, are you resolved (the LORD being your helper) to follow CHRIST and his word, and to stand to your bible even unto death? If this is the case, rejoice, you dearly beloved of the LORD; the good work is begun in your souls; you are already called out of the world. Marvel not, then, says St. John, if the world hate you; it hated, it forsook, it crucified your LORD and MASTER before you, and so it will do by the servant in a measure. Oh, bear your cross with patience; your SAVIOUR who bore it first comes to meet you with a crown of righteousness, and a crown of glory. O faint not in the mean time; faint not in this day of reproach, scandal, temptation and darkness. You see many who call themselves disciples, and churchmen, exclaiming against the plain doctrine of CHRIST and of our church, and refusing to walk with our reformers in the narrow path pointed out in the word of GOD, and in our Articles and Homilies. But O, follow not a multitude in the broad way: choose rather, with MOSES, to endure affliction and reproach with the people of GOD, than to enjoy the pleasures and smiles of the world for a season. Take the good part of MARY, take the good part of PETER, and though all the world should not only forsake CHRIST, but also rise up in arms against you for cleaving to his word, stand to the text. In you there is nothing but sin, death, and damnation, says our Church. In me, that is in my flesh, (says PAUL himself,) dwelleth no good thing. Up then with the Apostle; not only renounce with him all other saviours, but go, this moment go, to Him whom GOD has exalted to be a PRINCE and a SAVIOUR for you. Say not only "to whom shall we go?" but go directly, with all your sins, with all your misery, to your dying SAVIOUR. Tell him, LORD, thou *hast* the words of everlasting life: speak them in my soul. Give him no rest till he say to you, as he did to DAVID, *I am thy salvation;* till he give you the blessing which he gave to the thief upon the cross, to ZACCHEUS upon the tree, to NATHANIEL under the fig-tree, to the harlot that wept behind him, to the woman who touched the hem of his garment, to the returning prodigal, to the penitent publican in the temple. Fear not; only believe; one grain of the faith of the centurion will remove all your sins upon CHRIST, who took them away upon the cross. Hear what DAVID says, "As the heaven is high above the earth, so great is his mercy towards them that fear him; as far as the east is from the west, so far has he put our sins from us. Look up then, believe, and live. Does not the LORD even now speak the word, that, going justified to your houses through the blood of the everlasting Covenant, you may praise and serve him without fear all the days of your lives?

Biography.

ACCOUNT OF THE LIFE AND DEATH OF REV. AURORA SEAGER.

(Concluded from page 412.)

At a quarterly meeting held for Granville circuit the 20th of September, 1817, brother Seager received license to preach, and was immediately employed by the presiding elder on the Granville circuit. Here he continued to labour till the New-York Conference in May, 1818, when he was admitted on trial in the travelling ministry, and by the bishop was transferred to the Genesee Conference.

At the Conference in Lansing, he was appointed to the charge of the Clarence circuit, where he and his colleague laboured with much success. Conversions were frequent; sometimes half a dozen at a single meeting. During this year about one hundred were added to the societies in this circuit. It was on this circuit, that he was brought near to death, by a paralytic shock. The circumstances of his sickness,—the supports and comforts of grace, and the kindness of friends, he notes in his journal, with much particularity. For some time it appears he considered his release to be near, and such were his foretastes of immortal bliss, and his resignation to death, that he felt some disappointment when he found himself again recovering. In his journal he says, "I saw and blessed the hand of God at the first, in thus bringing me into a situation, wherein I should be led to seek my only happiness in Him. Having had two shocks before, and this last much more severe than the other, should I ever recover from this, there would be little reason indeed, to flatter myself with the idea of long life: But rather to consider myself in a more than ordinary sense, as even on the confines of eternity. Though I could heartily bless God for this visitation, yet I had not till this morning that plenitude of enjoyment, for which I thirsted. This was a most blessed season to my soul. The emotions I felt I cannot describe. I was just able to set up, and while my bed was preparing, I observed the kindness of friends who attended me. It was the first time I ever needed such indulgence, so that, for awhile, I could not refrain from tears. The case of the blessed Saviour then came to my mind. How different my situation from his! He was Lord of all, yet *had not where to lay his head*, but I am surrounded by the kindest of friends, and who yet seem to think all too little for my comfort. Tears flowed plentifully, my heart was warmed with gratitude, and my confidence in God was greatly increased. I was now ready to go. There appeared nothing—nothing to

impede my intercourse into the regions of glory. I could but wonder and adore, that I should be the object of such stupendous grace! and that this should be thus manifested in time of the greatest need! What am I, thought I, that I should be thus visited with mercy! What have I done, O Lord, that thou shouldst thus visit me in my affliction! I have been too unfaithful in health, why then such blessings on me! Ah! Jesus hath died, therefore thou canst be just in so doing! Thou art infinitely gracious, therefore thou delightest in bestowing.

"Next morning 4th of June, my mind was filled with inexpressible sweetness. How good is the Lord! I cannot express half he is to me! I can only admire, that such favours are bestowed on one who is so ill deserving! Death never before appeared so nigh, and I never felt in such readiness to meet it. The choicest favours, and the most reviving cordials, are frequently, I believe, reserved to the greatest time of need. Thus it was with me."

After a confinement of about two weeks, Aurora again began to amend. Here he observes "It was my great desire, from the first of my illness, that I might make a sanctified use of this visitation; and now that I was apparently recovering, I prayed that I might not build a bridge back again to the world. My recovery indeed, appeared more like coming back to the world, than like staying in it; and at first, the thought struck me like a disappointment. Thus the mariner is driven back upon the boisterous ocean by adverse winds, after having come in sight of his native shore."

The time of the Genesee Conference being now at hand, the preachers being on their way thither, and having little reason to expect he should be able to attend, he mentions feeling, for the first time, a little inclination to dejection; but he made his complaint to God, and entreated, if he was to be spared, strength might be given him to attend, and receive his appointment, that he "might not live useless." "For all his past sickness, he says, appeared trifling, when compared to this." According to his request, the desire of his heart was given him; for the hospitable friend of Batavia, at whose house he had been nursed in his affliction, took him in his carriage, and brought him about eighty miles to the Conference at Vienna.

At the Conference in Vienna, July, 1819, brother Seager was appointed to Montreal. When he received his appointment, he considered it a favourable one on several accounts, as he would not have to preach often, nor ride on horse back, which was injurious in his present weakness: a passage by water might conduce to his health, and a change of air more so. These are his remarks in his diary.

After tarrying with his friends about two weeks to recover strength, he took leave of them for his station. The parting was unusually affecting. To the family it appeared more like a burial than a farewell. But to him it was the most affecting to take leave of one whom he always thought his duty to "honour." On his account he had felt much concern. He had fondly hoped from appearances last year, that on his return home he would find him in the enjoyment of religion, but was disappointed. "The precarious state of my health, he remarks, and *his* growing infirmities render it exceedingly uncertain whether I shall see him again. I now once more exhorted him to seek the salvation of his soul, and said, receive this as my dying admonition, and strive." "He answered with his eyes suffused with tears, 'I will,' and I could add no more."

At Sodus he embarked on board a schooner for Ogdensburgh: thence in an open boat for Montreal. On his passage down the river he passed through the rapids of the Long Sous, Coteau Du Lac, Cedars, Split Rock and Cascades. "Here were appearances both diverting and terrifying: The rainbow formed by the rays of the sun on the spray, afforded a delightful view. But the rocks which appeared in view, just under the sides of the boat, and which we passed with swiftness, seemed to dart upstream with the rapidity of lightning."

On his arrival at Montreal, 31st of July, he found his health much better, and he took lodgings at brother T. F's, three miles out of town, a very healthy and delightful situation. In this pious and kind family he was treated with every mark of attention, and thus lived in the mutual enjoyment of that Christian fellowship, which love naturally inspires.

Though he entered on his work with feebleness, his strength was gradually mending for about three months. He writes, 18th of October, "I am now able to spend a considerable part of the day, from five in the morning till ten in the evening, in my work. Thanks be to God for his unspeakable kindness!" After this he began to decline, and died in two months after.

Many notices in his diary, while at Montreal, would be instructive to the pious; but the extract would be too long for the short pages of our Monthly Miscellany. We will say, however, that they shew the *warfare*, the *conquest*, and the *spiritual triumph* of the Christian soldier. The onsets of the enemy were powerful, but he watched him; and the motions of his own heart he kept with all diligence. In every instance he was valiant in fight, and he was sure to come off victorious! In these spiritual conflicts he won trophies which he now wears in an immortal crown! Hallelujah! One extract must suffice. "Oct. 12, My complaint (Diarrhea) continues with unabated severity, and I am much weakened by not being able to take

much food. This day also had a severe struggle for deliverance, not from bodily, but from spiritual disease. I wrestled with the Angel of the Covenant, and wept and made supplication." Here follows a pretty long examination of the state, passions and graces of his mind, then urges himself by motives of the gospel to "accompany Christ in his abstinence, as well as to feast at his table," to "follow him through Gethsemane to Calvary, as well as to witness his glory on the Mount." After a struggle for two days he obtains the victory, and shares the spoils of a conquered enemy. "Oct. 14," he writes, "A heavenly calm now overspreads my mind. My soul is filled with inexpressible sweetness. A storm has of late raged in my bosom, and I have had many hours of serious anguish; though a satisfactory and animating hope of complete victory, has often mingled with my tears and groans, but the authoritative WORD has stilled the tempest, and my soul is calm as a summer's sea, where not a breath of wind flies over its surface, and every object around me seems to smile; but while it is *thus* with me, let me remember, I must receive help every moment from above, otherwise, I languish and stray. Let me think on this, and be humble!"

On the 18th of October, brother Seager removed to town, and took board with brother E. P. Here he was treated with equal attention and kindness: but here various circumstances combined to impair his health. The cold rains of autumn were unfriendly, and the room in which he lodged, was sometimes necessarily too warm; but what is believed to have materially injured his health was, too much exertion in handing water in time of a fire in the city. His journal mentions his "handing buckets of water till he was much fatigued." And it appears that after this he was more feeble, and continued to fail till he was forced to give up preaching. His last sermon was in the forenoon of sabbath the 5th of December. This was sixteen days before his death. His complaint, was an inflammatory catarrh, attended by ulceration, which extending gradually down the trachae at length reached the lungs, when it terminated life. To this complaint his physicians say he was constitutionally predisposed, and which is confirmed by his friends, who say that he had increasing symptoms of the complaint for many years.

For the last five days of brother Seager's illness I was with him. The following is extracted from my minutes as they were noted on that occasion. I had heard nothing of his illness, till the 16th of December, when I entered the room where he was confined. At this time he was supposed to be getting better, and I did not think proper to agitate his mind by much conversation. The next morning, he being more composed by rest,

I took an opportunity to hold a short conversation with him. I told him we were hoping he would recover, but as all was uncertain, he might mention any thing he had on his mind, and I would endeavour to attend to his request. After naming some temporal concerns, he added, "write to my friends, concerning my illness, and inform them, that though others judge I shall recover, yet I think my recovery very doubtful," and expressed a confidence that all was well, saying, "the Lord is good to me."

After this he appeared to suffer considerably, but manifested such patience and composure, that sister F. expressed her surprise that he could endure his affliction so patiently. To which he replied, with much calmness, "It is best, sister, to be patient, is it not!" and repeated Job. xix. 25, I know that my Redeemer liveth, &c.

Friday he called for the bible, and requested Rev. xxii. 20 might be shewn him, when he had seen it, he with awful solemnity, repeated that response of the Church, "Amen, even so, come, Lord Jesus."

Monday, 20th of December, we all perceived that he must go. He now spoke with difficulty, but expressed a wish that he might yet be able to speak so as to be understood by the friends, adding, "I am sure I shall yet be able." In about two hours after he appeared to be better, and after taking a little drink, he folded his hands on his breast, and said, "Now, let all be called in." When all had gathered around his bed, he commenced hymn 170, page 155, "When all the mercies of my God." After repeating several verses, he requested the whole hymn might be sung. While singing, he attempted to join, but could only repeat softly. He then addressed those present, in a most melting and weighty exhortation: pressing them to be faithful to God, and for their encouragement declaring the goodness of God to his own soul. "Tell my parents and friends," said he, "that their loss is my infinite gain." Then signifying a wish to pray, he drew the covering over his face, and continued some time in prayer. In about an hour, having rested in sleep, he again recovered strength and spoke to me. I asked him what word he would send to his friends, "Tell them, I hope to meet them in Heaven." He mentioned his young acquaintances in Phelps, whom he wished might be warned to "prepare to meet God." He then addressed each present as they stood around, expressed his gratitude for their kindness during his sickness, obtained a promise from each that they would endeavour to meet him in Heaven, and taking them severally by the hand, bade them an affectionate "farewell." As we were about to pray, I asked him, "what is your petition?" He replied, "I desire a full redemption; I have strong

confidence in God, he will do it," and appeared fervently to join in our petitions. After this, he spoke at times with difficulty, but said, "Every breath is prayer,—prayer is the food of the soul,—without prayer there is no spiritual life." I said "Aurora, does your spiritual strength increase?" "Yes Sir," he replied, "As my strength increases, my spiritual strength ——," then recollecting, corrected the sentence by saying, "As my strength *decreases*, my spiritual strength increases." Tuesday, fails fast, suffers much, but frequently rouses up and speaks of "Heavenly goodness." Miss S. awaked him by saying, 'you have slept a good while.' He replied, "O yes, the Lord gives sweet rest unto my soul." At 11 o'clock I had lain down intending to rise on the first appearance of a change. At five o'clock on Tuesday morning he awaked and said, call brother Case to prayers; we made our petitions, during which he appeared sensible and devotional. 8 o'clock I said, "Do you know me, Aurora? He opened his eyes and stretched out his arms to me, saying, "O yes, my dear brother, but I can't talk much." Soon after, while several were standing round, he said, "Glory," "Glory!" After this he requested I would write to his father: what shall I write, Aurora? "Thank him for all his kindness, and whatever else benevolence may dictate." Then, as if he thought himself writing, said, "My writing is incoherent, I must stop, now my work is done, "Amen," "Amen." We then commenced to sing, hymn page 95, when we had finished, he said, "sing on," we then sung, "What now is my object and aim." A few moments passed, and he requested not to be talked to any more. Mr. Lusher coming in was requested to pray,—after prayer Mr. L. spoke to him, but he was too far gone to answer; and while his brethren were standing around, commending him to God, he calmly passed away, about half past 10 o'clock, 21st of December, 1819, being twenty-four years of age.

Thus died this amiable youth, this faithful and successful minister of Christ. An ornament to the Christian doctrine, and a bright example of meekness, condescension, fervour, watchful sobriety, and diligence in study and labour. May a double portion of his spirit fall on his young brethren in the ministry!

We think it to be the result of a wise Providence that his death was transfered from Batavia, (where he expected to have died the spring before) to Montreal; that Catholics and Protestants might witness a Christian death. A number were awakened and converted at Montreal by his faithful warnings. Among these was a sensible and sincere catholic, who seemed to want nothing but to witness a Christian triumphing in death, to complete her convictions of protestant truths. Being one of those who faithfully attended him in his illness, his exhortations and

triumphant death wrought effectually. She became a convert to the religion of Jesus, and afterwards became a member of our society in Montreal. To be sure, he died and was buried on a foreign shore; but in this respect, he stands enrolled with some of the apostles, and with some of the *brightest* witnesses for the Christian faith; not forgetting the names of Swartz, Whitefield, Fletcher, Coke, Asbury, and others. Sacrifice and sufferings are the glory of the Christian ministry. In this glory our ministers have largely shared. To thousands of the rich, and millions of the poor, they have successfully preached the gospel. They have "*gone forth weeping*," and though opposed by wicked men, and the enmity of Satan, yet they have returned with the spoils of thousands and hundreds of thousands rejoicing. In Canada we have laboured long, and hard, but not in vain: besides the many who have gone to rest, more than five thousand are numbered among the living members of the church, while other thousands have been moralized, and recovered from the evil of their ways. In this labour of love, and sufferings for souls, Aurora has had his share, and in the *promise* to those who turn many righteousness, we trust, he now shines with the *stars* in the kingdom of the Redeemer.

W. C.

Scripture Illustrated.

OF THE CHARMING OF SERPENTS.

Related by a Gentleman of veracity, learning, and abilities, who filled a considerable post in the East-India Company's service in India.

"The travelling Faquirs (Fakeers) of this country are a kind of superstitious devotees, who pretend to great zeal in religion; but are, in fact, the most vicious and profligate wretches in the world. They wander about the country here as the gypsies do with you; and having some little smattering of physic, music, or other arts, they introduce themselves by these means whereever they go. One of them called a few days ago at my house, who had a beautiful large snake in a basket, which he made rise up and dance about to the sound of a pipe on which he played. It happened that my out-houses and farm-yard had, for some time, been infested with snakes, which had killed me several turkeys, geese, ducks, fowls, and even a cow and a bullock. My servants asked this man whether he could pipe these snakes out of their holes, and catch them. He answered in the affirmative, and they carried him instantly to the place where one of the snakes had been seen. He began piping, and, in a

short time, the snake came dancing to him: the fellow caught him by the nape of the neck, and brought him to me. As I was incredulous, I did not go to see this first operation; but as he took this beast so expeditiously, and I still suspected some trick, I desired him to go and catch another, and went with him myself to observe his motions. He began by abusing the snake, and ordering him to come out of his hole instantly, and not to be angry, otherwise he would cut his throat, and suck his blood. I cannot affirm the snake heard and understood this elegant invocation. He then began piping with all his might, lest the snake should be deaf; he had not piped above five minutes, when an amazing large covne capelle (the most venomous kind of serpent) popped his head out of a hole in the room. When the man saw his nose, he approached nearer to him, and piped more vehemently, till the snake was more than half out, and ready to make a dart at him; he then piped only with one hand, and advanced the other under the snake, as it was raising itself to make the spring. When the snake darted at his body, he made a snatch at his tail, which he caught very dexterously, and held the creature fast, without the least apprehension of being bit, until my servants despatched it. I had often heard the story of snakes being charmed out of their holes by music, but never believed it till I had this occular demonstration of the fact. In the space of an hour the Faquir caught five more venemous snakes close about my house."

F. A. De Chateaubriand, in his "Beauties of Christianity," relates the following adventure which he and his companions had with a serpent, while travelling in Upper-Canada in 1791.

"One day a rattle-snake entered our encampment. Among us was a Canadian who could play on the flute, and who, to divert us, advanced against the serpent with his new species of weapon. On the approach of his enemy, the haughty reptile curls himself into a spiral line, flattens his head, inflates his cheeks, contracts his lips, displays his envenomed fangs, and his bloody throat; his double tongue glows like two flames of fire; his eyes are burning coals, his body swollen with rage, rises and falls like the bellows of a forge; his dilated skin assumes a dull and scaly appearance; and his tail, whence proceeds the death-denouncing sound, vibrates with such rapidity as to resemble a light vapour. The Canadian now begins to play upon his flute; the serpent starts with surprise, and draws back his head. In proportion as he is struck with the magic effect, his eyes lose their fierceness, the oscillations of his tail become slower, and the sound which it emits becomes weaker, and gradually dies away. Less perpendicular upon their spiral

line, the rings of the charmed serpent are, by degrees, expanded, and sink one after another upon the ground in concentric circles. The shades of azure, green, white, and gold, recover their brilliancy on his quivering skin; and slightly turning his head, he remains motionless in the attitude of attention and pleasure. At this moment the Canadian advanced a few steps, producing with his flute sweet and simple notes. The reptile, inclining his variegated neck, opens a passage with his head through the high grass, and begins to creep after the musician, stopping when he stops, and beginning to follow him again as soon as he moves forward.

"In this manner he was led out of our camp, attended by a great number of spectators, both savages and Europeans, who could scarcely believe their eyes when they witnessed this effect of harmony. The assembly unanimously decreed that the serpent which had so highly entertained them, should be permitted to escape."

The Attributes of God Displayed.

From the London Methodist Magazine.

ACCOUNT OF A VOLCANO IN THE SEA.

"Not having it in my power to inform you of the progress of the arts in this quarter of the globe, I embrace the present opportunity of giving you a circumstantial, and I doubt not authentic, account of the proceedings of Nature, which I presume you will find not less interesting. His Majesty's ship Sabrina arrived here lately, from a cruise off the Western Isles, or Azores, and brought us the following account:—

"On the 10th of June they observed two columns of white smoke arising from the sea, off the west end of the island of St. Michael, which, for some time, they supposed to be an engagement, and made all sail towards it, but were prevented by the wind dying away. The smoke continued to ascend with sometimes large flames of fire, and they then concluded that it was a volcano. Next day they were close in with the island of St. Michael, and found the volcano situated about two miles west of that island, and still raging in the most awful manner. They learnt, from the British Consul at St. Michael's, the smoke was first observed rising from that place on the 14th of June, previous to which there had been several very severe shocks of an earthquake felt at St. Michael's, so that the destruction of the whole island was much feared; but they ceased as soon as the volcano broke out. On the 18th, the Sabrina went as near the

volcano as they could with safety, and found it still raging with unabated violence, throwing up, from under water, large stones, cinders, ashes, &c. accompanied with several severe shocks. About noon, on the same day, they observed the mouth of the crater, just showing itself above the surface of the sea, where there were formerly 40 fathoms, or 240 feet of water. They *christened* it "Sabrina Island." At three, P. M. same day, it was about 30 feet above the surface of the water, and about a furlong in length. On the 19th, they were within five or six miles of the volcano, and found it about 50 feet in height, and two-thirds of a mile in length, still raging as before, and throwing out large quantities of stones, some of which fell a mile distant from the volcano. The smoke drew up several water-spouts, which, spreading in the air, fell in a heavy rain, accompanied with vast quantities of fine black sand, which completely covered the Sabrina's decks, at the distance of three or four miles from the volcano. On the 20th, they went on a cruise, leaving the volcano about 150 feet high, and a mile in length, still raging as formerly, and continuing to increase in size. On the 4th of July, they again visited the volcano, and found it perfectly quiet. They went on shore on Sabrina Island, (as it is now called,) and found it very steep; its height not less than from 200 to 300 feet. It was with difficulty they were able to reach the top of the island, which they at last effected in a quarter where there was a gentle declivity; but the ground, or rather the ashes, composed of sulphureous matter, dross of iron, &c. was so very hot to their feet, that they were obliged soon to return. They, however, took possession of the island, in the name of his Britannic Majesty, and left an English union-jack flying on it. The circumference is now from two to three miles. In the middle is a large basin, full of boiling-hot water, from which a stream runs into the sea; and, at the distance of fifty yards from the island, the water, although thirty fathoms deep, is too hot for one to hold his hand in. In short, the whole island is but a crater; the cliff on the outside appearing as walls, are as steep within as they are without. The basin of boiling water is the mouth, from which the smoke, &c. issued. When the Sabrina left it, several parts of the cliff continued to smoke a little, and it was their opinion that it would soon break out again.* I presume you are informed of this strange phenomenon before now; however, as I had the foregoing account from a young gentlemen belonging to the Sabrina, who was an eye-witness of what is related, I conceived it likely to contain some particulars of which you have hitherto been uninformed."

* The old legends of St. Michael relate, that some 170 years ago, an island appeared in this neighbourhood, but which was again buried in the bowels of the ocean.

The Grace of God Manifested.

For the Methodist Magazine.

SKETCH OF THE LIFE, EXPERIENCE AND DEATH OF MRS. ELIZA S. AKERS, WHO DEPARTED THIS LIFE ON THE 22d OF MAY, 1821.

ELIZA S. AKERS, daughter of *John* and *Eleanor Faris*, was born in Flemingsburg, Kentucky, on the 27th day of August, 1802. Nothing very remarkable occurred during the early part of her life, excepting one circumstance; which, both on account of its singular character, and as it may display to the reader a striking instance of a particular and superintending providence, is worthy of notice in this place. She was three weeks old, wanting one day, when her mother, who had been sitting up sewing a garment, stuck her threaded needle in the sleeve of her left arm, and immediately suckled her child at her left breast. In a very short time the infant had a severe fit, and bloody froth issued from her mouth. From that time, late in the evening, until the next morning, she had thirty fits. She continued in extreme misery, night and day, and was expected to die for seven weeks; after which she got some better. But she remained very poor and unpromising until she was seven years old. At which age she accidentally discovered a small hard substance, which she called "another little rib," close to the upper part of the *os ilium*, between the skin and flesh. Her mother examined it, and thinking it was a pin, from the head it seemed to have, was anxious to extract it; but could not prevail on her to undergo the operation short of two weeks; within which time it had shifted its position near to the lower part of her shoulder blade. Thence it was extracted, and proved to be the same needle that, seven years before, had been strangely missing from the sleeve of her mother, and had occasioned so much anxiety for the child's life. The thread was still in the eye of the needle, but was wrapped round it and formed into a hard substance, which went foremost as the needle progressed.

In the fall of 1814, her sister Matilda departed this life, triumphant in the faith. About that time Eliza had strong convictions, and serious thoughts about religion—began to pray much in secret, and made many resolutions to seek God, and try to meet her departed sister in heaven. In the following spring she ceased praying, and all her convictions and resolutions forsook her—the cause of which she divulged on her death-bed. Three young ladies, whom she named, her intimate acquaintances, having discovered she was seriously exercised about religion, laughed at her; and persuaded her, that, if she went

on to be religious, no body would think respectfully of her—that she would lose all the pleasure and happiness she might otherwise enjoy. Being only twelve years of age, she got alarmed at their evil suggestions, shunned every appearance of seriousness, mingled much with gay company, and thus put an end to her serious impressions for that time.

On the 12th day of March 1818, she and I were married. I had lately commenced the practice of the law; and she entained the flattering, but delusive expectation of soon becoming rich and independent. From a circumstance that occurred the following summer, it is evident she had, at that time, very little notion of leading a religious life. I had been for some little time in Floyd county, on professional business, and during my absence had attended a camp meeting. A false report reached home before I did, that I had obtained religion. The news overwhelmed her mind; and she seemed like one who had lost all prospects of happiness. She said, to think of my getting religion, seemed like seeing me go to my grave—It blasted all her hopes.—But, not long afterwards, her mind seemed very much altered on that subject; and she said she had no objections to my becoming religious—indeed she repeatedly told me she thought we ought both to become so.

On the 26th of April, 1819, she had her first son, John Bryan, who lived only seven weeks and two days. About this time also, as she related in her last illness, she had serious impressions about religion, and prayed often in secret. She also stated the occasion which she took of relapsing again into carelessness about the concerns of her soul. The Rev. Samuel Dement preaching in town, on the evening preceding a love-feast, remarked severely on the subject of dress. She had intended staying in love-feast, but took occasion from his remarks on dress to entertain a prejudice against him, and thus grew remiss in her duty, by giving way to the evil suggestions of Satan.

On the 12th of September 1820, she had her last son, William Dennis, who is yet living. From this time she continued weakly, and never recovered again her usual health. She began more frequently to mention to me the propriety of our turning to God. I generally excused myself by telling her to go on and get religion herself.

In the early part of February, the day before she was confined to her bed, an elderly lady was buried in town. Eliza made diligent inquiry of such persons as visited my house, during the day, whether the old lady departed in the enjoyment of religion? No person with whom she conversed was able to give a satisfactory answer to the inquiry. While conversing with me on the subject, she raised both hands in a contemplative mood, and looking stedfastly at me, while she let them fall grad-

ually said, *O! Mr. Akers, I feel as if I were dying!* I told her not to indulge in such a thought—that I did not think she had cause to be alarmed. She wept; and said we ought by all means to try and get religion. Thinking I might probably induce her to excuse me in the matter, I told her to go on, and seek religion without me—that if I were to obtain religion, she might calculate on my preaching the gospel—that we would then live a very poor life, and that she would have to submit to many losses and privations in future. Said she, "*I am willing to live a poor and destitute life in this world, for the sake of getting to heaven—riches will do us no good when we come to die.*" She had a very high fever all that night, and the next day continued mostly in bed—still grew worse, and talked about the affairs of this life, as one who wished to have a fair settlement with the world—seemed anxiously concerned for the future welfare of her infant son, and continued to urge on me the necessity of our becoming religious. About the third night after her confinement, her pulse became too quick to be counted accurately; and, being moved at her request, she fainted. Fears were now entertained that her time of departure was close at hand. Doctor Anthony G. Houston was immediately called in.* She, however, recovered slowly; and, as soon as she gained strength enough to speak, said, with an interest and pathos that I never shall forget, "*Mr. Akers, ask Dr. Houston to pray for me.*" Her words came like a dagger to my soul. To think my companion was so violently afflicted—so near entering into the invisible world—so unprepared to stand before the judge of quick and dead—the time so short and uncertain, in which to begin to do the whole business of life—and to think that if I would not accompany her from a state of nature to grace, she was, even at the eleventh hour, about to undertake the great and important work alone—all, like so many barbed arrows, pierced my soul with the deepest concern. I complied with her request: and the Doctor asked her if she felt like trying to pray for herself? She said, "*yes*"—and he addressed the throne of grace in her behalf. Her case was too alarming to afford grounds for an expectation of her recovery—and she continued under the awful apprehensions of immediate dissolution. She prayed day and night for that religion, without which she believed she would shortly be for ever miserable—lamented bitterly the loss of golden opportunities which could never return—cited instances when she had had serious impressions—when

* A minister of the Methodist Episcopal Church, whose constant attendance, diligent care and well tempered zeal for the best interests of my afflicted family, temporally and spiritually, entitle him to this public expression of my heart felt gratitude. May the Lord reward him abundantly, for he has 'been faithful over a few things.'

she used to pray much in secret—how she had suffered her soul to be cheated of all her good desires and precious time for serving God—and said if she had her time to live over again, she would devote it all to God. But that could never be; she had now only a moment between the present and eternity. Said she, "*If I am lost, I will go down to the regions of despair praying for mercy*"—expressed a deep interest, at the same time, for some of her near relations who, as she had been, were passing away their precious time in the awful neglect of God and their own souls—prayed that she might not be hurried away unprepared, saying, "*Lord, spare me, if it is thy will, 'till I am prepared to go.*" Thus she continued until the latter end of February, when she began to mend slowly—got able to sit propped in bed—then to sit before the fire—next to walk through the house; and, finally, about the 20th of March, she barely recovered strength enough to ride to her father's, about one hundred yards. Some entertained thoughts of her recovery. But she continued diligent in prayer to God—said she, "*whether I shall live long or die shortly, I am determined to spend my time in the service of God.*"—I had already agreed with her to spend the remnant of my days in God's service; and on the night of the 21st of March we had family prayer, by ourselves, for the first time. It was truly an affecting time. We had been helping each other for three years in the concerns of this life, and were now, in the prospect of a speedy separation, uniting our ardent cries and petitions at the throne of grace for pardon, sanctification and redemption.

The first time she seemed fully to comprehend the opinion entertained by Dr. Houston respecting her case, was on the 11th of March, whilst he preached at my house from Isaiah xxxviii, and latter clause of the 1st verse; "Set thine house in order: for thou shalt die, and not live." She took the whole of the sermon to herself, and, like Hezekiah, prayed to the Lord, and wept bitterly. On the 25th the Doctor preached again at my house from 1 Kings xviii. 21, "How long halt ye between two opinions: if the Lord be God, follow him: but if Baal, then follow him." It was on the Lord's day, and he was truly in the spirit—his words came with life and power. After sermon he said, if there were any in the congregation who sincerely desired to serve God and try to get to heaven, and wished, for that purpose, to avail themselves of the privileges of society, they might signify it by giving him their hand while a few verses were singing. I gave him my hand, and God my heart; and my wife reached her's from the bed. It was truly an affecting moment, in which our desires were mutually increased, and our prospects much brightened. She continued most of her time in bed; and on her account, we had meeting

in the house as often as convenience and her situation would permit. She was diligently engaged in prayer. I read and sung much for her; and prayed with and for her night and morning. In this way we had many affecting and interesting moments. She frequently told me after meeting that she was disappointed—that she had expected the Lord would pardon her sins during the meeting, but that the meeting was over and she not converted. She would then say, "*before the sun sits to-morrow I hope God will pardon my sins.*" She would then pray ardently to God; and often during the day, when company was present, tell me to draw the curtain round her bed, and go in secret and pray for her.

Thus she continued until the first of April, when her complaint returned violently, in a fixed and speedy consumption. Death was now certain; and all medical aid was abandoned. Her remaining bodily strength rapidly declined; and her fever, which had continued high from the first of February, raged with increased ardour. Mercy was her only plea. "*If I perish, said she, I am resolved to perish praying—God has wonderfully blessed me in giving me time to repent, and I don't yet despair of mercy—others have been crossed on their death-beds, in trying to get religion; but I have had all the comforts and encouragements from my husband, pious relations and friends, that I could wish—I have not a doubt but God will yet bless me and pardon my sins before I die.*" She became more and more reconciled, every day, to give up all earthly interests and connections for the sake of Christ and eternal happiness. Not many days afterwards, Jesus passed along, and spoke peace to her troubled soul—the tumults of her agitated mind subsided—tranquility and heavenly serenity succeeded where lately storms and tempests threatened sudden destruction. I asked her why it was she seemed so contented and undisturbed in the midst of so much affliction? whether she had concluded she would recover, and that it was not now necessary to prepare for death? "*O! no,*" said she, "*I know I must soon die—but I am not now afraid of death—Jesus has washed away all my sins.*" She was not now afraid to meet the grim monster in all his most terrific forms—not now afraid to leave behind all earthly interests, connections and friends, and venture alone upon the dark billows of Jordan; for, said she, "*Jesus will be with me.*" She now spoke much of the goodness of God, and of the increase of her faith, blessed the Lord for her affliction, and said she knew it was intended for her everlasting good. She frequently exhorted her friends and relatives to seek the Lord while they had opportunity, and try to meet her in heaven. Several promised her they would do so from that time—may they not be lamenting broken promises and lost op-

portunities the next time they see her. A few weeks before her death, she and her friends present thought, for a short time, she was dying. She said, "*Glory! sweet Jesus, come and welcome*"—and embraced some of her friends. Dr. Houston having come in, she said, "*Doctor, I am going home to Jesus!*" He examined her pulse, and observed to her she would not die that day. "*Well,*" said she, "*I am ready and willing to go whenever it pleases God to take me—Jesus has washed away all my sins.*"

The latter part of her illness being attended with much severe pain, she prayed for patience to bear all her afflictions with resignation to the will of heaven—and would often pray God to hasten the time of her departure, saying, "*O! if this were my last day that I had to stay and suffer, how I would rejoice! I am ready and willing to go this moment! but, Lord, thy will be done and not mine.*" She had some of her clothes brought to her, and deliberately with her own hands parcelled them out in little presents for her relations and friends—gave particular directions of the plain style in which she wished her coffin and shroud to be made—gave her infant to her mother, with a request to keep him as long as she might live; and settled all her temporal affairs as she could think of them, descending even to minute matters. She said she had always been alarmed at the idea of being buried after death; but had then no more fears about it—wished to be buried decently—and had no doubt her soul would go straight to heaven, as soon as it left the body. A short time afterwards, the Doctor while conversing with her, asked her if she had settled all her temporal affairs? She replied she believed so—"*except,*" said she, "*that I wish you to preach my funeral; and if it is a fair day, to sing and pray at my grave.*" He asked her if she wished him to select any particular subject on that occasion? She replied, "*No: I leave that entirely with you.*"

From the time she experienced a change of heart, until the day of her death, she spoke of her acceptance with God with the most unwavering confidence; and for several days previous to her decease, seemed more and more anxious that every day, night and hour might be her last—saying, "*I am now, this moment, ready and willing to go—Lord, give me grace to bear my afflictions—and, Lord, support me and be with me when I come to die*"—frequently asking her friends how long they thought she would have to stay. The night before she died, she breathed with great difficulty, and was obliged to lie without being moved in great pain all night. She prayed, if it was the Lord's will, that she might be taken that night. As soon as light appeared in the east, I told her it was day. Said she, "*I never expected to see another day in this world—what is all this world to me?*

it can do me no good—in a little time I shall leave it for ever—Lord, take my spirit this day!" About seven, she discovered a change in her pulse, and asked me what I thought of it? I told her I thought it would beat only a few hours longer. She seemed to revive at the idea of going so soon, and with a most interesting smile shouted, "*Glory to God! I shall soon be done suffering—I shall soon be with Jesus—I shall soon be with my sister Matilda, who has been gone six years, and thus,* (drawing her arms to her breast) *will I embrace her—I want you all to recollect what I have told you, and not to forget it when I am dead and gone—O! that I had a voice that could be heard throughout the world; I would tell what my sweet Jesus has done for my soul.*" A little before ten, she said, "*Jesus has come.*" Coldness had now seized upon her extremities, and was rapidly spreading over her whole system, when she repeated part of the fifth verse of her favourite hymn,

> "Sweet angels beckon me away,
> To sing God's praise in endless day."

In a little time she deliberately reached out her cold hand, and took a final and affectionate leave of me—said she hoped to meet me once more—bid a long farewell to her sister Kerrilla, and once more enjoined it upon her to seek the salvation of her soul, and meet her in glory—next gave her hand to her pious mother, and they both gave glory to God together—she then asked for her tender and affectionate father; who, being close at hand, approached her bed in a flood of tears; she gave him her trembling cold hand, for the last time in this world of sorrow, and, with a voice faultering in death, bid him a long adieu —"*O! papa,*" said she, "*I want you to meet me in heaven*"—said she would like to take an individual leave of all in the room, if her strength would permit. But her strength was now gone, and death was fast sealing her mortal lips in eternal silence—a cold stiffness was rapidly pervading all the avenues of life, while she lay calm and undismayed in the awful storm of dissolving nature. While her happy soul was thus suspended for a moment, between time and eternity, as if having a view of both worlds, and fluttering to be on the wing for that "country from whose bourne no traveller returns," she forced from her quivering lips these precious and consolitary words, "GLORY!! THIS IS THE BEST TIME I HAVE HAD YET!!!" and yielded up her spirit without a struggle or a groan; having enjoyed the uninterrupted exercise of her right reason through the whole of her long and sore affliction; and having lived, according to the family record, 18 years, 268 days, 3 hours and 20 minutes. Her remains were taken to the Methodist meeting-house, on the following day, where her funeral was preached to a large

and much affected audience, by Dr. Houston, from Hebrews iv. 9. "There remaineth therefore a rest to the people of God." Thence she was taken and deposited in the family burying ground, near to her deceased kindred; where she will rest until the morning of the resurrection; when the same happy spirit that so lately took its exulting flight from her poor, shattered and worn out body to "another and a better world," shall return again with Jesus at his second coming, who, with a voice that shall be heard through all the regions of death, will command the grave to relinquish its victim—then shall her sleeping dust, in the twinkling of an eye, awake from the slumber of centuries, be caught up, glorified, to meet the Lord in the air, and re-united with her soul will sing the song of Moses and the Lamb with all the redeemed of Christ, for ever and ever.

PETER AKERS.

Flemingsburg, July 18, 1821.

Miscellaneous.

ON THE RIGHT USE OF WORDS.

(Concluded from page 419.)

HAVING, in the last number, ascertained the end for which man was made, let us now inquire whether, in his present state, under the privileges of the Gospel, he may be qualified so to answer that end, as to be justly denominated perfect. In conducting this inquiry we shall not take into consideration the various uses of his physical powers, and their adaptation to the ends designed to be accomplished by them; although, in the prosecution of this branch of the subject, we should unquestionably find the perfection of his nature developing itself in a most convincing point of light, and tending to establish the truth of the position, that man was qualified to answer his original destination. It is only by an *abuse* of these powers, that the gracious designs of God towards man are frustrated. Neither is it our intention to analyze his moral powers, any farther than they are concerned in accomplishing the ends of his existence as a servant of God. To enter into an examination of the various exercises of the Human Mind, in its application to the vast variety of subjects which come within the grasp of its comprehension, and upon which its elastic powers are exercised, would require a very long discourse; although we have no doubt but this branch of the inquiry would terminate in the same result, namely the perfection of man's character in answering the end for which he was commanded into being.

While we are compelled, by the irresistible force of evidence, to admit the truth of man's apostasy from his original rectitude, yet we shall find, upon close and candid investigation, that he may still so answer the end of his destination as to be pronounced perfect. To confine our remarks within as narrow a compass as possible, we say that one of the principal designs of God was, when he made man, that he should yield a *holy obedience* to the will of his Maker; or, in other words, that he should live free from sin. If the intention of the Almighty may be inferred from what he actually did, and from his express command to man, then the position we have taken is incontrovertible; for He made man holy, and commanded him so to remain. From this fact, and from another no less indisputable, namely, that he did sin, and become unholy, and that, until entirely renewed by divine grace, he continues to sin, we are led to this undeniable conclusion; that man is now in an imperfect state; and from this conclusion follows another equally certain, that all who live in sin contravene the constitution of their nature, and accomplish not the end of their existence.

Thus far we have reasoned from the original intention of God in bringing man into existence. Now, if it be equally manifest that the design of God in Redemption was that man should be holy, by emancipating him from the thraldom of sin, and by restoring him to the image of God, we shall arrive to the same result, by proving that perfection still belongs to man. And that this was the very end for which Christ came into our world, suffered, died, and rose, is demonstrable from the most express declarations of the inspired writers. "Who gave himself for us, that he might redeem us from ALL *iniquity*, and PURIFY unto himself a peculiar people, zealous of good works."—"For this purpose was the Son of God manifested, that he might destroy the works of the Devil." "Thou shalt call his name Jesus, for he shall save his people from their sins." Here, then, we have the grand design of Redemption by Christ most unequivocally expressed; and that it was to deliver mankind from *all iniquity* and totally to *destroy the works of the Devil*, and to *purify the hearts* of his people from *all filthiness of the flesh and spirit*. Now, if this gracious design of God is accomplished in any one individual, that individual is perfect. But to say that the very end for which the Son of God came into the world is never accomplished, merely on account of the inveteracy of the disease which he came to cure, or the stubbornness of the heart he came to change and purify, is to impeach both his power and goodness, by saying, that the whole design of Redemption failed, for the want of power and goodness in its Author to carry it into complete effect.

To express the end to be accomplished by Redemption in other words, we may say, that it was designed to restore fallen sinners to that image of God in which their great progenitor, Adam, was created. And the apostle Paul speaks of those who had this end accomplished in them—"But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Here, therefore, is the perfect character designed to be formed by the scheme of Redemption and salvation.

"*All the works of God are perfect.*" But it is God's work to awaken, justify, and sanctify the sinner. If therefore any be thus justified, &c. he is perfectly justified, and sanctified; for all the works of God are perfect. On condition of our believing, loving, and obeying, it belongs to God, not only to justify, but to shed abroad His love in our hearts, to make us holy, to keep us in the hour of temptation, to defend us against the assaults of all our enemies, and to preserve us, in the performance of every duty, unto everlasting life. As all the works of God are perfect, and as all these are His work, so all those who are thus made holy, kept, defended, and preserved, are perfectly holy, are perfectly kept, defended, in perfect obedience to His commands. In this respect, therefore, man answers his end, and consequently may be denominated perfect, according to the definition we have given of that term.

ON FAMILY RELIGION.

We take pleasure in presenting to our readers the following communication, from an unknown correspondent, under a lively impression of the vast importance of the subject on which it treats, and with an ardent desire that it may receive that practical attention which its merits justly demand. The evils deprecated by the author are to be dreaded by every friend to domestic peace and happiness, by every believer in the realities of an invisible world; and therefore should be most strenuously guarded against by every head of a family, as forming one of the strongest barriers to present and future felicity. The duties recommended, the neglect of which forms one of the most striking features of inconsistency in the Christian character and conduct, cannot be performed with too great assiduity.

Messrs. Editors,

Should the following observations be thought admissible in a future number of the Magazine, they might perhaps have their use with one class of your readers, whose souls and happiness are no less valuable because they hold a more obscure rank in life. The observations, however, may not be restricted to one class only, as human nature is the same in all. Should

they be laid by with the refuse of your manuscripts, the writer will feel no mortification, from their being thought unworthy, while enjoying the consciousness of their being well intended, and believing the subject of sufficient magnitude to claim the notice of an abler pen, the neglect of which has prompted this attempt.

The present day is peculiarly signalized by exertions for the general diffusion of the gospel. In the efforts which are made, almost every hitherto neglected spot of the globe is recognized, and though the means are yet insufficient, thus far to extend it, the increasing endeavours of a generous public predict, that at no very distant period the gospel will be planted in every land. In this noble work are engaged all ranks, classes and ages. The pens of many are circulating religious intelligence, and civilians unite with divines in the praise of Missionary and Bible societies.

But after this extensive survey of the spread of religion, we purpose to examine it at *home*, and if our zeal should be found more ready to scatter its influence abroad than to secure its saving effects on our own hearts, we should be no better than an apostle who "having preached to others, should himself become a cast-away." It was not the design of that "charity which seeketh not her own," to require an exercise of benevolence at the neglect of our own eternal interests. Nor does all that is here specified, necessarily deprive us in the least degree, of bestowing as much attention upon our own spiritual concerns, and the concerns of those immediately connected with us, as we ought. It is far from the writer's design to depreciate the duty of promoting the interest of religion abroad, or to undervalue the blessings which have attended the endeavours to christianize the benighted heathen. But what is particularly designed, is to offer something as a balance to that mistaken notion, that the great work lies in ostensive charity and public labour. In temporal things, people are seldom culpable for being too liberal, but in spirituals they are frequently much more ready to lavish upon others than to retain themselves.

Notwithstanding the numerous dissertations, harangues, and treatises on the extent and excellence of religion, we rarely meet with one upon *Family Religion*. We shall therefore endeavour to descend to some particulars in domestic life, considering that religion defective which does not influence and regulate the minutest circumstances and actions. And yet, nothing is small which involves the important concerns of our own or the souls of others.

I purpose in the following essay to sketch the outlines of a *happy family*. Secondly, inquire why so few, in comparison, are found to answer the description; and thirdly, suggest some hints for improvement. But in this attempt the writer is sensible that the skill of a masterly hand is requisite to do justice.

For though many of the distinguishing marks are too prominent to be mistook, yet the numerous fibres, and niceties of shade which constitute the whole, can never be given by a superficial observer.

It is not sufficient that in the group before us there be no tumults, strifes nor angry words, or that in general there be a good understanding as to the method of prosecuting the most obvious interests: but here, there must be an attention in particular to interests that are co-extensive with eternity. And this work is not effected by a casual recurrence to moral and religious requisitions; nor by stated or periodical seasons of communication and instruction. But the ever vigilant eye, the ever wakeful care, the heart-felt solicitude, and persevering faith and prayer must necessarily combine to accomplish it. With this belief one might well exclaim "Who is sufficient for these things?" The neglect of properly considering which has plunged thousands in wretchedness.

In a union of affection, desires, views, efforts and interest, we see the husband, as often as the discharge of other duties admits, in the society of her whom he has chosen for his nearest friend. Here, if in trouble, he finds an alleviation by imparting to the heart which he knows to be the faithful depository of whatever he there intrusts. If oppressed under the weight of spiritual or bodily disease, none so ready as she to point him to relief, or if possible, to bring it near. If in prosperity, his enjoyment is doubled by communicating to her, for their happiness is mutual. His conduct in all things respecting her, manifests that to him there is not her equal. If he sees her erring judgment lead her astray, he rests not till he has restored her, and watches her, not with the cold eye of jealousy, but that his sagacity may point her the right way, and his tenderness carefully guide her therein.

The wife, as the honour and happiness of the family demand, acknowledges the superiority of her husband in all the distinctions which the gospel requires, and next to pleasing God, she seeks to please him. She performs with delicacy and faithfulness the duties of her station, that she may render herself the most agreeable to her husband, and thus their family become the most desirable place to both. The duties of religion are not confided to either as an exclusive right or task, but both unite in the sacred work, and prove the "yoke to be easy and the burden light." If they be parents there will be employment for every moment. Earnestly desirous to form the growing minds of their offspring to piety and virtue, they are "instant in season," giving "line upon line, precept upon precept," and are carefully exact to add the most powerful persuasive to goodness—a godlike example. They do not faint in their

minds because they see not immediately the fruit of their labour, but to their unwearied endeavours, they join the fervent prayer, in expectation that blessings will sooner or later follow. Where early and suitable pains are taken with children there is every reason to expect a filial requital, which is one of the finishing strokes in our exhibition. Here are no separate interests, no inherent supremacy or distinction, but such as arises from the different relation of husband and wife, parent and child. All harmoniously conspire to raise the happiness of each, and none unhappy without the interested sympathy of the whole. Behold! the Head united by the double ties of Christian and conjugal affection, disseminating the fruit of that union in a two-fold sense! Happy are the children that are in such a case, and happy also are the parents, whose children shall call them blessed. Over this lovely circle, methinks I see the angel of peace spread her wings, and each one emulous to court her residence, and establish her dominion.

We come now to inquire why so few thus walk in undisturbed harmony; and shall observe, first, that it is impossible where religion is only nominal; as nothing but that operative faith which purifies the affections, and continually exalts them to divine objects, can keep depraved dispositions from inordinate love, or can create proper attachment. The truly pious discern how necessary it is, that with each other, they maintain the strictest watchfulness over themselves, lest in the freedom of their union they give or receive an indulgence which blunts the Spirit's edge. And it is frequently remarked by the less experienced Christian, that he loses more by an intercourse with professors, than with the people of the world. With the latter the restraints of his profession keep him within bounds, but with the former, he is free from the suspicion that his friend sets as critic and judge, and so gives latitude to his feelings till he is drained of his spirituality. If then so much grace, wisdom and prudence are requisite to render Christians profitable to each other in the occasional intercourse of life, what must it be in that connexion which should make of twain one flesh? There is oftener, however, a greater impediment to domestic felicity than excessive freedom and affection, and what causes Christianity secretly to bleed. It is an aversion to, or disrelish of each other's society, which is wholly incompatible with the right discharge of relative and respective duties. So differently are persons constituted, that in the happiest union of this nature which can be formed, there will be frequent occasion for the mutual exercise of forbearance and patience, with nameless minute acts of reciprocal attention and kindness, which would not be necessary to the well-being of any other society.

The principal cause of the lamented evils may generally be traced back to the first step which led to the connexion, where it will be found that base or unworthy motives predominated. That persons destitute of a religious principle should be thus influenced, is not strange: but that those who have this principle should be swayed by a depraved inclination merely in this very important point, is most preposterous. This is doubtless one of the most difficult places in which to be disinterested; but that the *Christian should be*, as it respects all but the honour of God, is not to be questioned. We would not insinuate that this disinterestedness is to render any person the agreeable and suitable companion; but be assured that they who seek, more than every thing else, the wisdom from above, and submit to its divine dictates, will never be directed unsuitably. But theirs will be the most cordial and endearing union, having for its strength the love of Christ. How exceedingly deceptive are many of the fairest appearances which meet the eye! How often is the unwary soul caught by a bait which lies concealed under the charm of personal attractions, or the grace of external accomplishments! How often under the veil of a mind enlightened by science, with only a specious show of piety! Nor is there less frequently a baleful influence connected with the idea of respectability of family, and honourable rank in society, with many considerations of the like nature, and too numerous to be mentioned.

But though such disappointed persons should so manage as to maintain an exterior somewhat agreeable to the requirements of religion, yet they are incapacitated for enjoyment, and disqualified for usefulness, to the extent of which they might otherwise have been capable.

Another source of domestic unhappiness is neglecting the cultivation of children. How strange is the conduct of parents who bestow less labour on the intellects of their offspring, than they would acknowledge sufficient to bring forward a good production among their vegetables! They attentively watch the growth of the plant, and carefully pluck the obtruding weed that it may not undermine its roots, or cast an unseemly shade over its fair blossoms; but leave the *growing mind* to its own bent, or to take the course which chance may give it! These same persons are professedly tender of the cause of religion, perhaps are more active and zealous in society than others; lament the prevalence of extravagance and folly, cry out bitterly against the abominations of the times, and urge a speedy reformation, when the first steps which lead to it, are so near them as to be overlooked! Indulged or uncultivated children are generally disobedient to their parents, and unhappy among themselves; are likely to bring ruin on themselves and dis-

grace upon their parents and one another. It has frequently been said that the children of good people are the worst; but where this has been comparatively the case, there has undoubtedly been a defect in their education. Perhaps the parents have lamented it and prayed for them, and in the soft language of ancient Eli have said, "Why do ye these things? it is no good report that I hear of you," but in most cases, from no more exertion than this, there is little reason to expect a suitable line of conduct from children.

O ye, who are intrusted with the care of immortal souls, consider the importance of your charge, and fear with trembling. Should these in the day of eternity rise up and allege, that though you bore the Christian name, you were so far from comporting with the sacred character, that your profession was the greatest obstacle to their embracing it; that your tempers and conduct were so contradictory to the spirit which the gospel enjoins, that taking you for an example they could not admit its pretended excellencies; that your indulgences had strengthened all the innate corruptions of their hearts; that your lack of seasonable and proper correction and instruction, had smoothed the way for the pursuit of carnal pleasures, and the commission of sin without fear: though your name might have stood on the list of every missionary and bible society in the world, and you have had the applause of doing more in various ways than most Christians; will you not be found guilty of neglecting your most important duties, and be condemned not only as the abettors, but as the authors of your children's misery?

We come, thirdly, to suggest some hints for improvement, which have indeed been already anticipated in the ideas which are contained under the preceding heads. We will however speak a little more positively and directly to enforce their importance. Let those whose condition are not irretrievable make the subject of a change a matter of serious importance, with which are connected consequences vast as the interests of immortal souls, and extensive as eternity itself. When the decision is made under the auspices of heaven, consider it as inviolable. Let no reflection ever be indulged that it is not for the best, but suffer whatever may come as being the Divine will. Let the purity of your affection forbid the thought of another, but duly appreciate the gift of each to each. Keep at an equal distance from that familiarity which breeds disgust, that indifference which borders upon contempt, or the reserve which savours of suspicion. So shall your most private life witness the happiness of your union, and your more public walks confer a dignity on the social relation.

Let the objects of your love be the objects of your tenderest care, their souls most especially. Make not the conduct of

others your standard in this point, but let conscience, let religion, let the word of God say what will acquit you. Be particularly careful not to overlook, or behold with indifference what many call small things in their temper and conduct. Inure them to industry. Suffer them never to have time to lavish upon trifles, or waste in idleness. And as domestic economy is indispensably necessary to the happiness of a family, it should ever hold a distinguishing place there. As this part most naturally and properly devolves upon the mistress, to her I would address myself, and say "look well to the ways of your household." Are you in affluence and think it unnecessary for yourself and family to be particular in your management and expenditures? Remember that your possessions are held upon a precarious tenure, and that you may be suddenly and unexpectedly reduced to a situation in which labour will be necessary, or poverty and misery unavoidable. But though neither you nor your children should ever know the want of the necessaries of life, yet you want happiness, which you cannot have in vacant unimproved time. Activity and employment are as necessary to the present enjoyment of the mind, as to the acquisition of wealth. Besides, the poor have always a claim upon you, and the various wants of your fellow creatures require that all your time and substance be devoted to the Lord; by which you will always be ready to administer to the necessities of others, either temporally or spiritualty as occasion demands.

Mothers have greatly the advantage for imbuing the minds of their children with knowledge and piety, and those who feel their care as they ought, will make innumerable, and frequently very minute circumstances subservient to the end, where an indifferent one will see no opportunity. To mix useful instruction and innocent amusement, to turn the various incidents of life into lessons of profit and improvement, is not perhaps the happy talent of every mother; but she whose breast swells with pious emotions for the true happiness of her child, will not be found destitute of ability to communicate what, with the promised blessing of God, will do good through the lapse of life. Let none think to free themselves from the obligation which they owe to God and their children, by "I am not calculated for such duties." God never placed you in a station without offering you assistance to fill it answerably. This subject, full of importance to all Christians, should be deeply considered by the ministers of the gospel in particular, as the influence of their families is more extensive. To them the world look for an occasion to evade the force of divine precepts, and exultingly triumph when they discover any thing turn to their advantage. From them the church of God have a right to expect more than from other families, inasmuch as they are set for example, as well as instruction and correction.

It is devoutly hoped that individuals and families will enter into the spirit and practice of these sentiments so far as they are agreeable to truth, and though there be but little said to what the subject opens, yet it is humbly believed that a radical attention thereto will remove the greatest obstacles to the spread of universal holiness.

Religious and Missionary Intelligence.

ACCOUNT OF THE WORK OF GOD IN WELLFLEET CIRCUIT, IN A LETTER FROM REV. EDWARD HYDE TO REV. T. MERRITT

DEAR BROTHER, Wellfleet, Mass. Aug. 28, 1821.

AGREEABLY to your request I now send you an account of the work of God on this circuit in 1820, and which continues to the present time.

When I arrived at my appointment in July, 1820, I found that religion was at a low ebb on the circuit; but few had been converted for some time. My mind was much exercised on account of the situation of the people; I had been travelling where multitudes had turned to the Lord; and now to find none inquiring the way to Zion affected me much. My only refuge was in the Lord; and to him I often carried the case of the people, and soon found it not in vain. I endeavoured to impress the minds of the brethren with the importance of a revival. In the different classes we entered into a covenant to pray twice a day for two weeks, for God to revive his work. Before the time had expired the work began. Several were deeply awakened, and believers were quickened. Our camp-meeting came on about this time in this town, which gave a new spring to the work. Some account of which is published in the Magazine for February, 1821. After this the work spread in every direction, and hath continued to progress till the present time.

This circuit comprises three towns, each of which has shared in the glorious work. For many years our preachers have laboured in this town with but little success. Many were the difficulties they had to struggle with, but now an answer to their prayers has been realized, and the glory of the Lord displayed. One means of helping on this work has been urging on believers the necessity of going on to perfection. The work has spread to all parts of the town, even to the isles of the sea: On one island scarcely an adult is left unconverted, and not a single family but some of which have found a pardoning God. Eastham has had a large share of the glorious revival. For about twenty-five years our preachers have regularly passed through this town, and not a solitary individual would receive them, or bid them "God speed;" but ignorance of God and pure religion, very generally prevailed. At the first camp-meeting held in Wellfleet, August, 1819, some out of curiosity attended. The power of the Lord was displayed among the people. This to them was a new thing. Two who were looking on to see the strange sight, were arrested by the Spirit, and went home deeply wounded. Their feelings were such that they could not conceal them. After mourning in deep distress for several days, the Lord set their souls at liberty. They now thirsted for the salvation of their neighbours, and began to tell them what the Lord had done for them; but their words were as idle tales to many, whilst others thought they were deluded for saying that their sins were forgiven. Soon, however, others began to inquire what these things meant, and sought, and found the same blessing. From this the work spread to different parts of the town, and some began to inquire for the preachers who had been instrumental in the hand of God of beginning such a work. Accordingly, a message was sent to brother Wiley, the stationed preacher on Wellfleet circuit, to come and help them. He embraced the opportunity and went;—And now their houses and hearts were opened to receive him as a messenger of God. A small class was formed, which has continued to increase till we have now about one hundred in society, most of whom yet stand fast in the liberty of the gospel, and a number have been subjects of a deeper work of grace; others are yet groaning for full re-

demption in the blood of the Lamb. The most powerful and rapid work we had among us has been in Truro. This commenced in February last. In about one week upwards of one hundred could testify that the Lord had power on earth to forgive sins. About forty in twenty-four hours were set at liberty. For several days the cries of the distressed and wounded were such that we could not preach to them. As soon as an opportunity presented for mourners to come forward to be prayed for, in every direction they would present themselves in crowds. Sometimes one hundred and fifty or two hundred might be seen, in deep distress, on their knees, crying, "God be merciful to me a sinner;" then one after another rising and praising God for delivering grace. This blessed work still continues, though not so powerful as when it first began. Our Congregational brethren have shared largely in this work. It has spread among them in this town.

Out of about four hundred that have been brought into liberty two hundred and thirty-six have joined our society, most of whom yet stand firm in the faith of the gospel.

The sacred flame has spread among all descriptions of people by sea and by land. One man whilst engaged in the fishing business on the coast was arrested by the Divine Spirit. The crew were all strangers to God, and knew not what was the cause of his distress. Being deprived of his strength whilst engaged in fishing he was carried below: when his strength returned he began to cry aloud for mercy. His companions were so alarmed that they quit fishing, and went to a harbour, supposing him to be sick. A physician was sent for but no relief could be given. His case seemed desperate. The minister of the place concluded to go and visit him. When he came along side he inquired for the sick man; but to his great joy he found him well, walking the deck, happy in God! In this frame of mind he came home, and has since given evidence that the work was of God. Another particular instance of God's work I will notice. A man who had long been an advocate for the doctrine of Universal salvation, and had strove to convince others that it was true, became alarmed about the state of his soul. Before his awakening he vainly supposed that no person was able to hold an argument with him against his favourite system. He boasted that he could overcome all the professors of religion in his neighbourhood, and did his utmost to gain proselytes to his opinion. Hearing of the revival in Provincetown, he went to see for himself: and while some were happy in God, and others crying for mercy, he endeavoured to instil his doctrine into the minds of the young converts. Brother Kelley, the stationed preacher, hearing his conversation, replied to his arguments. The consequence was, that he became convinced of his error, and shortly after was powerfully awakened and converted to God; and he is now striving to build up that which he strove to destroy. After his conversion, he was called to take charge of a vessel, and having shipped his crew, he called them together, and, to their astonishment, prayed with them. Soon after sailing he established prayer-meetings on board his vessel, and continued them regularly during the whole voyage. The Lord soon began to work, and before he returned they were all converted to God. The work did not stop here; for he and the mate gave clear evidences of having experienced a full salvation from sin They gave me an account of their exercises previous to their finding this inestimable blessing. Having met, as usual, below for prayer-meeting, they had such a sense of their vileness and impurity, together with a view of the holiness of God, and spirituality of the law, that they knew not what to do. They had no experienced Christian to consult, nor had they any clear understanding of the doctrine of sanctification; but in their distress they cried to the Lord, and he delivered them, and they both returned in the enjoyment of perfect love.

Much more might be added; but I must close by observing, that our late camp-meeting has been a blessing to many on this circuit. We have several witnesses of perfect love. Oh that the work of holiness may spread!

Rev. T. Merritt. Affectionately, Edward Hyde.

SUMMARY OF RELIGIOUS INTELLIGENCE.

Among other objects which have excited the attention of the Christian world, the Seamen, that useful class of our fellow men, have not been forgotten. A house of worship, expressly for their benefit, has been erected in this city, where, besides stated worship on Sabbath, a union prayer-meeting is held once in every month, in which all denominations assist. In addition to this,

prayer-meetings are established on board of vessels in this port. "We have," say the board of managers of the "*New-York Bethel Union*," a standing committee to provide vessels on board of which to hold meetings. If a vessel is procured for Monday evening, notice thereof is given to the Chairman of the Monday evening committee, whose duty it then is to cause the *Bethel flag* to be hoisted at mast-head during the day; the signal-lantern at night; to notify his co-members; who may also invite such other friends as may be thought necessary to assist in conducting the exercises of the evening." These meetings have been generally well attended, and, it is believed, much good has been done. Success attend every such effort to convert our ships into houses of prayer, and our seamen into temples of the Holy Ghost!

The proceedings of the "United Foreign Missionary Society," are amply detailed in the American Missionary Register; from which it appears that the Osage Mission, is likely to succeed, though it is to be feared that the war which has been declared between the Cherokees and Osages, will retard the operations of the Society. The Mission family have formed themselves into a church, confirmed their union, and renewed their covenant by partaking of the sacrament of the Lord's Supper.

GREAT OSAGE MISSION.

Extract of a letter from Miss Wooley to her Mother.

Mission Boats, Aug. 3, 1821.

May the Lord direct my pen, and enable me to speak of his goodness; for truly his goodness and mercy have followed us all our way. He hath not dealt with us according to our iniquities, but in his great loving-kindness hath he watched over us for good. Most of the family enjoy comfortable health. Although a number are feeble, yet no raging fever burns their sickly frame. The most infirm are able to walk abroad; our spirits are good, and our prospects are flattering.

We entered the Osage river on the 29th of June; and on the first of July, we met on one of its banks for Divine worship. Our Sanctuary, formed by the God of nature was grand and sublime. We assembled under a large shelving rock, sufficiently extensive to shelter a thousand persons from the peltings of the storm, or to shadow them from the scorching rays of the sun. Here we met with only one white family, the last we expect to see on our way to the Indian settlement.

On the 2d of August, we arrived at Chateau's Establishment. Here, for the first time, we saw Osage Indians. We were politely received by Wah-ton-e-yah, a warrior of distinction, who had been left here to give to the chiefs information of our arrival. When three of the brethren, who had gone forward, approached the Indian huts, this warrior marched out with an air which would not have disgraced royalty. He took the Missionaries by the hand, and bade them a cordial welcome. He then walked down to the river, and welcomed the whole family to the territory of his nation.

At this place, we found many of the Osage Indians. Their appearance is most interesting. Their cleanliness much surprised us. We could not but love their children, some of whom were neatly dressed, while others were entirely destitute of clothing. One of the Indians said he had two children, and he would send them to school, and when they became white-men, he would come and live with us, and be a white-man too.

In the course of the afternoon, we moved up the river about a mile. Wah-toneyah accompanied us, took a seat at our table, and conducted himself with propriety. On the 3d, we rested, while the brethren examined the land. On the 4th, we moved up the stream until we were arrested by the shoals. On the 6th, the brethren took a more extensive view of the land, and found a situation about four miles distant by land, and eight or ten by water, with which they are highly pleased.

Some of the brethren are now employed in erecting a store-house on the scite just mentioned, while others are conveying goods thither in a skiff. Brothers Newton and Bright have gone to the Missouri river for horses, oxen, cows, &c. We are within 80 miles of Fort Osage, to which all letters for our family should in future be directed. The Osage chiefs and warriors have not yet returned from their summer's hunt. They are expected soon, and on their return a Council will be immediately held.—*American Missionary Register.*

The following is an extract of a letter from Bishop M'Kendree, dated Lexington, Kentucky, September 26, 1821.

"THE Missionary business, in the Ohio Conference, promises a reward for our labour and expences. We have sent on a Missionary family to carry the school into effective operation."

BY a letter from Rev. Ebenezer Brown, it appears there is a gracious revival of religion in Middlebury, Vermont. He says, "The most hardened offenders came to the altar last Tuesday evening seeking forgiveness, and desiring an interest in the prayers of God's people. It was an awful time. I never witnessed so mighty a revelation of the power of God; and yet the most perfect order prevailed, and all was solemn as the house of death! Indeed order and solemnity characterize every meeting for the public worship of God. About fifty have been added to our church since my residence here, one of which is the high-sheriff of the county."

Obituary.

Died in Stratford, Vermont, March 8, 1821, in the 36th year of his age, Rev. Salmon Winchester. He was born of respectable parents, in Westmoreland, Nov. 11, 1785. When about sixteen, through the instrumentality of the Methodist ministry, he was brought to the knowledge of the truth; and he ever after maintained the character of a pious, consistent Christian. Evincing an ardent desire for the salvation of souls, and a talent for usefulness in the ministry, he received license, first as a Local Preacher, and in 1815 he joined the travelling ministry, and was stationed on Ashburnham circuit: In 1816 on Tolland: In 1817 he was admitted into full connexion, ordained deacon, and again stationed on Tolland circuit. In 1818, he travelled Vershire circuit: and in 1819, he was ordained elder, and appointed again to Vershire. In 1820, for reasons which he thought sufficient to justify him, he discontinued from travelling, and received from the Conference a location. Being, however, dissatisfied in his present state, with a view to join the Conference again, he re-commenced travelling on Vershire circuit, but did not, on account of ill health, re-enter the Conference.

In his sickness, he exhibited, in a very eminent degree, the virtues peculiar to the Christian, holding an unwavering confidence in God, and a firm hope of immortality; and when assured that his restoration to health was hopeless, he said, "If I were alone in the world, I could die with ease—but my family." He, however, calmly resigned them into the hands of his God, while he committed his own soul to the care of his great Redeemer.

About 10 o'clock on Thursday, he observed, "I have failed fast since sun down. I shall not probably live to the rising of another sun. Five days ago I was as likely to live as any of you; but God, in His wise Providence has seen fit to afflict me, and I hope I fully acquiesce in it. I wish I could say, my work is done and well done." (By this remark he appeared to allude to the time of his location.) "Yet, blessed be God, I can say that for six years I have had an unshaken confidence in God, and have been striving to do good. I am now ready to be offered—I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Many other passages of scripture he repeated.

He then gave a charge to his disconsolate wife and children, giving them his blessing, and exhorting them to faithfulness. In this happy frame of mind his soul took its departure into a world of spirits, and, we doubt not, rests from labour, in the bosom of God.

Much might be justly said in favour of his character. But suffice it to say, that, in all his exterior deportment, he displayed the virtues of the Christian, the husband, the father, the member of civil and religious society, and, after his exaltation to the ministry, he evinced his divine call by the manner, and the success with which he discharged his ministerial duties. Neither were the inward tempers of his mind less amiable in the estimation of his intimate acquaintance, than his external conduct was correct. In a word, he enjoyed communion with God, and in that communion he died.

CONTENTS OF VOL. IV. 1821.

DIVINITY.

A Sermon for New-Year's Day, *Page* 3, 41
Illumination, Health, and Comfort. A sermon on Psalm cixvi. 8. 81, 121
A Sermon by the Rev. J. Fletcher, on 1 Cor. v. 17. - - - - - - - 161, 201
A Sermon by the Rev. J. Fletcher, on John iii. 3. - - - - - - - 241, 281
A Sermon by the Rev. J. Fletcher, on Ezekiel ii. 7. - - - - - - - 321, 361
A Sermon by the Rev. J. Fletcher, on John vi. 66—68. - - - - - 401, 441

BIOGRAPHY.

An account of the Life and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, late a Buddhist Priest in the Island of Ceylon. (Concluded.) - - 11
A Short Memoir of Alba Beckwith, - - 49
Memoir of Lewis Andrews, - - 96, 128
Memoir of Mr. Stephen Butler, - - 165
Memoir of Rev. John Pitts, - - - 205
Memoir of Rev. Samuel Parker, - - 245
Observations on the character and death of Dr. Johnson, - - - - - - 287
Memoir of Rev. Richard Emery, - - 625
Account of Rev. Aurora Seager, - 367, 406, 449

SCRIPTURE ILLUSTRATED.

Illustration of Ecclesiastes iii. 1—8. - - 18
Illustration of some passages of Sacred Scripture, from the manner in which the Hebrews used their active verbs, - - 97
Illustration of Hebrews xi. 1. - - - 133
A Paraphrase upon Romans x. - - - 172
Illustration of John i. 18. - - - - 208
On the Authenticity of the Scriptures, 247
Remarks on 1 Cor. vii. 36. - - - 248
Observations on Exod. xxxiv. 21. - - 293
Illustration of Hebrews i. 3. - - - 331
Illustration of Luke xxiii. 45. - - - 371
Illustration of Matt. xxvii. 54. - - - 412
On the Longevity of the Antediluvians, - *ib.*
On the charming of serpents, - - - 455

THE ATTRIBUTES OF GOD DISPLAYED.

The proofs of the Being of a God, from the manifestation of design in the whole of external nature, - - - - - 21
On the distance of the Fixed Stars, - 81
Manifestation of Divine Justice in the death of Mrs. H. A. - - - - - 82
Description of the Volcano at Cotopaxi, 100
Strong affections of a Bear, - - - 173
Awful visitation of a profane swearer, - 209
Account of a Lion and Lioness - - - 249
Account of a Pile of Serpents, - - 250
Account of an Ant-Hill, - - - - 251
Remarks on the Surface of the Globe, 299
Sagacity of a Dog, - - - - - 332
Remarkable instance of attachment in a bird, *ib.*
The Crocodile, - - - - - - 373
Account of a Volcano in the sea, - - 457

THE GRACE OF GOD MANIFESTED.

Memoir of Charles Newman, - - - 24, 86
Account of Mrs. Jane Swift, - - 135, 177
Conversion of M. S. H——s, - - - 210
A short account of the Life and Death of Mrs. Sally Agard, - - - - - 333
Memoir of Mrs. Dolson, - - 374, 413
The Converted Jew, - - - - 378
Sketch of the life and death of Mrs. Akers, 459

MISCELLANEOUS.

Consistency of Character, - - - - 63
Time, - - - - - - - 67
Farther observations on Consistency of Character, - 103, 139, 182, 214, 253, 300, 383, 419
The importance of Female Improvement 107
Account of Richard Williams, - - 142
A prevailing and noxious error detected, 145
Anecdote, - - - - 146
Short account of Mrs. Scott, - - 197
Shaking Quakers, - - - - 218
Caves, - - - - - - 219
Importance of study to a candidate for the ministry, - - - - - 220
Extract from Hannah More's Moral Sketches, 222
Anecdote, - - - - - *ib.*
Benefit of embracing religion in youth, 257
"Reviewer" Reviewed, - - 258, 306, 338
Account of the city of Rome, - - 266
A Letter to a young preacher, - - 269
The benefits of constant communion with God, - - - - - - 336
On the Right Use of Words, - 380, 417, 466
Extract of a Letter from Miss S. - - 381
On Family Religion, - - - - - 468

CONTENTS.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Short sketches of revivals of religion among the Methodists in the Western Country, 28
Account of the work of God in Edisto District, South-Carolina, - - 35
Extract of a Letter from R. L. Edwards to the Editors, - - - - 36
An Extract from "The Report of the Wesleyan Methodist Missionary Society." 38, 73, 111, 147
Revival of the Work of God in Fountain-Head Circuit, - - - - - 69
Revival of Religion in Wellfleet, - - 78
Account of the Work of God in New-Hampshire District, - - - - - - 109
St. Domingo, - - 114, 152, 199
Formation of a Tract Society at Nantucket, 117
Formation of Missionary Societies in South-Carolina, - - - - - - 118
A Letter from J. Young to W. Alvis, - 119
Revival of religion in Carter's Valley Circuit, 156
Commencement of the great revival of religion in Kentucky and Tennessee, in 1799, 189
Account of the work of God in Nashville District, - - - - - - 191
Progress of the work of God in Penobscot and Vermont Districts, in the bounds of New-England Conference, - 195, 198
Revival of religion in Pittsburgh, Penn. 197
State of the British Missions in America, 200
Short Sketches of revivals of religion among the Methodists in the western country, 223, 271
Revival of Religion in New-Haven, - 228
Revival of Religion in Providence, R. I. 231
Account of the work of God in New-London District, - - - - - 232
Letter from J. Goodsell to Rev. P. P. Sandford, - - - - - - 233
Annual Report of the Missionary Society, 235
Address of Bishop George, - - 276
Report of the Female Missionary Society, 276
The New-York Conference, - - 279
Short Sketches of revivals of religion among the Methodists in the Western Country, 309
Report of the American Bible Society, 312
Account of the Work of God on New-River Circuit, - - - - - 345
Revival of the work of God in Rhinebeck, New-York, - - - - - 349
State of Religion in Upper Canada, - 351
Number of Methodists, - - - 353
Letter by Dr. A. Clarke, - - 355
Letter from Wm. T. Alvis, - - 357
Account of a Camp-Meeting held on Long-Island, New-York, - - - - 357
Revival of the Work of God in Savannah, Georgia, - - - - - 391
Account of Camp-Meetings in Illinois, 392
Summary of Religious Intelligence, - 394
Account of the Baptist Missionary Society, 398
Extract from American Missionary Register, 399
Anniversary of the Wesleyan Methodist Missionary Society, - - 423
Progress of Religion in Alabama, - 433
Religion in France, - - 434
Rise and progress of Methodism in Savannah, 438
Account of the work of God in Wellfleet Circuit, - - - - - 475
Summary of Religious Intelligence, - 476
Great Osage Mission, - - - 477

OBITUARY.

Death of Miss Frances E. Carey, - 40
Death of Richard Pope, - - - - 79
Death of Mrs. Rachel M'Mahon, - - 158
Death of Rev. J. Robertson, - - 239
Death of Rev. Stephen Bass, - - 279
Death of Rev. Mr. Benson, - - 319
Death of Thomas M'Leland, - - - 359
Death of Elmon Allen, - - - - 399
Death of Erastus N. Hyde, - - - 439
Death of Salmon Winchester, - - 478

POETRY.

"Charity seeketh not her own." - - 49
A Hymn, - - - - - - 80
Church Fellowship, - - - 120
On the Church of Krisuvik, in Iceland, ib.
On the death of an Infant a day old, - 159
"As thy days, so shall thy strength be," 240
Humanity's Gem, - - - - - ib.
The shadow of a great rock in a weary land, 240
Old Age, - - - - - - 280
"In the world ye shall have tribulation; but in Me ye shall have peace," - - 320
Ode on God, - - - - - 360
Pity, - - - - - - 400
Emmaus,—A Sacred Ode, - - - 440